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Dt.9/11

Jon: Boucher:

Index Supplement to the Notes and Queries, with No. 124, July 23, 1870.

# NOTES AND QUERIES:

A

## Medium of Intercommunication

FOR

## LITERARY MEN, GENERAL READERS, ETC.

"When found, make a note of."—Captain Cuttle.

FOURTH SERIES.—VOLUME FIFTH.

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*LONDON, SATURDAY, JANUARY* 1, 1870.

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## Notes.

### A BUNDLE OF OLD NEWSPAPERS.

I have lately met with a small parcel of old newspapers, in the shape of thirty numbers of the *Weekly Packet*, for the year 1721. This paper seems to be of uncommon occurrence, as I do not find a single number in the Hope Collection at Oxford, and it is seldom mentioned by writers on the manners and customs of the last century. This being granted, I have strung together a few extracts from my bundle which may perhaps amuse the readers of "N. & Q." for a passing moment whilst resting from graver studies.

First of royalty. A paragraph carrying us back to the Eternal City makes the following announcement:—

"Rome, Jan. 4.—On the 31st a chapel was held, being the first Vesper Service for the Feast of the Circumcision, at which the sacred College were present: In the midst of the Service, the Cardinals were summon'd to attend at the Labour of the Princess Sobieski, who was brought to Bed of a Son at twelve o'clock, in the presence of 120 Persons: Cardinal Albani carry'd the Pope an Account of the Matter, and thereupon the Artillery of the Castle of St. Angelo were thrice discharg'd, and his Holiness sent him back to the Pretender with a Note of 100,000 Crowns, having made him several valuable Presents a few days before; Cardinal Ottoboni presented the Pretender with a rich Crimson Velvet Gown, embroider'd and lin'd with Furs, which the Cardinal had been presented with from the Czar of Muscovy. The Bishop of Segni perform'd the Baptismal Function in the Pretender's Chapel; the child was nam'd Charles-Edward-Lewis-John Casimir-Silvestre. Each Cardinal gave 20 Pistoles to the Midwife, and every one of the ladies 10. It is said the Pretender has declar'd the Midwife a Countess."

There is something so comical in the idea of the members of the "sacred college" leaving their religious duties to rush into the presence of a suffering woman, upon an occasion like the present, that we can hardly keep our countenance whilst reading the paragraph. The young prince, of course, was the Pretender of '45 celebrity.

By a singular coincidence the same paper, of only a few weeks later, records another event of a similar kind having considerable bearing upon that just quoted:—

"On Saturday the 15th Instant [April], a little after seven o'clock in the Evening, her Royal Highness the Princess of Wales was happily deliver'd of a Prince at Leicester House, there being then present in the Room his Royal Highness the Prince of Wales, the Dutchesses of Dorset and Shrewsbury, the Countesses of Pembroke, Grantham, Cowper, and Bristol, Ladies of her Royal Highness's Bedchamber, the Countess of Picbourg, the Women of her Royal Highness's Bed-chamber, Sir David Hamilton, and Mrs. Crane, the Midwife, who laid her Royal Highness," &c.

The prince whose birth is thus recorded was the Duke of Cumberland, the "hero of Culloden," or, as we prefer calling him, "Billy the Butcher." The midwife upon this occasion was *not* raised to the peerage! The paper for Saturday, May 20, records merely that—

"Mrs. Crane, the Midwife, having received the Thanks of the Prince and Princess, and the usual Presents, took her Leave of their Royal Highnesses, in order to return Home to St. Edmund's-Bury in Suffolk."

Leicester House, in which the event took place, was for many years a royal residence. When the Prince of Wales, afterwards George II., quarrelled with his father in 1717, he took up his abode here. The mansion, described in 1773 as "a large old brick building with a court-yard before it," was pulled down in 1806.

We have still another event connected with royalty worth the quoting. The paper for July 15 thus mentions a royal visit to a celebrated place of entertainment:—

"On Saturday last the Prince and Princess of Wales dined at Belsize House near Hampstead, their own Cooks being there to dress the Dinner for their Royal Highnesses and their Retinue, afterwards they saw the Diversions of the Place, particularly that of Deer hunting, and were well pleas'd therewith; and at their going away were very liberal to the Servants."

It certainly would strike us as rather odd to read of our Prince and Princess of Wales going to Rosherville or Cremorne to see the sports and partake of a rural dinner. These old newspaper notices are valuable, if only to chronicle the changes that have taken place in our manners and customs.

Belsize house and grounds (the site of which

is now covered with a mass of bricks and mortar) had recently been opened, at this date, as a place of public entertainment. It was originally the residence of Sir Armigal Waad, clerk of the council to Henry VIII. and Edward VI., the first Englishman who made discoveries in America. He died at Belsize, June 20, 1568, and was buried in the parish church of Hampstead. After passing through various hands (including Thomas Lord Wotton, son of the first Earl of Chesterfield) the house and grounds were leased, in 1718, to Charles Povey, the well-known "promoter and speculist." In 1720 it was opened as a place of public entertainment by a person named Howell, who, from his humour, was styled the "Welsh Ambassador." In the original advertisement (a rare hand-bill) Belsize is announced to be open for the season, "the park, wilderness, and gardens being wonderfully improved and fitted with variety of birds, which compose a most melodious and delightful harmony." Persons inclined to "walk and divert themselves," we are informed, "may breakfast on tea and coffee as cheap as at their own chambers." The loneliness of the locality is provided against by an announcement that "twelve stout fellows, compleatly armed, patrole between Belsize and London."

The precautions taken by the worthy landlord of Belsize were certainly necessary, if we may judge only by what we read in the *Weekly Packet*. In the paper for Feb. 11 is a paragraph recording the execution of seven malefactors at Tyburn, "four for robberies on the highway." Thomas Cross is said to have been a hardened reprobate "glorying in the robberies he had committed." He boasted that he and Spigott "had once at 10 o'clock at night robb'd one hundred passengers, whom they took out of several waggons that follow'd in a train: and that they set the passengers in a row along the road, and robb'd and counted them."

The year 1721 gave full employment to the pillory. Among the numerous cases mentioned in our papers, the following is worth notice:—

"On Thursday last [Feb. 15] Mr. Mist, the Printer of one of the Weekly Journals, stood in the Pillory at Charing Cross, as he had done on the Monday before at the Royal Exchange, pursuant to his Sentence in the Court of King's Bench, for having reflected, in one of his Papers, on the King's interposing in Behalf of the Protestants in the Palatinate. It was observ'd that he met with good Quarters from the Mob, nothing being thrown at him at either of those Places."

Mist, suffering for conscience' sake, was mildly treated. Such was not the case with graver offenders. Remember what Gay says:—

"When elevated o'er the gaping crowd,
Clasp'd in the board, the perjur'd head is bow'd,
Betimes retreat; here, thick as hailstones pour,
Turnips and half-hatched eggs—a mingled shower—
Among the rabble rain; some random throw
May, with the trickling yolk, thy cheek o'erflow."

At the present time, when there is such a re less disregard of the pen that any scribbler i journal or newspaper may by its scratch ca months, nay years, of pain to a sensitive mind would a revival of this ancient punishment undesirable? I venture to think not.

Among the books "just publish'd," T. Bick ton, "at the Crown in Paternoster Row," a nounces—

"The Blunderful Blunder of Blunders: Being Answer to the Wonderful Wonder of Wonders. which is added a Prologue to Hippolytus, spoken b Boy of Six Years Old. By Dr. Sw—ft";

and a work upon a subject that has been con dered in modern times—

"Seasonable Considerations on the Indecent and D gerous Custom of Burying in Churches and Churchyard Wherein is prov'd That this Practice is contrary to Nations in the World, is of late Invention, begun th Pride, improv'd by Superstition, encouraged for Luc and is very fatal in Case of Infection."

Among the prints, "Thomas Bowles, next t Chapter House in St. Paul's Churchyard," a nounces

"A Monument dedicated to Posterity, in Commemor tion of the incredible Follies transacted in the Year 17 Invented by Mr. Picart, grav'd by Mons. Baron";

and

"A Print, representing the Three grand Temptatio viz. the Pride of the Churchman, the Ambition of Princ and the Paradise of Fools; with a Poem upon the Mit Crown, and Hoop-Petticoat."

The breaking up of the celebrated "South S Bubble" is well illustrated by the present bat of newspapers. In the number for January we read that "Mr. Robert Knight, Cashier of t South Sea Company," after being examined b the House of Commons, "went away from h habitation to some foreign land, as is general supposed." A royal proclamation was immed ately issued for his apprehension, with a rewa of 2000*l.* "Soon after," we are told in the sa number,

"Sir John Blunt, Bart., Sir John Lambert, Bart., S John Fellows, Bart., and Jacob Sawbridge, Esq., Dire tors of the South Sea Company, were taken into t Custody of the Serjeant-at-Arms attending the Hono able House of Commons; and the two latter being Me bers, were also expell'd the House."

Bowles, the print-seller, announces in the sa paper as "just publish'd"—

"A New Pack of Picture Stock-Jobbing Cards, shewin the Tricks of Stock Jobbers, and Humours of Exchang Alley; with a Satirical Epigram upon each Card. Pri 2*s.* 6*d.*

"A New Pack of Bubble Cards, containing 52 Copp Cuts of each Bubble; with a satirical Epigram upon th Same. Both by the Author of the South Sea Ballad Price 2*s.* 6*d.*"

The ballad here mentioned, which begins a follows, was sung about the streets of London fo

months together, and helped not a little to bring stockjobbing into discredit:—

"In London stands a famous pile,
And near that pile an alley,
Where merry crowds for riches toil,
And Wisdom stoops to Folly.
Here sad and joyful, high and low,
Court Fortune for her graces;
And as she smiles or frowns, they show
Their gestures and grimaces."

The "Mississippi Scheme," receives ample notice in the *Weekly Packet*. In the news from Venice (Jan. 25), we read that "Mr. Law is arriv'd here with his son: he keeps incognito at an inn, and goes by the name of the Chevalier du Jardin." A little later (March 8), we find letters from Venice "confirming the report of Mr. Law's offering a large sum of money to the senate to get his son made a noble Venetian." Passing over Law's interviews with the Roman cardinals, in one of which he is told by Cardinal Alberoni that "he is not qualify'd for a stockjobber in the conclave," we read (May 6) that he "has been seiz'd at Orleans."

A paragraph connected with the theatres (March 11) possesses more than common interest:—

"Since the late Disturbance at the Theatre in Lincoln's-Inn Fields, two noble Peers having represented their Case to the Government, a Guard of Foot Soldiers hath been granted them, viz. a Serjeant and 12 Men, every Night they play: the like number do duty at the Theatre in Drury-Lane, and an Officer and 40 Men at the Opera House in the Hay-Market, in regard that his Majesty and their Royal Highnesses do often Honour this latter Place with their Presence."

The riot to which this notice refers occurred on Feb. 1. A drunken nobleman being behind the scenes, and seeing one of his companions on the other side, had the insolence to cross the stage in sight of the audience, by whom he was roundly hissed. Rich, the manager, ordered the stage-door keeper not to admit his lordship again. The nobleman resented this by slapping the manager's face, an attack which was immediately returned with proper interest. The nobleman's friends now took up the quarrel with the actors. Swords were drawn, and a grand scuffle ensued, which ended in the "gentlemen" being driven into the streets through the stage door. They then entered the house by the front door, and continued the riot there, but, finally, were taken into custody and carried before a magistrate, who bound them over to the consequences. They, however, wisely made up the matter, and the manager got ample redress. The theatre was closed for seven or eight evenings, and when re-opened it was attended, as above noticed, by a royal guard.

As we commenced our extracts with the Pretender, so shall we bring them to a close in the same manner. The paper for July 29 gives the following paragraph, reflecting but little credit on our first Hanoverian ruler:—

"They write from Oxford, that at the late Assizes there, an Irishman was try'd for drinking the Pretender's Health, by the name of King James the Third; for which he was convicted, and sentenced to be whipt. At receiving his sentence, he begg'd rather to be hanged, for that the Disgrace was worse than Death, he being descended of a very great Family in Ireland; but he was told, that Gentility was no Privilege to set a man above the Laws: so the sentence was executed last Saturday."

Punishment of all kinds was ready at hand for any unfortunate wight who professed attachment to the Stuarts. The paper for Feb. 18 tells us that—

"Mr. Clifton, the Printer, was lately committed to Newgate for printing a treasonable Ballad on the Birth of the Pretender's Son."

A few years later the government relaxed in their measures towards offenders of this class. At least the writer of the curious tract entitled *A View of London and Westminster, or the Town Spy*, 1725, says:—

"I can never pass through *Cranburn-Alley*, but I am astonished at the Remissness or Lenity of the Magistrates, in suffering the *Pretender's* Interest to be carry'd on, and promoted in so publick and shameful a manner as it there is. Here a Fellow stands eternally bawling out his *Pye-corner* Pastorals in behalf of *Dear Jemmy, Lovely Jemmy*, &c. I have been credibly informed this Man has actually in his Pocket a Commission under the *Pretender's* great Seal, constituting him his Ballad-Singer in Ordinary in *Great Britain*; and that his Ditties are so well *worded*, that they often poison the Minds of many well-meaning People; that this Person is not more industrious with his Tongue in behalf of his Master, than others are at the same time busy with their Fingers among the Audience; and that the Monies collected in this manner are most of those mighty Remittances the *Post-Boy* so frequently boasts of being made to the *Chevalier*."

So much for the present. I shall, perhaps, return to these old newspapers at some future time. They abound with interesting and trustworthy material, and the pages of "N. & Q." seem peculiarly adapted for giving publicity to the minute and curious information they convey.

EDWARD F. RIMBAULT.

---

## JOHN PYM.

The accompanying elegy on the death of Pym, the celebrated republican, who died 1643, is printed on a broadside without date, and in double column separated by a black line, and surrounded by a border in black more than an inch wide, as a sign of mourning. The original has been in my possession for many years in a volume of Civil War tracts.

EDWARD HAILSTONE.

Horton Hall.

AN ELEGIE

*Vpon the much lamented Death of that Renowned and ever to be Honour'd Patriot of his Countrey* JOHN PYM, *Esquire, Lieutenant of the Ordnance, and a Member of the Honourable House of Commons.*

It will not be: our sinnes doe yet out-cry
Our prayers: as if we aim'd at Misery,

Still we decline; and our calamities
Insensibly steale on us by degrees:
That, being more secure, our Judgment may
Appeare more horrid at our payment day.
How many glorious Starrs have shot of late
From the inconstant sphere of our sad State,
Spangled ere while with happy lights; from whence
We hop'd, and found auspicious influence?
But now, depriv'd of their rich splendor, we
Freeze in the shadow of despaire, and die.
Am I design'd griefes servant, that my Pen
Thrice vow'd to silence should be rais'd agen?
I call no Muse my mother: yet am still
Babling out Elegiack Notes: my Quill,
N'ere dipt in Aganippe, sorrow calls
To pay its Tribute at sad Funeralls.
But oh! what Muse can lend a straine t' expresse,
The measure of this dayes unhappinesse?
What wing may yeeld a quill, which can compose
Fit Characters of sorrow? or who knowes
What kind of sorrow there is fit to be
Exercis'd at such Scenes of misery?
Teares are too common; every petty losse
Exacts that duty; every trifling crosse,
Sighs are poore empty things; and aery Verse
An ornament t' enrich a vulgar Herse.
Unlesse we could shed teares of blood; and sigh
Our lives breath out unto his memory:
Or breath our soules forth in sad numbers; these,
Indeed are griefes fit Ephemerides.
What lesse can suit the obsequies of him
Who spent himself for us? whose eyes grew dim
In searching out our buried Liberties:
Who in pursuance of the Kingdoms peace
Contracted many deaths; and by his care
Purchast diseases: holding nothing deare.
Advance the publike: who (to speake in few)
To save his Countrey his owne body slew?
For which his soule, translated to the blisse
Of Heav'n, with Angels there instated is.
Where now a spotlesse Saint, he sweetly sings
Loud Halelujahs to the King of Kings.
Where he (above the reach of humane spight)
Enjoys the comforts of the Son of light.

Now you bold Imps of fury, who shall now
Pluck that bright wreath of glory from his brow?
Who shall receive the Guerdon of his fall?
Or preach State-Treason at his Funerall?
Now you may raile, and curse, and threat, whilst he
Derides your malice; scornes your tyranny.
Now you may lie, and sweare and forsweare too
To blast his Name (more then Hells selfe can doe).
He, from the glorious Throne of happinesse,
Laughs at your poore revenge, and gladly sees
The booke of Conscience spread before his eyes:
Where all the actions, which your perjuries
Call Treason and injustice, he beholds
Flourish't with glory in bright lines of Gold:
Presented there, unto the God of Peace,
Most perfect, through his Saviours worthynesse.
There rests his soule, his body let us lay
With mournfull tryumphs in its bed of clay;
About which since pale death, by fates decree,
Hath drawn the Curtaines of Mortality.
That after ages may this losse bemoan;
Trouble the Herse with this Inscription.

---

Here lyes the Pillar of the English State:
The Peoples violent love; their greatest hate.
His Countreys Patriot: Religions friend:
Lawes Champion: one that dared to defend
Just Liberty against Prerogative:
That scorn'd (his Country perishing) to live.
That durst impeach the bosome favorite
Of 's Prince and against greatnesse maintaine right.
That hated Honour bought with flattery:
And did the favours of a King deny,
To keep his faith with Heav'n; that dar'd professe
Virtue, in th' age and Land of wickednesse.
That singly durst make power: doe any thing
Allow'd by Heav'n; and this against a King.
This did he; yet, with this, he did maintaine
A soule so Loyall to his Soveraigne,
That had a Trayterous thought but mov'd within;
There it had judg'd and executed bin.
A Man so good, that t'was imputed to him
A sin, and that alone which did undoe him.

Full fraught with Wisdome, Virtue, Grace,
Of parts admir'd; of gentle race.
A Noble mind, a pious heart,
Humility, with great desert.
Curtesie, bounty, innocence,
A pleasant wit, voyd of offence.
Here lyes in short whatever can
Be cal'd perfection in a Man.
All these lie here compriz'd in one;
(Alasse) where shall they harbour now hee's gone?

[There are two other Elegies as broadsides on John Pym, one "Printed by Iohn Hammond according to order." This appeared on Dec. 10, 1643. It commences "Hath Fate and Time conspired to send thee Death"; and is followed by "An Acrostick on his name," and "An Epitaph." The second commences "What Sacred Light is this? What glorious Guest," and was issued on Dec. 15, 1643. The one furnished by our correspondent was published on Nov. 18, 1643.—Ed.]

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## AN UNNOTICED FRAGMENT BY DEAN SWIFT.

The following characteristic letter by the Dean of St. Patrick's is from the *Morning Herald* of October 11, 1827. I do not find it in either Sheridan's or Scott's edition of his works. Perhaps, if it has not already been gathered into any collection, and if it is not too long, you will find room for it. C. W. Sutton.

### *SUPPRESSED LETTER OF DEAN SWIFT.*

TO THE CLERGY OF THE DIOCESE OF DUBLIN, EXHORTING THEM IN THE CONDUCT OF THEIR LIVES, TO REGULATE THEMSELVES ACCORDING TO THE PRESENT HUMOUR OF THE TIMES.

"All we have for it is our little NOW."
Tragedy, Lady Jane Grey, in her speech.

Gentlemen and others—Having happened in my time to converse but very seldom with persons of your profession, and having the good fortune not to embarrass myself much (during the course of my ministry) about the cure of souls; and truly in a kingdom where liberty of conscience (that is iniquity) is established by law, I judged that a curate had little more to do in a *church* than a master of ceremonies in a *court*, to conduct people in, and then to lead them out again; but that they might do their own business themselves which way they pleased, if they had any to do; I hope I may be excused in the following *exhortation* from using the words *conscience* or *Church*, HEAVEN, or HELL, *election* and *reprobation*, or any secret known *terms of art*, and from teazing you with the *dignity* of your office, which you yourselves are industrious enough to bla-

zon and extol, or from squandering away your patience in *tormenting you before your time*—first, with necessity of, and then, secondly, with the danger of not discharging your *pastoral care*, like men of honour, and beg leave to clear up all points to you of much nearer concern, and of greater importance. As to your *bodily persons*, by what observations I have been able to make of you, there needs but little to be said to you upon this subject; only give me leave to hint to you—to manage your *refreshment* after such a manner, as not to incur the *gout* in your feet, or to propagate that abominable heathenish custom of wearing *red faces*, or carrying a *bottled nose*. My particular aversion to an odd or an *ugly face* is very well known, insomuch that had not I *sworn the peace* against the *malign aspect* of a little lawyer of this city, about the time that King *William's* statue was disgraced, I had been put out of *countenance* all the days of my life—if not struck quite *dead*. But consider, gentlemen, are not *rubies* and *carbuncles*, when set by way of beauty, on the outward *visage* directly against the *canon* which forbids any ornaments on the *head*, such as *laced nightcaps*, &c. For I am sure the face is a material part of the *head*, if I understand any thing of *anatomy*; which being so, I'll leave it to your own consideration whether you'll persist any longer thus to break through *church discipline*. It being out of dispute, therefore, that *red noses* and *ruby faces* are against the canons, consider how far the *ring* on the little finger, which *arises* out of a glove, about the time of the *opening* of a text, may be concerned in this prohibition. But let me entreat you (for avoidment of the former) that you drink not any liquor when *bottled too high*; such liquor being apt not only to raise *fumes* in the inner parts of the *scull*, but to cause fermentations and *risings* also on the outward part of the head called the *face*, which leads me to the other thing I proposed to discourse on, and that is the *gout* in the *toes*; but a learned friend amongst our *dissenting brethren* has so fully treated upon this head, the *feet*, in a discourse called *Sure Footing*—that I don't think any established parson has ever out-gone—so I'll only advise you to keep *pace* with his arguments, and ever to consult him upon the subject of *slipping*.

As for your *office*, I don't think it polite to insist as rigidly as usual on the words *sacred functions*, *Royal Priesthood*, *Ambassadors from Heaven*, *Kings spiritual*, and the like; and for my part, since the world will have it so, think it more than *equivalent* that, in lieu of these stiff distinctions, the laity admits you on a *level* with themselves, and lets you smoke a pipe, or crack a jest, without *censure* or dislike. But, however, since it is fit to be *serious*, now and then I am to advise you, in the Liturgy, be sure to read as *solemnly* as if you *really* prayed heartily, and for God's sake not to let the people *sleep* above half an hour in their *seats*, when you are *dreaming in the pulpit*.

About *politics* I need not say much to you; *non-resistance* and *passive obedience* will carry us safe through all the Governments in the world. As Kings go, our Prince is as good as any King of them all; nay, we are not likely to have *any other*, and therefore I humbly advise immediate *obedience to the higher powers*. No doubt we have struggled hard for *another* to reign over us, and *perseverance* is a Christian duty; but there can be no perseverance when a thing is at an END; besides, *conviction* is a sign, at least, of good sense. What a d—l, should we suffer ourselves to be thought *fools* and *blockheads* any longer? For my own part, I don't see that I have any thing to do but to step out WHIG all at once. If the whole world was dead but myself, I don't know but I should *curse* my *company*; and is it not worse, when the whole world is good company, and of one mind, if I sullenly bury myself alive, and won't do as the world does? Yes, yes, and believe me, the contrary is wild and mad: since, then, I can't *convince* my contemporaries, I am e'en resolved they shall convince me. As for you, my brethren, now is your very time to take my advice. Your Metropolitan (who has been ever tenacious on the side that is right at present) is now absent. Send one unanimous volley of conversion out of the pulpit next *Sunday*, to show that it is your own act and deed, and not interest, or over-persuasion from your spiritual Colonel. As for honour and engagements to a certain injured foreign youth; LORD, why should you have any for him? He has none himself; and as to the breach of sacred ties, and vows amongst yourselves, to uphold, stand by, and abet one another, there is nothing in it now. *I'll write a paper to justify you*; when public perjury was warrantable, breach of private faith can never be a crime. There is a saying in "*Mirometus de fabrica Mundi*," cap. 5, par. 3, line 16, *cum vero fieri aliquid dedignatur, id demum sapiens statuere debet: faciendum id, quod fieri potest*—that is, E'en drive the *nail* that will go. *Chrysostom* was against the world, and the world against *Chrysostom*; but, I think this too great odds for a Clergy that don't speak *Greek*. Hark ye, 'tis a damned dull simple thing to be the same thing always. Change of mind is as healthful to the conscience, and necessary to the well being of our infant *man*, as the change of weather is to the health of the body, and producing of the fruits of the earth to comfort and regale the outward. *Two women*, indeed, pretended to be *semper eadem*; one of them I knew, GOD rest her soul! Never woman made *changes* as she did; and to carry on the humour, just as she was going to make *another*, she *changed* a corruptible crown for *I know not what*. But now we *men* never pretend to these things; I would no more live without the privilege of discarding an *old opinion*, than I would of turning off an *old servant*, which, let me tell you, if you don't sometimes do, they'll both be your masters. I once compared *conscience* (especially a *tender conscience*) to a *pair of breeches*, which are sometimes *let down* to ease one's self. Pray suffer me now to compare it to an *hooped petticoat*, which is easily *taken up* to ease one's self too. Now, *conscience*, 1st, is like an *hooped petticoat*, because of its *elastic virtue*, whereby it contracts and dilates as *occasion* serves; and this if conscience cannot do, conscience is of no use or value at all. 2d, because of its *composition*, being made of *hemp and whalebone*. The latter shows it should *bend* without breaking; the former, that if you won't often *stretch* it, you may chance to *stretch* for it. And 3d, from its great *capacity*, wherein are contained things *lawful and unlawful, clean and unclean*. Pray, gentlemen, consider the whole universe about you. Is any thing the same for one moment, but a parcel of sullen fixed stars, which the rest of the orbs roll away from as fast as they can, refusing to keep them company? I have often wondered at our *poets* for not making an exacter judgment of that pattern of human life, *Proteus*. They describe him to be no better than an *Irish postureman* or a *Welch jack-pudding*; and if they do raise him to a *Pinkethman* or *Bullock*—this is a compliment of the highest elevation; whereas, alas! he was really a wise, prudent, learned, and fine gentleman; he had wit and sense enough even to *adapt* himself to the *company* he kept, and to the scene of affairs which at that *present* entertained him. In *France* he would not stir one step out of *wooden shoes*; in *England*, he wore *red-led third tops*; with the *High Church* he used the forms of excommunication to embellish his language; and this served instead of *swearing*. With the *low*, he spoke in the language of the *law*, and that passed for *learning* and *liberty*; or in that of the *Gospel*, and this passed for *religion* and *wit*. When he conversed with *Saturn*, he appeared like an *Alderman*; when with *Neptune*, a *sea Captain*; when with *Mars*, a *Major of dragoons*; and when with *Jupiter*

or *Venus*, a *pretty* fellow. And who the devil would not be a *Proteus*; one day *high* and the other *low*—now swearing, then singing—sometimes in a *bob-wig*, at others in *full length* an Alderman or parson—a poet or a pretty fellow? *Id demum sapientia est*, says *Sallust*; and let me tell you, of all societies, you are the men who have persisted the longest in *one* old unprofitable and unfashionable humour. What, then, do you stop at? Doth not all the learned world consent that *mutability* is so far from being shameful, that it is lawful, because unavoidable. *Horace* says, "*Quid placet aut odio est, quod non mutabile credas?*" In which case two extremes are to be avoided; one, in regard to the *opinion you quit*. Then observe what a very learned, wise, and ancient author says, "*Semper in rerum mutationibus eo spectandum, ut antiquarum rerum umbra aliqua retineatur*, i. e. Don't become such *arrant Whigs* as to give up *the power of the keys* too soon, nor don't be flattering the Prince, although you are not allowed to maintain *unlimited obedience*.

As to the *opinion you embrace*, take heed of *excess* here, as you were to avoid *defeat before*, and remember my old friend Horace again—

"Qui variare cupit rem *prodigialiter* unam,
Delphinum in Sylvis appingit," &c. &c.

*i. e.* Do not, because you condescend to become *Low Church men*, own yourselves *Presbyterians* all at once. But why do I dwell thus among *heathen* authors? Does not a better author bid you "*Be all things to all men?*" and how will you answer this command, if ye that were *Tories* under Queen *Anne* are not *Whigs* under King *George?* Is not the *text* plain? Is not the *application* obvious also? But is it not your *interest?*

I remember, when things went as I *directed*, the *parsons* were courted and junquetted, were preferred and bribed, and bought and sold, and we carried the day. Ay, and so we may still; but will ye tire the world always with the repetition of the *same way* of reasoning? No, no, *change* the *medium*; variety pleases, and wrangle *con* now what you wrangled for *pro* before, *pour vous en divertir*; and to show your good manners and education as well as learning. The present set of *pretendents* have held it long enough; they have been more than two years plundering the great seal, and running after its *institutions* and *inductions*. In short *Sm——y* shall no longer say grace at Lord *In——s*, or be witty with the *Secretary of War*; nor the Hon. L—— Luttrell tell stories to the *head* of the Church, and make a certain *Admiral* die with laughter. Dr. *B——r* no longer shall grace *Westminster Hall*, nor *W——t* dispense *opium* from *W——r* pulpit, but we shall have all opportunities to try our *talents*, if we have grace to turn. Begin, then, from this lucky hour, to account for the happy change, and seek humility (to help your honest endeavour); I here present you with a set of *phrases*, fitted to your purpose.

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DIFFERENT TERMS FOR EXPRESSING THE CHANGE OF ONE'S MIND, AND ALTERING THEIR BEHAVIOUR AS WELL AS PRINCIPLES, BY J. S., D. D., AND DEAN OF ST. PATRICK'S, DUBLIN.

The sailor *tacks about*—the lawyer *reverses*—the soldier says—*as you were—face about to the right*. You yourselves may go on in your own *established* way, and say *repent* if you will, but the fashionable *tolerated* word is *recant*.

The cobbler says this *last* will not do, and if you would have a new *sole*, you must (whipstitch) pack up your old *alls*, *wax new creatures*, and then you will gain your *ends*. The tailor says you must take a new *measure*—the brewer, be not *beguiled* any longer—the baker bids you consider that half a loaf is better than no bread, especially since your *cake* has been *dough* so long. The saddler thinks, too, that you have *bit* a pretty while upon the bridle, and that your *furniture* wants this new *reigne*. *Pope* advises to form one's muse according to the genius of the present times: *Lintott* thunders "*Revise* and be damned to you, if you would have the impression go off," and swears there is no *profit* got but by the *second* edition; nay, will sometimes encourage a *third*, and if that won't do, a new title-page and index at last. I have seen *Ingram* very rogueishly rub his nose, and retorting the inner corner of his right eye, ask a parson that came to have his jacket turned—Sir, what trimmings will you have? Sly interrogates what the eyes and the hearts of the Tories have felt lately, they are now so very fond of a Carolina? If you go to Sir *Christopher Wren's* executors, you may have models for some of the fifty new churches; Mr. *King* can draw you a *plan* of principles, and Mr. *Gibbon*, the statuary, will *polish* your *antiquated politics*. You may learn from the ocean to say—if your principles won't *ebb and flow*, *betide* you. To my knowledge, the political barometer was taken from yourselves. In King *James* the Second's time, your sublimation was *highest*; in King *William's lowest*; at the beginning of Queen *Anne's moderate hot*; at the end *burning*; continued so at the beginning of King *George's*; tends to *moderate* again; will end very cold.

I have omitted speaking on the head of *learning*; I don't think it a necessary qualification for you in this age. I am certain you have read lately the whole set of *Grumblers*, and might by this time have gone through the *Art of Contentment*. This, with an application of yourselves to answer *Peter*, Lord Bishop of *Cork's* books, about drinking healths, and King *William's* memory, with a competent knowledge of *Whiston's* address to all the Kings of the earth, will give you reputation enough this way; provided you neglect not the *Gazette* and *Daily Courant*; for, as to *books*, though several gentlemen have died lately, and left good libraries behind them, yet for what use will be made of them in this century, they might as well have taken them along with them. The little learning that I am master of, I tell you freely I don't know how to dispose of; and when I have ventured to give you the same advice that I had taken myself, I'll relieve you. I most heartily, therefore, recommend to you the single art of *punning*; play at it if you intend to rise; let it be your study at night, and meditation in the morning, and so bid adieu to *Moses*, &c. and also to the neglected *Muses of Great Britain*.

"Nec sale perfrictus, lepida nec mente beatus,
Funde sonos similes et dira crepundia vocum."—*Calo.*

POSTSCRIPT.—To encourage you under this laudable carriage, I am to tell you that I design to pay a speedy visit to *London*, when I can promise to make your names acceptable.

I see most plainly the *spirit* which at present reigns there: the *few honest men* may be rewarded in due time; but *number* is our argument, and we'll press down all before us. The worst that can happen to me is a *hue* and *cry* after me in this place; but hang you, there is not one amongst you all (*all you subaltern generations of Priests*) who can write anything that will live above half-an-hour; and as to my *English Journalist*, I'll wait upon him, introduce him to some of the *Lords* and Dukes, and so stop his mouth.

I can laugh, ridicule, and flatter them into what I please; some I'll bamboozle—others I'll drink into compliance—and, in short, whilst punning, wit, and impudence, are above ground, never fear. Pray hold Ja—ky Gr—n in readiness to follow me! He is my *Mercurius dulcis*. And if M—m comes along with him, the *set* is made up at *ombre*, and we *refresh* after fatigue.

So go home, become *honest* and *loyal* directly, and leave the rest to me. I bid you heartily farewell, and am your friend, brother, and countryman,

JONATHAN SWIFT.

## JUNIUS AGAIN!

The announcement of another work on the identification of Junius, and *by an expert in handwriting*, induces me to offer for your pages ("from the Note-book of an old Irish Lady") an article now in my possession, which was written at the time of the first attempt to give to Sir Philip Francis the immortal honour of being the author of those celebrated *Letters*—an idea which had never been suggested from the time they ceased in 1772 until 1816. This is a fact not to be lost sight of, when we remember that every man of mark or likelihood was passed in review. To have at once taken the broad ground of internal evidence for refusing to adopt the hypothesis, is an instance of remarkable acumen: the fifty years which have elapsed since leave the subject as dark as ever, and the arguments so tersely advanced *then* against the claim of Francis are as suited *now* to set it aside, and may be acceptable to some of your readers. The writer was Mr. Dodwell Browne of Rahins, co. Mayo, one of the many men of rare qualities of mind who live and die unknown to fame. O. D. T.

"'The Emperor Ki is certainly the same with King Atoes: for if we only change *K* into *A*, and *I* into *toes*, we shall have the name Atoes. And with equal ease Menes may be proved to be the same with the Emperor Y; therefore the Chinese are a colony from Egypt.'

Goldsmith.

"Of all the names yet brought forward for Junius, Francis is he whose title can be set aside with the most ease. It was the opinion of Dr. Johnson that the age which produced Junius did not give a second man equal to him—nor (I would humbly add) any man: by consequence, all who speak the British tongue have been to this hour on the alert to discover this transcendant author. In trying a right to this title, the first point to ascertain is the capacity of the pretender; and if it be not clear that in satirical writing he surpassed all ancient or modern authors, 'twere worse than idle to go into minor similarities, contingencies, or anecdotes. Then how by this scale does it stand with Sir Philip Francis? We are familiar with his career from his entrance in the senate to this day; and every word he uttered in that long period was pungent and acrid, yet it was rated so low by the Ministerial party as never to be thought worth an observation in reply. They seemed to say to him, in the language of Burke, 'We are in pursuit of too noble prey to hurt vermin.' I have doubts whether the most ardent friendship could place Francis so high as mediocrity; but quite sure I am he never doubled that Cape in all heats, tempests, and affrays during his long parliamentary career. Not a spark of fire dropped from him that could be associated with ordinary genius, much less with this superlative meteor.

"The cup of wealth, bliss, and power, just raised to his lips—torn from them, displaced, dishonoured, kicked home from the Antipodes, and ever after left by each successive administration to languish in obscurity—if there was a state on this earth to reanimate the caustic powers of Junius, it was that in which Francis was then placed. He bought a seat in the senate, where he has ever since remained, still feebly endeavouring to harass and torment the Ministry, for the purpose of being restored to the last, but without impression. Thus, from youth and power, he has sunk into a grand oblivion when insulted by the Leviathan of India. Had Francis drawn his sword and overcome, in his place wary Junius would have exercised his pen and overwhelmed his foe, aided as he was by the advantages his post and unguarded antagonist presented. Now to the minor points. It is inferred that, on the discovery of young Junius in the War Office, the Ministry instanter promoted him to Bengal. This is a knock-down blow to the hypothesis. If Junius stood thus discovered by the Ministry, who are a large body, and when added to their wives, children, and friends, a vast body, the mystery was revealed: at all events, it would be so on their retreat from office; and it may be asked, what object that Ministry could have had in shielding him by secrecy. Is it not more probable they who suffered from his cruel, treacherous, and ungrateful pen, though they dared not punish him themselves, would have let the secret transpire so as he might be punished by others who suffered and were not bound up? The mark to the signature, thus =, makes against the hypothesis, as Junius, who studied secrecy, would not give such a clue to discovery: equally so is the idea that the secrets of the War Office were only accessible to one of its members; it is well known that through the state offices their arcana do not transpire to their clerks, especially the junior ones, of whom Francis was. The first appearance of Junius was, when Burke and the Rockingham party were deposed from the Ministry—when all state secrets were adjudged by Burke as of the Privy Council: thus Burke could know, and Francis could not, the secrets of the War Office. As to the miserable allusion, that while Francis was three months abroad the letters were suspended, it only proves that it is himself that wants to be imposed for Junius; otherwise, who on this earth could now know or care where he was on a particular quarter near half a century ago?

"As to the necessity of secrecy ceasing with the life of Burke, it was certain he was the only man whose memory could suffer by being identified as Junius. He was so luminous in many ways that he could gain nothing from Junius, whilst his memory must suffer from the assassinating principle of an anonymous satirist—so exquisite and profound. But where was Junius on Francis's return from India? What cause could then exist for his silence? If Government judged it expedient to tie his tongue by a vast place when a sapling and poor, how much more necessary when mature, independent, and inflamed on his return! It is too absurd. By this reasoning, when Francis was young, well treated, inexperienced, and dependent, he wrote *Junius;* when rich, goaded, insulted, and exhibited to public scorn, he was silent."

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## THE ARMOURY IN THE TOWER.

[The following document, which has never before been printed, will, we doubt not, be read with great interest by Mr. Planché and all who appreciate the good work which that gentleman has already effected in the re-arrangement in the armour at the Tower.

We trust that it may tend to awaken greater public interest in that invaluable collection, and so contribute to that further reform in the Tower Armoury which Mr. Planché is understood to have urged upon the Government: a reform which, without entailing additional cost upon the nation, would ensure the proper maintenance and gradual increase and improvement of this noble memorial of England's history.]

To the right honno^ble^ y^e^ Howse of Lords in Parlam^t^ assembled.

The humble Peticōn of Edward Annesley, keeper of the Stoares & Proof-Master in the office of Armory within his Magistes Tower of London. Showeth

That yor Peticoner being a Cittizen And Armorer of London & skilfull in making and keeping Armes, was in the yeare 1642 called to serve the late king and Parliamt in the Magazen of war in London, where having served to the great Hinderance of him & his for aboue 5 yeares his wages being still due.

That the Armes in the said Magazins being Ordered to bee delivered into the Tower, And yor peticoner being appointed jn the yeare 1647 Clarke of the Armory there & by warrant vnder the hands and seale of the right honnoable the Lord Farfax, then generall and Cunstable of the Tower; About 2 yeares after John Clarke one of the Store-keepers, and Richard Clarke his kinsman for certaine Imbeazelmts and misdemeanors being put out of the said Office yor peticoner then vppon regulation of the said office to the saving a greate part of the Charge, was apointed keeper of the Stores and Prooff Master in the same, wherein yor petr hath continued with all dilligence and faithfullnesse to the Powers Rewling about thirteene yeares.

That yor peticōner hath bin very jnstrumentall in preseruing many ritch Armors of his late Maiestyes; brought from Greenwich, And also hath preserued to his greate Expence a Ritch Armor of greate vallue made for his late Majestyes owne Person.

Yor petr humbly prayeth yor honnors to take the premisses into consideracōn, and to graunt him some such Confirmacōn jn his said Jmploymt in the Office of Armory as to your honnors wisdome shall seeme meet, And yor petr doth ingage in all faithfullnesse to serve his Majesty in his place of Trust, and in all other things shew his Loyalty as becometh a faithfull subiect.

And ever pray &c.

Edw: Annesley.

[Endorsed] The Peticōn of Edward Annesley Storekeeper & proof master of the Armorey of the Tower of London.

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[Annexed to the above petition :—]

An Account of all such rich Gvilt Armors of his Late Maties as were browght from Greenwich to Gvild Hall, and from thence to the Magazins in London about the Yeer 1644 and which hath remayned under my Charge and Care ever Since exept one Rich Guilt Armor by ordr of the Councell then Deliverd to Genrāll Cromwell vizd.

One Small Feild Armor of his late Matie made for his own prson while yonge.

One other Feild Armor for his owne Person of Late use.

One Armor Cappapea made for Prince Henry his owne Person.

Two Small Armors Cappapea made for some yonge Princes formerly.

One Large Armor for Foot Judgd to be made for King Henry ye Eight.

One Small Armor for Foot corded wth Silver about ye gould.

One old Fashioned Armor wth Sleevs of Mayle.

One Guilt Targit and Some other od Peices.

One Armor of great vallew of his Late Maties made Last for his owne Person, and one Small Armor made for Prince Charles his now Matie both put to Sale at Somerset House ye which J procured of one Willit, to prevent ye Loss of it.

Edw: Annesley.

[Endorsed] (3) Annesleyes discoūery & Peticōn 23 May 1660.

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## EARLY NOTICE OF HANDEL'S ORATORIOS.

Looking over a volume of tracts, I have stumbled upon an early notice of Handel's oratorios, which I think may interest Dr. Rimbault, Mr. Husk, and such other of the readers of "N. & Q." as take an interest in the history of music in England. I am the more induced to do this because, if I am rightly informed, very little is known of the mode in which oratorios were originally given. The pamphlet is entitled —

"See and Seem Blind; or, a Critical Dissertation on the Publick Diversions, &c., of Persons and Things, and Things and Persons, and what not. In a Letter from the Right Honourable the Lord B—— to A—— H——, Esq. 'Risum teneatis amici?' London: Printed for H. Whitridge, the corner of Castle Alley, near the Royal Exchange. Price Sixpence." No date.

The following extract is taken from pp. 12-16:—

"In this Opera, Miss *Arne*, an Undertaker's Daughter near *Covent Garden*, appear'd in a most amiable Light, to the great Delight and Surprize of the whole Town, she is very young, and very pretty; and has made innumerable Conquests, her Voice is exceeding small, but exceeding sweet; she Sings perfectly in Tune, and her manner is entirely modern; she has such a Warble, such a *je ne scay quoy*, as tickles my very Soul; and yet there are some Brutes, that because she is *English*, are angry with themselves for liking her in spite of Prejudice.

"Her great Excellence, tho' it supported the Opera, eclipsed the other Performers; in short, it was a thousand pities it had not been done at one of the other *Houses*; it would have appear'd in a much better Light; but notwithstanding all the Difficulties it labour'd under, it made its way; and was it not a bold Stroke to set up an *English* Opera, in direct Opposition to the *Italian?* Was supported by the Royal Patronage; the Subscription and Interest of the Gentry, and the best Voices *Italy* could produce; and it was as odd, as bold, for my self saw it, both Opera's being perform'd the same Night; I left the *Italian* Opera, the House was so thin, and cross'd over the way to the *English* one, which was so full I was

fore'd to croud in upon the Stage, and even that was throng'd: Is not this odd, I say, for an *English* Tradesman's Daughter to spring up all of a suddain, and rival the selected Singers of *Italy?*

"This alarm'd *H——l*, and out he brings an *Oratorio*, or Religious *Farce*, for the duce take me if I can make any other Construction of the Word, but he has made a very good *Farce* of it, and put near 4000*l.* in his Pocket, of which I am very glad, for I love the Man for his Musick's sake.

"This being a new Thing set the whole World a Madding; Han't you been at the *Oratorio*, says one? Oh! If you don't see the *Oratorio* you see nothing, says t'other; so away goes I to the *Oratorio*, where I saw indeed the finest Assembly of People I ever beheld in my Life, but, to my great Surprize, found this Sacred *Drama* a mere Consort, no Scenary, Dress or Action, so necessary to a *Drama*; but *H——l* was plac'd in a Pulpit (I suppose they call that their Oratory), by him sate *Senesino*, *Strada*, *Bertolli*, and *Turner Robinson*, in their own Habits; before him stood sundry sweet Singers of this our *Israel*, and *Strada* gave us a *Hallelujah* of half an Hour long; *Senesino* and *Bertolli* made rare work with the *English* Tongue you would have sworn it had been *Welch*; I would have wish'd it *Italian*, that they might have sang with more ease to themselves, since, but for the Name of *English*, it might as well have been *Hebrew*."

T.

## LATIN RHYMES ON WINE AND DRINKING.

I find in my Collectanea the following Latin lines on wine and drinking generally, which perhaps may interest the readers of "N. & Q." I have annexed to each quotation a liberal metrical paraphrase in order, to use Mrs. Raffles's words in the preface to her *Cookery Book*, "to make them intelligible to the weakest capacities." I can only regret that such men as Lord Lytton, Mr. Gladstone, Lord Lyttelton, and others of our translating scholars, are all so much taken up with the *crambe recocta* of Homer, Virgil, Horace, &c., that they have no time to spare for such classical gems as I have the honour of producing, and which are so full of sound practical information on topics which can never become obsolete.

Omnibus est notum quod valde diligo potum.

O'er my faults and my failings indulgently pass,
I was never yet guilty of shirking my glass.

Vivat in æternum qui dat mihi dulce Falernum.

May he flourish for ever in peace and in plenty,
Who gives me rare port of the vintage of twenty.

Post ternum potum vinum jam sit mihi notum.

Whate'er be his knowledge, the man is an ass
Who pretends to decide till he's drunk his third glass.

Vinum subtile facit in sene cor juvenile.

No cordial but port have I ever yet seen
That would light up in eighty the fire of eighteen.

Vinum Rhenense decus est et gloria mensæ.

Nought graces the table like excellent Rhenish,
'Tis a wine from which even the Gods might replenish.

Post matutinas, si tu vis bibere, bibas
Vinum præclarum, hoc docet regula Sarum.

The vow of old Sarum I've ever profest:
Never drink after matins, except of the best.

Dum saltant atomi patet excellentia vini.

When little motes are seen in wine,
You may be sure it's old and fine.

Post sumptum vinum loquitur mea lingua Latinum;
Sed, bibo cum bis ter, sum quâlibet arte magister.

When a bottle of excellent wine I've been drinking,
It makes me look wise and talk Latin like winking
But after three bottles, in arts and divinity
I am then a full match for the Master of Trinity.

Si bona vina cupis quinque hæc laudantur in illis:
Fortia, formosa et fragrantia, frigida, frisca.

Five things I ask for in champagne,
Then quickly I'll the goblet drain:
Body and flavour, fragrant smell,
Must all its excellency tell;
Yet still it scarce deserves my blessing
Unless it's iced and effervescing.

Vina probantur odore, sapore, liquore, colore.

Your port to be good,
Be it well understood,
The eye and the nose and the taste should approve.
If the liquor be bright,
And the colour be right,
You have then, with age on it, the wine that I love.

Ne fundas vinum, si non siccatur ad imum.

Who fills on heeltaps rare old wine
Shall never darken doors of mine.

Tolle tuos morbos vino quod mittit Oporto;
Comfortat cerebrum, stomachum reddit tibi lætum,
Fumos evacuat et viscera plena relaxat,
Acuit ingenium, visum nutrit, levat aures,
Corpus pinguificat, vitam facit atque robustam.

No gentleman's cellar Oporto should lack,
For it comforts the brain and it strengthens the back.
The lungs it assists, and affords beyond question
The very best means of promoting digestion.
To the ear it gives tone, to the eyesight fresh vigour,
And the scarecrow expands to a corpulent figure.
No medicine, in cases of languid sensation,
Can so pleasantly quicken a slow circulation.
It drives the blue devils and sorrow away,
And makes a man witty, light-hearted, and gay:
Imparting new fibre and power to the whole,
New force to the body, new strength to the soul;
And thus it becomes to a weak constitution
The Elixir of Life in a state of solution.

Jas. Crossley.

## SIR THOMAS ROE: ON THE DEATH OF LORD HARINGTON, 1614.

To the liuing memory of the late and last Sr Iohn Harington knight, lord Harington, baron of Exton.

*To the booke.*

Goe and speake truth; it is thy office now,
Not onely to enforme our liues, but how
By rare examples miracles agree,
With praise and with præcepts: this was hee.

His praise will not dishonour simple truth,
To say but what he was; and but a youth.

*To the world.*

If thou wert all dull earth, I should beleeue;
Thou hadst no sence to feele: nor soule to greeue,
But ô thou art compos'd of sutler parts;
And seest thy losse engrauen in our hearts;
The purest part, of all thou art (alas
How fraile, art thou then) was as fraile as grasse.

*To England.*

Thou hast beene beaten many thousand yeares:
With seas; and yet art safe, but ô our teares
Will more endaunger thee: he was in thee
The hand, thou the sea; where such men bee
Beaten with rage of changes; yet they stand
Safe in themselues and fix'd as any land.

*To his mother, and sisters!*

Rather then tell how good he was; I will
Perswade you to forget: yet weepe your fill,
For such a sonne, O death, and such a brother
Is rare as heauens great eye; that hath no other.

*To his friends.*

To all that vertue loue, I doe commend
This title; it was alone to be his friend
And good; who hath ne claime and title now
He doth not him, but vertue disallow;
And yet he had one nearer, then the rest,*
He liu'd at houshold with him: we at feast.

*To the arts.*

Ioy he is gon; he would haue diu'd into
Your deepest secrets, and your knots vndo.
As vnknown tricks, discouerd easy seeme,
He would to vs reduce you; not esteeme.

*To religion.*

What hast thou lost, ô sacred misterie,
Thy nurse, and yet thy childe? He did not die
To thee, of all the rest: he was aliue
Thy martyr, and now dead, he doth more thriue.
In thee: ô no: his state takes no increase!
Full of the ioies of God: he liues in peace.

*To death.*

Poore vncreated nothing; to contend
To make all things like thee; yet misse thy end.
Canst thou hold him one houre, ô enuious death,
Or touch his last, yet euerlasting breath;
O no: that fled where thou shalt neuer come,
Though here a while thou triumph on his toombe.

Thomas Roe, knight.

The memory of sir Thomas Roe having been revived by the letters addressed to him by lord Carew, printed for the Camden Society in 1860, I have been induced to transcribe *literatim* the only specimen of the metrical writings of the accomplished knight which I can remember to have met with. It occurs at the end of a scarce volume in my possession, formerly in the Heber collection I. 6572, entitled *The chvrches lamentation for the losse of the godly:* etc. London, printed by Iohn Beale. 1614. Small 8°. The volume seems to have been designed for private circulation.

* *Sr Ed. Harwood.* [He afterwards became colonel of an English regiment in the Low-Countries; was shot at Maestricht; and buried at the Hague. His epitaph, verse, was written by Hugh Peters!—B. C.]

There is a short account of sir Tho. Roe in the Camden volume above-noticed. Of lord Harington, who had not completed his twenty-second year, there is a portrait and memoir in the Heronologia Anglica. According to the list of the portraits in that work, ascribed to Mariette, the portraits of the Haringtons, father and son, were after miniatures by I. Oliver.

Bolton Corney.

Barnes, S.W.

## GOETHE ON LORD BYRON AND SIR WALTER SCOTT.

One of the most recent books on Goethe literature—a volume of Goethe conversations (*Goethe's Unterhaltungen mit dem Kanzler Friedrich v. Müller* *)—contains some of the great German poet's judgments and views respecting English literature and its representatives, especially Byron and Scott, which I think of undoubted interest to English readers, and of which I purpose giving a translation. But not only such paragraphs I wish to recommend, but the whole little volume itself, comprising, as it does, many wholesome and fresh remarks, aphorisms, and apophthegms, which will, it is true, not show us Goethe under a new aspect, but rather confirm our conceived notions and ideas of him as a conversationalist, finding him, as we almost always did, fond of even somewhat brusk irony, presiding Jupiter-like over his circle, and surrounding his parties, suppers, and little and intimate *réunions* with a kind of court-atmosphere. These "conversations," which have had the good fortune of being preserved and that of being edited with care, were noted down by the late Chancellor Friedrich von Müller (born 1779, died 1849), of whose interesting and valuable little volume, *Reminiscences of the Times of War*, 1806-13, I have had occasion to speak in the pages of this journal, when extracting from it the materials for Napoleon's interview with Wieland ("N. & Q." 4th S. iv. 51-53): a German who has during his whole life always shown himself to be possessed of a true and high-minded character, even if judged by the standard that "a man's life is his character."

Mr. Burkhardt, the editor of these *Unterhaltungen*, who, as I have already observed, has done his work with great care, and whose annotations and comments as well as the excellent index, make the book of undoubted interest to the literary as well as to the general reader—Mr. Burkhardt would, however, have done well to extend his "introduction" (*Einleitung*, vide *Unterhaltungen*, pp. i.-xii.) over a somewhat greater space of biographical matter relating to Von Müller. The latter became known to Goethe in 1801, being

* Edited by C. A. H. Burkhardt, 8vo (pp. xii. 170), Stuttgart (Cotta), 1870.

introduced to him by the poet's art-factotum, Johann Heinrich Meyer, the painter and art-critic, and seems to have pleased the "old Jupiter" at once, of whom he mentions after his first interview that "he speaks quietly and composedly . . . . . his eye is piercing" (*vide antè* p. 3); but the real diary-notes begin in December, 1808 (in this printed form at least), the last being a few weeks previous to Goethe's death (1832). They were written down, the editor observes, immediately after the conversations with Goethe took place, under the fresh and full impression of the moment. In these interviews and friendly home-meetings, like in others of the same stamp, we find Goethe fond of producing some work of art or of interest, new or old books, manuscripts, autographs, pictures, engravings (especially), rare plants, medals, minerals, &c. &c., as the fittest inducement for a pleasing and continually enticing conversation. For instance, one day (May 13, 1814), after having shown a beautiful engraving by Israel van Meckenen,* representing the Dance of Herodias, Goethe beautifully observed: —

"'If a person would only make any *worthy habit* his own, under which he may be able to heighten his enjoyment (*Lust*) in cheerful days and to comfort himself in sorrowful ones, let him accustom himself, for instance, to read daily in the Bible, or in Homer, or to look at fine medals or pictures, or to listen to good music; but it must be something *excellent*, something *worthy* to which he thus accustoms himself, that he may always and in any case have a respect for it.'"—*Antè*, p. 10.

This custom of Goethe's, then, of producing some work of art, or of more than ordinary interest, as an inducement for and of conversation, is a most laudable custom, which, however, may lead some persons to suspect that some of Goethe's conversations were highly premeditated and consequently somewhat coloured and artificial. Whether he combined, together with this custom, the graceful, lively play of the French with the somewhat stately oratorical didactic of the English conversationalist, only those who frequently and freely conversed with Goethe can be judges of. Being accustomed to dictate his very inmost thoughts in notes and letters (even to Frau von Stein, to Bettina) to another person, it will almost seem as if his way of speaking must have somehow reminded one of a delivered oration rather than of the spontaneous overflow of a highly refined, genial, and sensitive mind. But—to come to a beginning. Of the English authors mentioned and commented upon by Goethe in this volume, he of whom it is said that —

"He touched his harp, and nations heard entranced;
As some vast river, of unfailing source,
Rapid, exhaustless, deep, his numbers flowed,
And oped new fountains in the human heart"*—

Byron, occupies the greatest, the foremost place. Goethe truly admired him; Byron alone was the poet he allowed to be his equal. After his return from Marienbad and Karlsbad, he mentioned (September, 1823) that no other authors had been spoken of there but Byron and Scott. He must have been a staunch champion of Byron's, one who in the present time would have been fit to punish the vile gossip that had its source surely in an impure mind eager for vulgar applause, by a godlike silence or by his divine thunder. That Goethe often blamed Lord Byron we shall see; but he remained to him, ever and always, the great poet, the divine poet, not to be measured by the actions and notions of everyday people. On May 10, 1819, Von Müller writes: —

"At Goethe's house, Goethe being very cheerful, I met an interesting young American of the name of Boxwell, who had been travelling about in Europe for three years.† The conversation turned long about Lord Byron, whom Goethe pronounced to be the only great poet of our time."—*Antè*, pp. 30, 31.

In October, 1823, we find him finding fault with Lord Byron's *Heaven and Earth*—why, Von Müller does not mention (*antè*, p. 66); and a few days later he is speaking again of *Cain* and of *Heaven and Earth*: —

"The latter he pronounced to be more comprehensive, and also clearer than the former, this being of too deep and too bitter a cast of thought, although grand, bold, and affecting."—*Antè*, p. 69, and *passim* "N. & Q." 4th S. iii. 582.

In the following March (1824) we see him again occupied with *Cain* and *The Vision of Judgment*: —

"'I well understand how so elevated a genius must after so many splendid productions feel *ennuyé*, and on that account has been led passionately to seize the affairs of Greece as a new pastime.'

"At the same time he requested me to translate for him from the *Moniteur* an article on *Cain*, in order that he might be able 'to retouch' his own paper on this work in *Kunst und Alterthum*. 'Whensoever the French,' he he added, 'give up their *Philisterei* ‡, they stand far above

* Israel van Meckenen or Mecken; thus the diligent Nagler (*Die Monogrammisten*, vol. iii. [1863], art. 2806) styles him, rejecting all the other names by which this renowned engraver, painter (?), and goldsmith is more generally known—Israel von Mecheln, Menz, Metz, Mainz, Münster, Metro, &c. He died March 15, 1503, and Nagler mentions his epitaph in full, where he is called "Israhel . vā . Meckne."

* From Pollok's *Course of Time*.

† Who was this Mr. Boxwell?—English and American visitors and travellers were always most welcome at Weimar.

‡ *Philisterei*.—Two well-known English authors have explained this word, Mr. Carlyle ("respectability with its thousand gigs"), and Mr. Matthew Arnold. The latter more happily in his most excellent essay on *Heinrich Heine*.—"Philistinism! we have not the expression in English. Perhaps we have not the word because we have so much of the thing. At Soli, I imagine, they did not talk of solecisms; and here, at the very head-quarters of Goliath, nobody talks of Philistinism." . . . . . "Philistine must have originally meant, in the mind of those who invented the nickname, a strong, dogged, unenlightened opponent of the chosen people, of the children of

us [Germans] in critical judgment, and in the full conception of original mental works. Everything is interesting which has an interest to us.' "—*Antè*, p. 82.

In June, 1824: —

"Of Lord Byron's death, he observed that it had happened just in the nick of time. 'His Greek undertaking has had something impure, and would never have ended well. It is a great misfortune that great minds, endowed with such rich ideas, absolutely wish to see their Ideal realised and introduced into everyday life. This cannot be: the Ideal and the common-place Reality must be strictly separated.' "—*Antè*, p. 90.

November 18, 1824: —

"Goethe was extremely mild, quiet, and inwardly cheerful. He soon came to speak of Lord Byron. 'Byron,' he said, 'only places Pope (*den alten Pope*) on so high a standard on account of having in him an invincible drawback. Compared with Pope, Byron has been a giant; compared with Shakespeare, on the other hand, a dwarf. The ode on the death of General Moore [of which Goethe always spoke in raptures, and which for many years was thought to be a poem of Lord Byron in Germany as well as in France *] is one of the most beautiful poems of Byron. Shelley must have been a narrow-minded fellow not to feel this: moreover, Byron seems to me to have been far too kind to Shelley. That Byron has taken *Ugolino* as a prototype for his *Prisoner of Chillon* cannot be blamed at all: the whole universe belongs to the Poet, each spirited work of art becoming in turn a part of nature, and thus the later-born poet may make use of it just as well as of any other natural phenomenon.' "—*Antè*, p. 94.

The same day he was disparaging Tom Moore, and speaking of the favourable impression Lord Stratford's departure from Constantinople, on account of the state of Greece, had made upon him. Speaking thus of Greek affairs, Goethe expressed a different opinion from that of June, 1824, as regards Lord Byron's influence on Greece and the Greeks:—

"'If Lord Byron's life had been spared, he would have become a Lycurgus or a Solon for Greece.' "—*Antè*, p. 94.

On December 17, of the same year, Goethe had a long talk on Byron's *Conversations*:—

"'I am reading them now for the second time. I should not like to miss them although they leave behind a painful impression. How much gossip often about the most futile things; what offences taken at each silly judgment of journalists; what a wild life with dogs, monkeys, peacocks, horses; everything without connecting links! Only as regards taking a view on a thing, Byron judges well and clearly; reflection is not his—his judgments and combinations are often those of children. With what patience he allows himself to be reproached with plagiarisms, firing only small shot at his antagonists for his defence, instead of thundering down upon them with heavy cannons. Does not everything that the past and the present have done belong by right to the poet? Why should he feel afraid of culling flowers wherever he finds them? Only by appropriating the very best part of other people's [mental] treasures, something great can be produced. Have I not myself made use of Job and of a Shakespeare-song for *Mephistopheles*? Byron was mostly unknown to himself a great poet; seldom he fully enjoyed his own self.' "—*Antè*, pp. 95, 96.

In May of the following year (1825) he was speaking of the mental resemblance between Madame de Staël and Byron (*antè*, p. 101); and in June, 1827, of Parry's narrative of the last days of the great English poet (*antè*, p. 111), but on both occasions Von Müller does not mention any particulars. Goethe took at that time a great interest in the affairs of Greece, and one day (August 12, 1827) spoke much of Canning and of his premature and untimely death (*antè*, p. 115.)

Remembering how difficult a thing it must have been to obtain English books in Germany some forty or fifty years ago, we are astonished how many of them found their way to Weimar. I do not wish to speak of standard works, but of less known or less universal books, whose only merit often is their rarity. Thackeray tells us in his charming "Letter" that forms an appendix to Mr. Lewes's *Life of Goethe*, that even the court of Weimar, the grandduke, and the amiable Grandduchess Luise not excepted, borrowed English books of the young and old English gentlemen and gentlewomen who came to visit Weimar, and Goethe must always, it is evident, have received the lion's share. Thus he is speaking of Roger Bacon's works (whom he greatly and justly admired, *antè*, p. 4), Moore's *Poems*, Howard's *Climate of London* (which he highly praised, *antè*, p. 47), Flaxman's much admired outlines, Lady Morgan's *Italy* (he probably read the German Weimar edition, 1821—the authoress he fairly hated—*antè*, p. 48), Mrs. Roscoe's *Floral Illustrations*, and many others. Of Carlyle he began to think very highly. "We spoke of Carlyle's article" (probably the one on Goethe in the *Foreign Quarterly*, 1828) Von Müller observes, "and Goethe said" (August 16, 1828):—

"'I have forwarded some little presents to this worthy man, viz. a pocket edition of my works, *Faust*, a medal, and an engraving [probably portraits of Goethe], an iron breast-pin for his wife, &c. These kind of people,' he added, 'as we also observe in the Bracebridges, lead a much more intimate and socially connected life than we do in our hasty pleasures. They are as it were united together in a narrow boat in the midst of the ocean, unmindful of the roar and the noise around them.' "—*Antè*, p. 125.

Next to Lord Byron, Sir Walter Scott occupied much of Goethe's attention and serious thinking, but he did not admire him as much as he did "the only great poet of our time." Of Sir Walter's poems he does not speak here. Mentioning one day one of Sir Walter's books, probably a novel, he said: —

light."—*Vide, passim* the whole essay on *Heinrich Heine*; for the above word, *Essays in Criticism*, 1865, pp. 157-161.—H. K.

* As late as 1831 Gries (born 1775, died 1842), the famous German translator of Calderon, Tasso, Ariosto, and Bojardo (whom Panizzi's fine edition has saved from oblivion), translated Wolfe's master-poem as being Byron's. Vide *Aus dem Leben von Johann Diederich Gries*, N. P., 1855, p. 163.

"'A book which has been of great efficacy can, properly speaking, no longer be judged of. Moreover, criticism is a mere habit of the moderns.'"—*Antè*, p. 48.

"'Scott's enchanting charm,' he observed another time (September 17, 1823), 'rests also upon the glory of the three British Kingdoms, and the never-ending variety of their history.'" (*Antè*, p. 55.) [He was then occupied, indirectly at least, with *Quentin Durward*.]—*Antè*, p. 57.

One evening (October 2, 1823,) he freely discussed Byron and Sir Walter, praising *Cain* highly, especially the scene of the murder:—

"'Byron alone I allow to be my equal (*Byron allein lasse ich neben mir gelten!*) Walter Scott is nothing compared with him.'"—*Antè*, p. 65.

Some days after, October 12, 1823:—

"'Thomas Moore has not pleased me in anything. Of Walter Scott I have been reading two novels, and know now what he intends and what he is able to do. He would always amuse me, but I cannot *learn* anything of him. I have only time for the truly excellent!'"—*Antè*, p. 69.

Another day (November 25, 1824,) when Von Müller was quite alone with Goethe, the latter was speaking of Sir Walter's success in a pecuniary point, having made 80,000*l.* by his writings, but having also at the same time sold his true glory as an author for this sum; for most of his novels Goethe pronounced to be of not much value, although yet far too good for the public at large (*Publicum*). (*Antè*, p. 95.)

Sir Walter's *Letters on Witchcraft and Demonology*, which Goethe had read at the end of 1830, he praised highly (*antè*, p. 146); but the *Life of Napoleon* he, like many with and after Goethe, did not consider of sufficient cosmopolitan interest:—

"'Sir Walter Scott's *Napoleon* could only be read with pleasurable comfort (*Behagen*), in case one be resolved to get to know a purely English (*stock-englisch*) way of judging and thinking of that great worldly phenomenon. In this regard, I have had patience enough to read it through from beginning to end in English.'"—*Antè*, p. 148.

I have just closed the book, and know it will leave upon my mind a more than agreeable impression and effect for a long time. It is not mere everyday gossip recorded to fill a volume; most of its pages have a dewy freshness and balmy wholesomeness about them; and such qualities, methinks, ought to recommend it to many readers. HERMANN KINDT.

Germany.

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LOCAL RHYMES.—

"Deeping and Deeping and Deeping in row,
Tallington, Uffington, Barholme, and Stow,
At the White House at Greatford there you must turn
To Langtoft, Baston, Thurlby, and Bourn."

Perhaps this old Lincolnshire rhyme may be interesting to some who, like myself, had forgotten it till reminded of such things by the appearance of "Local Rhymes" in "N. & Q."

ROBT. HARDWICKE.

WEATHER PREDICTION: A MARTINMAS WIND. A year ago a Huntingdonshire cottager told me that, whatever quarter the wind may be in at Martinmas, "it keeps mainly to the same point right on to old Candlemas Day," Feb. 14; and that, as the wind was then S.S.W. there would be a prevalence of such winds during those three months, with "a mild winter and no snow to speak of." On Dec. 11, 1868, I sent a note of this to "N. & Q.," which appeared in the 4th S. iii. 10. In the same volume, p. 447, your correspondent PHILAGRICOLA called attention to "the fulfilment of the prognostication," and the way in which it had "been so singularly verified." The same old cottager has this year told me that the wind was N.W. at Martinmas, and he therefore predicts that we shall have a somewhat severe winter. I may add that I find this belief as to the Martinmas wind prevalent among my cottage neighbours in Huntingdonshire; and I was told by several that they went out of doors the last thing on Martinmas night to see where the wind was. "It blew right down the street," they said, *i. e.* from the N.W., "and that betokens a hard winter." CUTHBERT BEDE.

Nov. 25, 1869.

A MEDIÆVAL FARMHOUSE.—The *Cornish Telegraph* of Sept. 29, 1869, says:—

"It was resolved last week to remove entirely the old thatched roof of one of the farmhouses on the estate of Rosekestal [near the Land's End, Cornwall]—a house whose sombre, weather-stained granite walls and quaint chimney speak of at least three or four long-lived generations of owners. To this residence was assigned, by common rumour and one of the county histories, the age of 250 years. The thatch, in some places, was three and four feet thick, and near the west gable it overhung and buried up a portion of the chimney. On making a clearance, to have room for a slate roof, the figures 1457 appeared very plainly cut into a stone. The stone will remain, and the figures be re-cut."

The above cutting is probably worthy of preservation in "N. & Q." as recording the existence of one of the most ancient farmhouses in the country. E. H. W. D.

Greenwich.

POPULAR SAYINGS.—Let me record for the benefit of future inquirers the source, or at all events the early use of, the following phrases: "To reckon without your host"; "To fall between two stools"; and "If the skies fall, we shall catch larks." They will be found in Rabelais' *Gargantua*, and are thus expressed: "comptoit sans son hoste"; "s'asseyoit entre deux selles le cul à terre"; and "si les nues tomboient, espéroit prendre les alouettes." H. FISHWICK.

SERVANTS' WAGES IN 1724.—The following is an extract from the will of the Rev. Dr. William Hartwell, who lived in state and splendour as rector of the rich rectory of Stanhope in Durham,

of which he was incumbent in George the First's days:—

"Item. I leave to Thomas Moses, my servant, six pounds; to John Emmerson, my other servant, three pounds; to Sarah, my maid, fifty shillings—*being to each a year's wages.*"

Note, that the doctor does not appear to know that Sarah had a surname; she is simply 'Sarah, my maid.' The will bears date the 9th of March, 1724. A. J. M.

## Queries.

Bell Tavern, King Street, Westminster. Can any one inform me whether the house in which the October Club, so celebrated in the latter years of Queen Anne, held their meetings, is still in existence? It stood, I believe, in King Street, Westminster, and there are two very old projecting houses on the right-hand side near the St. George Street end—the one a coffee-house, the other a small news agency, which I fancy to have heard mentioned as the identical place.

C. G. Colleton Kennie.

Bridgewater.—The tactics of the electors of this town have not changed or cheapened much during the last century.

"All this trouble and vexation and expense flows from a set of low worthless fellows who, finding they shall not be bribed without opposition, have prevailed on Lord Egmont to lend his name, to whom they will give one vote that they may sell the other . . . spent these three days in the infamous and disagreeable compliance with the low habits of venal wretches . . . the election cost me 3,400*l.*"—*Doddington's Diary*, August 1753, 1754.

The venality which disgusted Bubb must have been stupendous. In Hogarth's series of *The Election*, Bubb Doddington is the member who is being chaired. Did the series refer to a Bridgewater or Weymouth election, for both of which places B. D. returned the two members?

J. Wilkins, B.C.L.

English Engravers.—Although I have not been fortunate as regards a query of mine respecting some living English engravers (*antè*, 4th S. iv. 157), I venture to ask a similar question, and should feel greatly obliged for any reply.

1. Biographical and other notes relating to M. J. Danforth, an engraver, and his works.

2. The same, relating to H. Dawe, "a stipple engraver, who died, I am told, about twenty years ago at Brighton. He is chiefly remembered as the engraver of a portrait of the Queen, when Princess Victoria, seated in the royal pew, St. George's Chapel, Windsor." For this note I am indebted to a well-known English art-critic.

3. The same of H. Gillbank, of whom I find mention made in the illustrated catalogue of the Essingh collection (put up for sale at Cologne, September, 1865), in this way:—

"34. Hersilia. The battle of the Romans and Sabines. (After a picture of Singleton.) Beautiful large aquatinta engraving by an almost unknown English artist, 1802. Obl. imp. folio.

"35. Coriolanus. Beautiful, large aquatinta engraving after Singleton and *pendant* to the former. Obl. imp. folio."—*Illustrirter Catalog der Kunst.-Sammlungen des . . . Herrn Anton Joseph Essingh*, Cologne, 1865, p. 6; and priced catalogue, p. 1., where the two together are mentioned as being sold for 1*l.* 4*s.* 6*d.*

Hermann Kindt.

Germany.

"The Forest School Magazine."—A school magazine, called *The Forest School Magazine*, Walthamstow, was published about 1866-1867. Who was the editor of this periodical, where was it printed and published, and is it still in existence? R. Inglis.

Henry II.—Can any one give me information concerning the statement that Henry II. used to bury women up to their waist and then set bull-dogs at them? I was told this the other day as a fact known to students of history, and I should be glad to learn on what authority it rests, and where the statement is to be found. Lumen.

Holed-Stone at Abury, Wiltshire.—Stukeley, in describing the stone-circles at Abury, says:—

"Exactly in the southern end of the Temple [? line] which connects the two centres of these temples, is an odd stone standing, not of great bulk. It has a hole wrought in it, and was probably designed to fasten the victim in order for slaying it. This I call the *ring stone*."—Quoted in Duke's *Druidical Temples of Wiltshire*, p. 62.

Can this monolith still be identified? or has it been destroyed along with other stones of the same group? Perhaps some resident in the neighbourhood or recent visitor will be able to inform me.

E. H. W. D.

Greenwich.

"Leal-Car."—In an eighteenth century document now before me, I find James Macmanus designated as the "leal-car" of Bellisle Castle, co. Fermanagh. What is the meaning of the term "leal-car" thus applied, and is it so used to express ownership? Is "car" an abbreviation of the Saxon "carle"? Charles Sotheran.

81, Derby Street, Hulme, Manchester.

Leo the Sixth's Prophecy on the Fall of Constantinople.—Can any of your readers explain the following passage from the above, in which the restoration of the Greek Empire is predicted?

Ἔση πάλιν γὰρ ὥσπερ οὐδ' ἀρξαμένη,
Ἕως θεοῦ δάκτυλος ὀφθεὶς ἐξ ἑῴων
Χειρὸς ῥυείσης δακτύλους πλήσει δύο,
Αἰχμὰς φέροντας, αὖρας ὡς ἐκ καυκίου

Αἷς τὸν πατρῷον ἐκδικήσουσι μόρον.
Ἥξουσι δ' αὖθις κύκλωθεν τὰ σὰ τέκνα
Εὐθείας, ὥσπερ ἐκ κύκλου πρὸς τὸ κέντρον,
Ἐφ' οἷς δικαίοις ἐκβιβάσι τὴν δίκην.

G. A. Schrumpf.

Whitby.

Marriage Licenses.—Can any correspondent give me a list of the offices where marriage licenses are to be inspected? I am well acquainted with those in London, York, and Chester; but there are of course many more, and I suppose that each diocese has one of its own. For example, I assume a marriage to have taken place in the diocese of Winchester: where am I to search for the license bond when I fail to find it in the registry of the Archbishop of Canterbury?

G. W. M.

Medals.—Mr. Pinkerton's obliging reply (4th S. iv. 441) to M. D.'s inquiry about the Gormagon medal emboldens me to ask him to give me any information he can about the following medals:—1. *Obv.* "SENSORIVM . ANNO . PRIMO . GEORGII . 1715," around a full-faced sun with rays. *Rev.* Two female figures—one draped with a scroll in front of her, inscribed "SUADERE;" the other semi-nude—a sun in her right hand, a palm branch in her left, her left foot resting upon a globe. Size 10.—2. *Obv.* "CAROLVS . SACKVILLE . MAGISTER . F . L." His bust; ex. NATTER, 1731. *Rev.* "AB . ORIGINE." A nude figure (the genius of secrecy?), left arm resting upon the column supporting the cornucopia; the plumb-rule, level, square, and other emblems of masonry at his feet. Size 13.—3. *Obv.* "OVR . FOOD . IS . SEDITION;" above, a female winged griffin, with the head of a fury, the tail of a dragon, carrying a flag bearing the royal crown, a cap of liberty on point of the staff; at bottom a scroll inscribed "FACTION." *Rev.* "NOURISHED TO TORMENT"; above, rays over a marsh; a snake winding through it. "JVLY 14, 1791." in ex. Size 10.

Belfast.

Mortimer Pedigree.—Julian Mortimer, 1347; Hugh Mortimer, about 1330; Valentine Mortimer, 1337; William Mortimer, 1374; Henry Mortimer, 1340-50; Katherine Mortimer and her daughters, 1414; heir of John Mortimer, 1415. The above from the Rolls. Lucy Clifford married Bartholomew de Mortimer, eleventh century; Margaret Montacute married Sir John Mortimer; and Isabel Howard married Sir Robert Mortimer, both not far from 1500.

Who were these Mortimers, and what (if any) was their connection with the Mortimers of Wigmore, Earls of March? Was Katherine the wife of Edmund Mortimer of Wigmore, and daughter of Owen Glyndwr? Did Edmund leave any issue? Did his brother John marry or leave issue? Did his nephew Roger (brother of the last earl) marry or leave issue?

Any information on these points will be gratefully received by Hermentrude.

Rheims Testament of 1582, and Spanish Armada.—

"Ces notes et leur tendance véritable ont été caractérisées avec beaucoup de justesse dans un journal écrit de nos jours par des catholiques anglais. 'Les notes du N. T. avaient incontestablement pour l'objet de préparer l'opinion publique à l'invasion projetée par Philippe II au moment où ce prince armait dans son dessein son invincible Armada.'"—*Notice sur la Bible de Douai et N. Test. de Reims*, 1841.

The above passage is quoted in the catalogue of Dr. Todd's library, p. 20, which was sold by auction last month. I should be glad to get some information about this French *Notice*, and the Anglo-Catholic journal referred to. I do not remember that Lewis or Dr. Cotton have observed the connection between the Rheims Testament and the Armada, but I have not their works within reach at present.

Q. Q.

Cardinal Richelieu.—Where shall I find an account of the appearance of Cardinal Richelieu before Anne of Austria and her maids dressed as a clown?

A Reader.

Dublin.

Selden's Treatises on "Tythes" and "Titles of Honour."—The first edition of Selden's *Treatise on Tythes* was printed in small quarto, London, 1618, and according to a note in the handwriting of the late Mr. Donaldson Selby of Cheswick, Northumberland, was "suppressed by the Court of High Commission in 1619," and the author "prohibited from writing any defence in answer to Dr. Montague and others who assailed him."

Are there any omissions of passages in the original text in the subsequent editions, or any modification to remove the objections of Selden's opponents? The copy of the *editio princeps* before me was purchased at the sale of Mr. Donaldson Selby's library. It is in fine condition, and the former owner considered it as of uncommon occurrence.

The second edition of Selden's invaluable *Titles of Honour* was published in 1631, and in it will be found a charter by William the Lion to Morgund, the son of Gillocher, of the earldom of Mar, printed from the original parchment then amongst the records in the Tower. It is referred to in a document still in existence, printed by Palgrave in his collections relative to Scotland—a valuable work published by authority of the Record Commission, where Donald, or Dovenald, the descendant of Morgund in the reign of Edward I., is mentioned in a roll of the earls as having it in his possession.

The first edition of Selden's *Titles of Honour*

cannot be found in the library of the Faculty of Advocates. I am anxious to learn if William's charter was then printed. The charter is historically important, as it shows that the Scotish "Lion" was in his "New Forest in 1171, with his army and counsellors," waiting doubtless for a suitable opportunity of passing into England to redeem his pledge to the ungrateful son of Henry II. of assisting him in his contemplated rebellion. The writ sets forth that the investiture of the earldom took place at Hyndhop-Burneuthe. The first place cannot now be traced, but the second still remains, and is given to a fishing village a few miles from Berwick-on-Tweed.

J. M.

Southworth Portraits. — Can any of your readers inform me if there is a portrait in existence of John Southworth, a priest of the church of Rome, who was executed at Tyburn, June 28, 1655. He is mentioned in Dodd's *Catholic Church History*, and is said to have been the last person who was executed for religion in this country? Or, of Sir John Southworth of Samlesbury Hall, Lancashire, Knt., a noted recusant in Queen Elizabeth's reign, who was placed for some time in the care of the Bishop of London, and afterwards in that of his (Sir John's) kinsman, Dr. Nowell, Dean of St. Paul's.

James Croston.

The Grove, Cheetham Hill, Manchester.

James Whiteley.—Can any one refer me to an engraved portrait of James Whiteley, the proprietor and manager of an extensive Midland theatrical circuit in the last century? He died at Wolverhampton in 1781, and is among those whose memories should be kept green, at least by the followers of his art. He is described as being "a warm advocate for his company, whose character is justified by the fact that he bequeathed his veteran performers to his successors, with a weekly salary entailed on them for life."—R. W. Procter's *Manchester in Holiday Dress*, 1866, p. 28.)

C. W. Sutton.

## Queries with Answers.

Two Loyal Noblemen.—Lord Clarendon, in his *History of the Rebellion* (book vi. p. 25 vol. ii. folio ed.) tells an amusing story of two noblemen, of whom Charles I. tried to borrow money. The second is so clearly defined, that there is no mistaking him. Who was the first? F. H.

[The "two great men who lived near Nottingham," were Robert Pierrepont of Holme Pierrepont, co. Nottingham, created Baron Pierrepont and Viscount Newark, June 29, 1627, and Earl of Kingston, July 25, 1628. His lordship bore so high a character for his loyalty, hospitality, and liberality, that he was usually styled by the common people "the good Earl of Kingston." Whilst engaged in the service of Charles I. he was killed in an open boat near Hull on July 30, 1643.—The other "great man" was Sir Francis Leke, created Baron Deincourt of Sutton, co. Derby, Oct. 26, 1624, and Earl of Scarsdale, Nov. 11, 1645. His lordship took an active part during the civil war in the royal cause, under whose banner two of his sons laid down their lives. His lordship was so affected by the cruel murder of Charles I. that he clothed himself in sackcloth, and causing his grave to be dug some years before his death, laid himself therein every Friday, exercising himself therein in divine meditation and prayer. He died in 1655.]

Dr. Warton.—Will any reader of "N. & Q." kindly give me information respecting the writer of *Deathbed Scenes*, by Dr. Warton, Murray, 1830? Is the author's name on the title-page a *nom de plume* or his general patronymic?

S. R. Townshend Mayer, F.R.S.L.

25, Norfolk Street, Strand, W.C.

[The author of *Death-Bed Scenes and Pastoral Conversations, by the late Dr. John Warton*, was the Rev. William Wood, B.D., formerly a student of Christ Church, Oxford, where he graduated—M.A. 1793, B.D. 1801. Being domestic chaplain to Bishop Randolph, he was presented by that prelate to the rectory and vicarage of Fulham in 1811. In 1830 Archbishop Howley, who had appreciated his merits when at Fulham, gave him the rectory of Coulsdon in Surrey, and in 1834 a prebendal stall at Canterbury. Mr. Wood resigned the vicarage of Fulham in 1834, but retained the sinecure rectory until his death on April 11, 1841. He was buried at Fulham on the 16th of the same month. The fifth edition of *Death-Bed Scenes*, 1841, 4 vols. 8vo, edited by his sons, contains a memoir of him.]

Magna Charta, etc., of Henry III. — Can you inform me where I can find a translation of the Magna Charta and Charta de Foresta of Henry III., both of which I believe are dated the 11th of February, in the ninth year of his reign [A.D. 1224-5]? Enquirer.

Burton-on Trent.

[An English translation of the Third Great Charter of King Henry III. granted A.D. 1224-5, in the ninth year of his reign, as well as of the *First* Forest Charter of Henry III., granted Nov. 6, 1217, in the second year of his reign, with some account of the Second, dated Westminster, Feb. 11, 1224-5, will be found in Richard Thomson's *Historical Essay on the Magna Charta of King John*, Lond. 1829, pp. 131, 329, 437.]

Apostolic Cursers.—Can you furnish me with the date of an article or letter, said to have appeared in *The Times* about five or six years ago, in which mention is made of these functionaries? What are their duties? They do not appear in the list of officials of the Roman Council as published. E. K.

[An English translation of the Major Excommunication of Pius IX, "inflicted on the invaders and usurpers

of some of our provinces," appeared in *The Times* of April 6, 1860, which is there signed by "Aloys Serafino, apostolical *curser*, and Philippus Ossani, magister *curser*." The correct meaning of the titles of these two officers gave rise to an amusing discussion between Sir George Bowyer and a correspondent signing himself "Precurser." See *The Times* of April 7, 9, 10, 11, 1860.]

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## Replies.

### GAINSBOROUGH'S "BLUE BOY."

(4th S. iii. 576; iv. 23, 41, 81, 204, 237.)

It was fully expected before this time to have seen in your columns a reply from Mr. Tomlinson, or some other believer in the "undoubted originality" and superior merits of the Westminster "Blue Boy," in answer to my last communication on the subject which appeared in "N. & Q." (p. 237), but none has as yet appeared. This looks as if great, if not insurmountable difficulty, had been experienced in obtaining the information necessary to prove the Westminster *case*, or to attack successfully the case made out on behalf of the other blue-clad boy.

In the absence of such a reply, and provided that your space will admit, perhaps the following particulars of the "Blue Boy" question as it stands at present may be interesting to your readers.

It will be in their recollection that it has been previously shown in "N. & Q.," (1) that the history of the Westminster "Blue Boy," which purports to emanate from the records of the Grosvenor gallery through different authors, is erroneous as regards Hoppner, the man from whom the picture was said to be purchased, although it is likely to be correct with reference to the purchase of a "Blue Boy" by the first Earl Grosvenor; (2) that its known or public history commenced at an auction-room sale in Ryder's Court, Leicester Square; (3) that if bought some time after this sale by the first Earl Grosvenor, who died Aug. 5, 1802, it could not possibly be the original "Blue Boy," which was known to be in Mr. Hoppner's possession in 1806, if not also in 1808, but must be another one; (4) that if both the "Blue Boys" were painted by Gainsborough, then the least known one is the finest work of art; and (5) that if one of them be a replica of the other, then it was most probable that the Westminster "Blue Boy" would be the replica.

The information since received, and the searching examinations which the least known "blue clad" has undergone, materially strengthen these deductions, if not entirely confirm them.

*History.*—Having in a previous number shown that the Hoppner portion of the so-called history of the Westminster "Blue Boy" was erroneous, it will now be shown that the Nesbitt part thereof (see 4th S. iii. 576) is also wrong. Indeed it appears that the Westminster history of the picture is a compound of a grain of truth and a bushel of error: the truth being the names of Messrs. Nesbitt and Hoppner, who necessarily possessed the original "Blue Boy," and the *error* being another picture altogether. According to this history, "at Mr. Buttall's death the 'Blue Boy' was purchased by Mr. Nesbitt"; but so far there appears no reason to think that Mr. Buttall ever did possess the original "Blue Boy." On the contrary, there is proof that it belonged at an early period of its lifetime to George Prince of Wales.

In Thornbury's *Life of Turner* an interesting anecdote is told how, and from whom, Mr. Nesbitt obtained the "Blue Boy":—

> "Many years ago," says the narrator, "there resided at Heston a Mr. Nesbitt, a person of substance in his younger days, and a companion of George Prince of Wales. He once possessed Gainsborough's 'Blue Boy,' and in the following way. He was dining with the Prince: 'Nesbitt,' said the Prince, 'that picture shall be yours.' At first he thought the Prince was joking; but finding he was decidedly serious, Nesbitt, who was a beau of the first water, made all suitable acknowledgments for his R. H.'s generosity, and next morning the 'Blue Boy' arrived; followed in due time by a bill of 300*l.*, which he had the satisfaction of paying. I heard Mr. Nesbitt, many years ago, tell the story at my father's table."

This anecdote forms a portion of an able essay on art and artists contributed by that amateur artist, the Rev. J. S. Trimmer, Vicar of Marston-on-Dove, in Derbyshire, and a descendant of Gainsborough's bosom friend Sir Joshua Kirby. To the reverend gentleman we are indebted for several instructive letters bearing on the anecdote, and also on the difficulty of copying Gainsborough's works: for usually, he says, such copies are defective in figures or in the landscapes, or in both, as appears to be the case between the two "Blue Boys," with the usual defects observable in the Westminster picture. He also mentions his own youthful devotion to art, and especially to all that concerned, or was said about, the family hero Gainsborough. At the stage of life when youths store up for life-long remembrance matters in which they take a deep interest, the reverend gentleman heard his father's guest tell the story at Heston Vicarage, where it became a family anecdote as communicated to Mr. Thornbury for publication. Perhaps in losing Mr. Trimmer, the fine arts lost a devotee who might have become a bright and a shining star.

Further research to discover who Mr. Nesbitt was, has shown that he belonged to the Lismore family of Nesbitts; that he was the John Nesbitt, Esq., M.P., who for about twenty years represented in Parliament either Winchelsea, Gatton, or Bodmin; that he inherited the property and

fine old paintings of his uncle, Arnold Nesbitt, M.P. for Cricklade, who died in 1774; that his brother Arnold was chaplain to the Prince Regent; that the Prince and John Nesbitt were "on the best of terms"; and that Mr. Nesbitt lived at Heston from about 1815 to 1820.

As regards this new phase in the history of the "Blue Boy," namely, its having formerly belonged to the then Prince of Wales, there is not only the direct testimony of Mr. Nesbitt, but also the following corroborative considerations: (1) That the prince was a patron of the great painter when living, and after his death, we are told by the Rev. Mr. Trimmer that he sent for and condoled with his widow on the loss of her talented husband; (2) That it was about the hanging of the portraits of the Princess Royal, and the Princesses Augusta and Elizabeth, painted on commission for the prince, that Gainsborough quarrelled with the R.A.s and exhibited no more pictures at the Royal Academy; (3) That if Master Buttall was the painter's subject or model, he would be paid the usual fee, so that it is extremely improbable that either he or his father ever became the owner of the finished picture, which owed all its celebrity and value to the extraordinary skill of the painter; (4) That a picture rendered doubly famous by artistic skill and a professional dispute was very likely to attract the notice of the painter's royal patron, and be purchased for his gallery, where its fame would be extended, as it was extended, amongst the highest of the land; (5) That it may be owing to the "Blue Boy" having been in a royal gallery, that no trace of its public exhibition has yet been found by the writer during the end of the last century or the beginning of this one; and (6) that the first authentic records of the "Blue Boy" yet met with since it left the artist's studio are, a description of it when in Mr. Nesbitt's collection of paintings, and a brief editorial reference to it in *The Times*.

Through the courtesy and urbanity of the present head of the Lismore family, Alexander Nesbitt, Esquire, T.C., we are enabled to quote the following admirable description of the original "Blue Boy" from a catalogue of his great-uncle's choice paintings, and which speaks for itself:—

"No. 63. Gainsborough.—A whole-length Figure, with a fine Landscape in the Back-Ground. This most incomparable performance ranks this very celebrated Master among the First Class of Painters, Ancient and Modern. It has the Grace and Elegance of Van Dyck in the Figure, with a Countenance as forcibly expressed and as rich as Murillo, with the Management of a Titian. It is a Picture which cannot be too highly spoken of or too much admired."

This graphic description of a picture about which *The Times* asks, "Where a superior to Gainsborough in a fancied portrait?" becomes of obvious importance as a standard whereby to compare the leading features of the two claimants to be that picture. Glowing as is this early description, it is nevertheless as applicable to the least-known "Blue Boy" now—"barring," perhaps, some slight "foot-prints" of time and dried varnish—as it was to the picture in Mr. Nesbitt's collection at the beginning of this century. A striking proof of this is furnished by a recently-written, but brief outline of the least known "blue-clad" boy by Richard James Lane, Esq., R.A.E., the great-nephew of Gainsborough, an acknowledged authority on his works, and an artist highly spoken of by Allan Cunningham as one "in whom much of his great uncle's spirit survives." In the same spirit, it may be added, that his daughter, Miss Lane, seems to inherit not a little of Gainsborough's artistic skill, as an inspection of her art-productions will show. Mr. Lane writes:—

"I have carefully examined the picture. The figure is more elegant than the Grosvenor picture—the character of the face far more pleasing—the minutest touches of the subordinate parts palpably Gainsboro's. The comparative smoothness of the painting of the face might suggest the hand of Dupont, his nephew, who worked for him, *but would not* interfere with the integrity of the work as Gainsborough's."

Now, when Mr. Lane wrote, he had no knowledge of the early artistic description of the "Blue Boy" written upwards of sixty years previously, neither did he contemplate writing an artistic character of the least known "blue-clad" which he could so well do, but simply to convey to the writer (whom he had not even seen) his opinion of the integrity of the picture as Gainsborough's.

But notwithstanding the disadvantage to Mr. Lane of comparing his inartistic touches with the early artistic pen-and-ink portrait, there is found in both of them the same reference to elegance of figure and attractiveness of face. May it not, then, be fairly held that this very remarkable community of ideas and expressions arises from their reference to the same picture, but at widely different periods of its lifetime?

In that able work, *A Century of Painters*, by Richard Redgrave, Esq., R.A.E., and his brother Samuel Redgrave, Esq., it is fully, clearly, and convincingly argued that the light, touchy, sketchy, off-hand style so often attributed to Gainsborough had little or no foundation to rest upon. On the contrary, it is shown by examples and contrasts that he could and did paint carefully and durably, of which the face and figure of the least known "blue-clad" may be cited as other examples.

In Sir Joshua Reynolds's tribute to Gainsborough, another characteristic is mentioned, namely, "the eager desire Gainsborough always expressed that his pictures should be seen near, as well as at a distance"—a criterion which is

applicable to the least known "Blue Boy." To non-professionals, at least, it certainly appears that the nearer the observer and the picture are to an ordinary conversational distance apart, on the same, or nearly the same level, the more life-like appears the face and figure of the handsome, dark-eyed, fresh-coloured, "blue-clad" youth.

The talented author of *Modern Painters*, John Ruskin, M.A., contends that Gainsborough is the finest colourist of the English school; that his power of colour is capable of taking rank beside that of Rubens; that his forms are all grand, simple, and English, and that he never lost sight of a picture as a whole. Now, it would require a Ruskin to do justice to the power of colouring in the face and figure of the least known "blue-clad," but this much may be said, that, as a whole, the picture is a fine illustration of Mr. Ruskin's conclusions. J. S.

(*To be continued.*)

## THE DUNMOW FLITCH.

(4th S. iv. 194, 262.)

The institution of this old custom is attributed to Sir Reginald Fitzwalter in the 13th century, who, in a rustic garb and with his bride, appeared before the prior of the convent of Dunmow and received a flitch of bacon as a reward for his constancy.* The second claim on record was made in the 7th of Edward IV., and the flitch bestowed on Steven Samuel and his wife (of Little Easton, Essex, on our Lady-day in Lent, sworn before Roger Bulcott, then prior), and the third in that of Henry VIII. In these three records there is no mention of the lady, and she does not seem to have been sworn.† There is a reference to the custom in *Piers Plowman*:—

"Many a couple, since the pestilence, have plighted themselves together, and the fruit they bring forth are foul words, jealousy without happiness, and quarrelling; in bed they have no children but strife, and if they go to Dunmow, unless the devil help, to follow after the flitch, they never obtain it, and unless they are perjured they lose the bacon."

A few years later Chaucer alludes to it in his *Wife of Bath*:—

"The bacon was not fit for my trow
At Essex in Dunmow."

Before the revival of the custom in 1855, the last delivery of the flitch occurred on the 20th of June, 1751. David Ogborne painted a very accurate picture of this on the spot, which is now in the possession of Captain Lucas, of Hatfield Peveril. From this the well-known prints were taken.

Mr. Harrison Ainsworth, in the preface to his tale *The Flitch of Bacon*, says that a custom almost precisely similar to that of Dunmow existed at Whichenoure, in Staffordshire. Pennant, who visited Whichenoure House in 1780, states that it was "remarkable for the painted wooden bacon flitch, still hung up over the hall chimney, in memory of the singular tenure by which Sir Philip de Somervile, in the time of Edward III., held the manor." The oath ran as follows:—

"Hear ye, Sir Philip de Somervile, lord of Whichenoure, maintainer and giver of this bacon, that I, A., syth I wedded B., my wife, and syth I had her in my keeping and at wylle, by a yere and a daye after our marryage, I would not have changed for none other, fare ne fowler, richer ne powrer, ne for none other descended of gretter lynage, sleeping ne waking at noo time; and if the said B. were sole and I sole, I would take her to be my wyfe before all the wymen of the worlde, of what condytions soever they be, good or evyle, as helpe me God, and his seyntys, and this flesh and all fleshes."

If the claimant were a villeyn, corn and cheese were given him in addition to the flitch, and a horse was likewise provided to take him out of the limits of the manor, all the free tenants thereof conducting him on his way with "trompets, tabourets, and other manoir of mynstralcie." Pennant observes that it has "remained untouched from the first century of its institution to the present." The custom of the flitch has been practised in France and Germany. At one abbey the custom was observed for 600 years; and Dr. Bell states that at the abbey of Wier hung a flitch of bacon with the following lines:—

"Is there to be found a married man
That in verity declare can
That his marriage him doth not rue,
That he has no fear of his wife for a shrew,
He may this bacon for himself down hew."

John Piggot, Jun.

* The first record of the ceremony is in 1445, and in the chartulary of the priory in the Cottonian MSS.:—

"Memorandum.—That one, Richard Wright, of Badbourge, near the city of Norwich, in the county of Norfolk, yeoman, came and required the Bacon of Dunmow, on the 27th day of April, in the 23rd year of the reign of King Henry V., and according to the form of the charter, was sworn before John Cannon, prior of this place, and the convent, and many other neighbours, and there was delivered to him, the said Richard, one flitch of bacon."

† In the first of these three records a flitch of bacon is mentioned as the reward, but in the last two (1468 and 1510) it is a gammon. The oath administered to Thomas Shakeshaft and Ann his wife, in 1751, runs:—

"A whole *gammon* of bacon you shall receive,
And bear it hence with love and good leave;
For this is our custom at Dunmow well known;
Though the pleasure be ours the bacon's your own."

It made all the difference whether they received a gammon (*gamba*, a leg) or a flitch (Saxon, *flicce*; Danish, *flekke*, to cleave or slit), the side of a hog.

## JAMES BISSETT.

(4th S. iii. 32, 206.)

I knew James Bissett well, as I have great reason to remember him. My father bought me a poem by him called the "Orphan Boy," now above seventy years ago. I have the fifteenth edition before me; it contains one hundred and sixty

lines. I then being very fond of it retained it in my memory, and can now repeat it although in my eighty-first year. I have the greatest reason also to remember it, as, by repeating it to relations and friends, I obtained sixteen spade-ace guineas, and with this amount paid for the only boarding-school education I had at a Mr. Magnis', Barr, near Walsall, now I think a nunnery.

Nearly sixty years ago I called on Mr. Bissett, who had then removed to Leamington, near Warwick, where he had a public exhibition-room of paintings, antiquities, coins, medals, &c. He then had a protégée of the name of Ann Hathaway, said to be a descendant of Shakespeare, and certainly there was a great likeness to his portraits. It was a favour to obtain a kiss, but if this was granted it was expected that you gave her a shilling. I was one of the (then as I thought) happy ones, and went away rejoicing. (Qy. Can any of your numerous correspondents say if the said Ann Hathaway is still living?) I would here remark that about three years ago, when on a visit to Atherstone, Warwickshire, near Mr. Dugdale's lodge gates, I met with a very old man (above eighty), and being anxious to know of the inhabitants, &c., of the neighbourhood, in course of conversation I found he was born at Stratford-on-Avon, and his name was "William Shakespeare"; he was then living at Grendon, and had for a long time been working on the roads. I could get nothing from him as to his early life: he left with his mother when very young. As in the case of Ann Hathaway, I really thought the likeness was very like the Shakespeare profile. (Qy. Is he living?) Perhaps Sir George Chetwynd of Grendon Hall might be able to give some information.

While on a visit at a farm-house at Baddesley-Ensor, I frequently heard the old farmer say to the maid and sometimes to the other servants—"Come *hackle*" (or *hackele* or *hackel*), "for bed." I have not met with the word *hackle* in "N. & Q." Can any reader of "N. & Q." say where it may be found? On a barber's sign as I passed I read this curious request—"Come to the poll and assist, &c." The name I forget.

Where can I find this quotation?—

> "Why does these fleas torment me so?
> I never did them wrong;
> I'll catch them with my forefinger,
> And crack them with my thumb."

In "N. & Q." (4th S. iii. 342) I find some notes of the Norton motto, "God us ayde," "The fate of the Nortons," &c.; and a Mr. Stephen Jackson of the Flatts, Malham Moor, Craven, says, "some years ago another family of the same name was resident in or near Nottingham or Northampton (I forget which), and whose arms and motto were the same." This is a mistake. The Norton he alludes to was a distant relation of myself: his name was Fletcher Norton, Esq., of Elton Manor, near Bottesford, whose ancestor, Sir Fletcher Norton, came from Norton Conyers, near Ripon, in Yorkshire. The motto is "I have fought the good fight." He was Speaker of the House of Commons. I cannot at this moment say the exact quarterings of the seal, one of which a brother of mine has. This Fletcher Norton died about four years ago; I was at the funeral. His lady died some two years after; and I do not know any other of the name of Norton now living. My great-grandfather, grandfather, and mother's name was Norton. One of the family died at Croydon about seventy years ago, leaving a large property. His name was the same as my own—viz. Christopher Norton. This property my grandfather, then living at Drayton in the county of Stafford, enjoyed, and lived to spend it all.

Make what use (if any) of these notes and queries, abridge or alter at your pleasure, and excuse the liberty taken by an octogenarian.

Christopher Norton Wright.

50, Addison Street, Nottingham.

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### "FALL" FOR "AUTUMN."
(3rd S. vii. 179.)

Let me add to the passages which Sr. T. has brought forward one in Dodsley's *Old Plays*, v. 22, "Take physic at the spring and at the *fall*." Dr. Johnson quotes one from Dryden's *Juvenal*—

> "What crowds of patients the town-doctor kills,
> Or how last *fall* he raised the weekly bills."

I have not been able to find any more passages, and as it is not in Nares's *Glossary* nor in the short indices which Gifford and Dyce have added to their editions of our dramatists, and as it probably would have been so had it occurred more frequently, it must be a somewhat rare word, though there is no doubt from these instances that it is one of the many old English words which were taken out to America, and there more fondly retained than in the mother country, and which have of late years been called Americanisms, simply from the strange ignorance which compilers of dictionaries in this country have shown of our old dramatists and old writers generally.

It seems curious if more instances will not be found, for there is no reason why *fall* should not be used as much as *spring*, and it is, I believe, like many of our old English words, still in currency among the peasantry.

In Shakspere (*teste* Mrs. Cowden Clarke) we have it only in the full form, "*fall* of the leaf," in *Rich. II.* Act III. Sc. 4, but there it is in exact opposition to spring, and should perhaps be pointed —

> "He that hath suffer'd this disorder'd spring,
> Hath now himself met with the fall, of leaf":

spring being in full the spring of the leaf.

Though not very fond of conjecture (which, I think, as often—if not oftener—mars as mends), I should be inclined to alter that somewhat funny (though noticed only by the Collier MS.) passage in *The Tempest* of Shakspere—

> "Spring come to you at the farthest,
> In the very end of harvest,"

into—

> "*Fall* come to you at the farthest,
> In the very end of harvest."

This would make admirable sense—"May you get all your crops in before any bad weather of autumn." The explanation of this would be that the printer, or printer's boy, did not understand the word *fall* (as, though not unused, it seems rare), and seeing that some season was wanted, and that summer, autumn, or winter would be one syllable too much, put in *spring* on his own responsibility; and as in those days there was no revision of the press, a printer could do what he liked with an author.

The Collier MS. reads *rain*, which is unsatisfactory (as most of its readings are) for three reasons: (1) *rain* is such a very indefinite word; (2) I think we want clearly a season; (3) one does not quite see how *rain* would have been changed into *spring* in this passage. There are, to be sure, three letters in common.

After all, the old reading will stand in the sense that the winter would be so mild and genial that they would have eternal spring and summer. We must remember we are in a masque and an enchanted country. Erato Hills.

Trin. Coll. Cambridge.

P.S. I am sorry I did Prof. Gervinus unintentional injustice in my second letter on "the Third Murderer of Banquo." He only mentions the notion I spoke of to partially condemn it. I fell into my mistake from not following Captain Cuttle (though quite a disciple of his), and so quoted from memory.

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Charles Dibdin's MSS. (4th S. iv. 488.)—Being a descendant of Charles Dibdin, and therefore naturally interested in anything which may be said concerning him, may I be allowed to query Liom. F. as to what he means by saying that "his friend, a granddaughter of Mr. Dibdin, has in her possession *all* her grandfather's manuscripts"? I should have perfectly understood him if he had said that she possessed a collection of his autograph letters, for such writings of any man, however insignificant, are almost always preserved by those to whom they are written; but it is not at all likely that a man who wrote with great rapidity, and for the purpose of earning a livelihood, should ever think of preserving a second copy of what he composed, and the first would of course be destroyed by the printers, unless that race of people were very different in those days to what they are now. It is true that the lady of whom he speaks *may* possess works of Dibdin's in MSS. which have not yet been given to the public. This, however, is a very unlikely and unsatisfactory solution of the difficulty.

Finally, if Liom. F. can without breach of confidence confide to me, either through the medium of "N. & Q." or privately, the name of the lady in question, and the line of her descent from Charles Dibdin, he will exceedingly oblige

Edward Rimbault Dibdin.

Douglas and Clydesdale (3rd S. xii. 71.)—I have a letter dated "Grosvenor Place, March ye 11th, 1815," and signed very distinctly "Douglas and *Clydesdale*." Is it the same family?

P. A. L.

Date of Entry and First Publication of Works by Daniel Defoe (4th S. iv. 477.)—Arthur Hall directs attention to the unusual period that elapsed between the entry of *Moll Flanders* in the books at Stationers' Hall, and the date I have given as that of its publication. He also notices the fact that it was entered in the name of Thos. Edlin, "as the proprietor of the whole copyright."

I cannot account for the difficulty Mr. Hall has raised, except on the supposition that he must have alighted upon the entry at Stationers' Hall of the third edition, or of a fourth unknown to me. The date of entry he gives is January 12, 172⅔, which, as he knows, would now be the same as 1723, while the first edition is stated by me to have been published by W. Chetwood on January 27 in the preceding year, and the title-page is actually dated 1721. Any earlier edition, by Edlin, is therefore out of the question.

If I briefly explain how I obtained the dates of publication of a great portion of the books and pamphlets issued between 1680 and 1735, Defoe's among the rest, Mr. Hall will see that I could scarcely fall into error. I left no accessible newspaper or journal during that period unexamined, and took notes of the advertisements *ante*, *passant*, and *post* publication. The announcements would frequently be—"Next week," "In a few days," "On Tuesday next," or "To-morrow will be published," &c. Then, of the same work, the advertisement would be "This day is published," &c., followed on succeeding days by "Yesterday," "On Tuesday last," or "A few days since was published," &c.

Mr. Hall will find, on reference to *The Post Boy* of January 27, 1722, and to the same and other journals of several preceding days, that the first edition of *Moll Flanders* was published when and as stated in the *Chronological Catalogue of Daniel Defoe's Works*. If he should wish to see the book itself, there is a copy in the British Museum (*Bib. Gren.* 13,539.)

As to Mr. Hall's suggestion of an arrangement among the booksellers, I think he may be right. I have added a foot-note to p. 315 of *The Life of Daniel Defoe*, stating that "the trade were so chagrined at Taylor having secured the enormous profits of *Robinson Crusoe* to himself, that they formed a confederacy to publish future works of our author's imaginative genius."

The dates of all the other entries of Defoe's works in the books of the Stationers' Company, quoted by Mr. Hall, confirm the accuracy of the dates respectively stated by me as those of publication. W. Lee.

Bell Inscriptions (4th S. iv. 478, 520, 573.)—With reference to the statement and the innuendo of your esteemed correspondent Mr. Ellacombe (p. 573) I am instructed to say, that the volume which I mentioned in your impression of the 11th ult., and which is still in the possession of Messrs. Mears and Stainbank of Whitechapel, contains *fac-similes* of all the bell inscriptions copied in Mr. John Mears's book, and also of many others not to be found elsewhere.

Thomas Walesby.

Golden Square.

Vulcan Dancy (4th S, i. 510, 590.) — Some time ago I queried the meaning of the words "Vulcan dancy," found in the old lyric "Hollo, my Fancy!" and I now think I can answer my own question—for I was not satisfied with your editorial explanation about the "welkin"—a word, by the by, which has nothing to say to a "wheel" or a "circle," in my opinion. The answer, which I think is the true one, comes curiously enough from her Majesty's castle of Balmoral, where, on a late festive occasion, some Highland lads and lasses performed several dances, among which the report mentions the *Hulican*—a name I never saw before, but one eminently calculated to catch the eye of an etymologist. I think it gives an explanation of the above query. Having made one discovery I stumbled on another, which, if you have no objection, I shall make a "note" of here. I *had* in fact seen the *Hulican* before, without knowing it, for I now believe it is the "Ulican" of the *Ulicandubh-o*, the title of one of the old Irish melodies. The Irish etymologists all say that this means "Little Black Cow," or something of that sort, which, I think, is a good old Irish blunder. The term signifies "a dancing or choral measure." This could be proved by a little show of etymology; but the reader will take the Balmoral boys' word for it, the *Ulican* or *Hulicam* means a "dance." As for the word *dubh-o*, it has apparently the same meaning. I think I see it in the Moorish *dimma*, the Berber *demke*, and the Arab *touaf*, all meaning "dance," and represented in Irish by the word *dump*, a certain kind of ancient melody. *Ulicandubho* was certainly a round dance like *Hulican*. And here I might astonish the Celtic etymologists by stating that the words *Drimmeen-dubho*, the name of another Irish air, have the exact meaning of *Ulicandubho* — a "dance" or "choral movement"—the usual free translation of the term being "Little Black Cow," as before. Strange that they should so jumble up this heavy-footed good creature with the light-heeled and frolicsome Terpsichore. But so it is. I may here add, that the Irish *dreim*, the Anglo-Saxon *dryme*, and the old French *tourim*, all mean music and dancing measure.

So much for the "Vulcan Dancies" of England, Ireland, and Scotland; the same things or nearly the same, like a great many other things English, Irish, and Scotch which seem to "stand off in differences so mighty." W. D.

New York.

Meaning of "Lun" (2nd S. x. 287, 336.)—The interesting article by Mr. W. H. Husk, headed "Three Early Pantomimes" (4th S. iv. 500), called to my recollection an inquiry made in your pages many years ago as to the meaning of *Lun* in the following couplet quoted from Churchill's *Rosciad*:—

> "On one side Folly sits, by some called Fun,
> And on the other his archpatron Lun."

The lines, as the inquirer justly stated, being made more obscure by Park's note, which *explains* that

> "Mr. John Rich, the manager of Covent Garden, acquired the name of Lun by his excellent performance of Harlequin, in which he remained unrivalled for half a century."

As this query was not answered (except partially by myself) it may be as well to note for the benefit of future readers of Churchill, as well as for all who connect the name of Lun with Rich, that

> "Lun had been the name of the famous man who represented Harlequin at Paris; therefore, whenever Mr. Rich appeared as Harlequin, the name of Lun was inserted in the bills."—*The Mirror, or Actors' Tablet* (published in memoirs of Tate Wilkinson, vol. iv. p. 153.)

Charles Wylie.

Origin of the Word "Asmonean" (4th S. iv. 448.)—This word was the appellative of the valiant family of Mattathias, and signifies, according to Eichhorn (*Apok. Schrif.* 216), *great* or *noble men*: but at length came into use as a *nomen proprium*. Hence the books which described their noble actions were sometimes called by the ancient fathers the books of the Asmonæans. Josephus calls these warriors Ἀσαμοναῖοι, ἡ Ἀσαμοναίων γενεά; also, οἱ Ἀσαμοναίου παίδων ἔκγονοι (*Antiq.* xii. 6, 1, xiv. 16, 4, xx. 8, 11, xx. 10, 1). And Josephus Gorionides (pp. 66, 159, 443) חשמונים or בני השמונאי. When the Jews quote our books of Maccabees they term them שני ספרי החשמונאים, "the two books of the Hasmonæans," according to R. Asa-

rias in *Meor Enaim*, fol. a., and the first book of Maccabees ראשון לחשמנאי, as R. Asarias, *l. c.* Præf., fol. 2. b. The word חשמן agrees with the Arabic حاشم and حشيم = magnas, optimas, magnus, magnique famulitii vir, from حشم, 1. pinguis fuit *vel* evasit (for this condition is thought by the Asiatics to be peculiarly applicable to the noble and honourable of a nation. (Compare משמן, Ps. lxxviii. 31, Is. x. 16, xvii. 4.) 2. multos habuit famulos et asseclas. It is a mere etymological whim to derive the name "Hasmonæan" from a certain person of the name of Hasmon (חשמון), whom they include amongst their ancestors. (Iken de Juda Maccabæo in *Symbolis Liter.*, Brem., i. 172), although the notion is ancient, for Josephus speaks of Ἀσαμωναίου παίδων ἐκγόνοις, and calls Mattathias υἱὸν Ἰωάννου, τοῦ Συμεῶνος, τοῦ Ἀσαμωναίου. Some have a notion that this word is derived from חסידים, *hasidim*, the just; but this was not their characteristic (see 1 Macc. ii. 42, 2 Macc. xiv. 6). The Syriac word which corresponds with Asmonæan is ܚܫܡܐ, *chesham, cœnavit*, not as Mr. Henry Crossley thinks ܚܫܡܐ, *chesam, æmulatus est.* In the chronicles of R. Joseph ben Joshua, also in Gans's *Tsemach David*, and other rabbinical writers, the popish cardinals are called חשמונים, *Hasmonæans.* There was a town and a station of this name, all originating in the idea of *fatness.* (Jos. xv. 27, Num. xxxiii. 29.) See the genealogy of Mariamne wife of Herod the Great, from Mattathias and Asmonæus in the *Penny Cyclopædia*, ii. 486. T. J. Buckton.

Waterfield House, Rickmansworth.

Monumental Brass (4th S. iv. 514.)—"Sir William Vaus: Arg. within orle of martlets, an inescutcheon gu." (Boutell's *Heraldry*, p. 175).
Hermentrude.

Boggarts (4th S. iv. 508.)—Can Mr. Higson favour me with any account—is it allowable to say *history?*—of two boggarts which flourished a few miles from him about the second decade of this century, and bore the attractive names of "Old Lob" and "Old Jenny Groenteeth"?
Hermentrude.

Sir T. Filmer (4th S. iv. 335.)—In reply to Mr. John E. Foster's query, I beg to inform him that there does not appear to have been any one of this name created baronet; but in 1675-1720, there was Sir Thomas Filmer, Baronet, who married Elizabeth, daughter of —— Beversham of Holbrook Hall, Suffolk, and was succeeded by his eldest son Edward. He married Mary, daughter of John Wallis of Soundess, Oxfordshire. This family bore arms: Sable, three bars and as many cinquefoils chief or; crest, a faulcon on a — proper. Seat was at East Sutton, Kent. J. M. J.

Belmont House, Cumberland Road, Bristol.

Seal of Hawise, Lady of Cyveiliog (4th S. iv. 523.)—The question asked by M. C. J.—"I should be glad to know whose arms this shield represents?"—may, I think, be answered to some extent as follows:—

The arms in the first quarter of the first and fourth grand quarters, belonged successively to three families—Paganel, Someri, and Erdinton. Hawyse Paganel, daughter of Gervase Paganel, *temp.* Rich. I., was married to John de Someri. Their great granddaughter, Maud de Someri, was the wife of Henry de Erdinton, or Erdington, who died 10 Edw. I. I believe that this descent discloses one of the numerous instances of the assumption of the mother's arms without change of name. Here is another instance:—Paganel bore the coat: Or two lions passant B. De Someri marries the heir of Paganel, and takes the Paganel coat, retaining his own name. Erdinton marries the co-heir of De Someri, and does the same thing.

I know nothing of the local history which M. C. J. is so agreeably illustrating. But I hope he will not think me trespassing on his ground of inquiry if I add, that the date of the glass may be of great assistance; and that the appearance of the arms in glass may probably bring the ownership down to Erdinton. D. P.

Stuarts Lodge, Malvern Wells.

"Three Ladies playing at Ball" (4th S. iv. 517.)—I was familiar in childhood in the north of Ireland with this ballad: now, alas! quite forgotten, except a line or two and its refrain, which differs from those recorded in "N. & Q.":—

"There were *two* ladies playing ball,
Hey, ho, my Nannie O!
A great lord came to court them all:
The swan she does swim bonnie O!

"He gave to the first a golden ring,
Hey, ho, my Nannie O!
He gave to the second a far better thing,
The swan she does swim bonnie, O!"

The drowning of the sister occurs in the mill-stream; and the finding of the body by—whom I know not—a harper or the true knight:—

"He made a harp of her breast bone,
Hey, ho, my Nannie O!"

. . . . . .

The harper takes it to court, and—

"He set it down upon a stone,
Hey, ho, my Nannie O!
And it began to play its lone [alone],
The swan she does swim bonnie, O!"

*Cætera desunt.*

2. Can any of your readers help me to recover "A Child's Dream of Heaven," recited to us

youngsters in the nursery by a religious old crone? It was in ballad measure; but each second line ended with the word *Mamma*. As, for instance, a mere example of the form, but no portion of the poem, which has utterly faded from memory. It probably came from Scotland in the beginning of this century:—

"I dreamt I was in heaven last night,
It was as bright as day, Mamma.
So fair and pleasant was the sight,
I had been glad to stay, Mamma."

3. The lines that I now proceed to quote are of mysterious import to a child; I wish to know whether they belonged to a legend or to a riddle?—

"As I went down by yon castle wall,*
I heard a spirit give a call.

. . . . . .

And all the bells in heaven struck eleven."

There was something awful yet fascinating about these rhymes; but I forget to what they all tended. VIX.

Old French Words (4th S. iv. 96, 178, 541.)—Mr. Payne is no doubt right in his suggestion that *bolle* means "bowl." The word occurs twice in the *Memorials of London:* "unum *bolle* pro mingendo," and "12 hanaps (handled vessel) of gold, called *bolles*."

I would further suggest that the word *gaudes* has not been rightly explained by your correspondents. The *gaudes*, or *gaudees*, were the larger beads in the rosary, or paternoster, being so called in allusion to Luke i. 15; the smaller beads being called *aves*.

The *t* and *c* being often used interchangeably in writing, *escroitz* should probably be written *estroitz*, meaning "2 baldekins of narrower breadth from beyond sea."

*Seul dor*, probably means a "saddle-cloth of gold."

*Image de cokille*—"image of shell"—means a cameo, probably on a plate of gold.

HENRY T. RILEY.

Hewes: Pitmye (4th S. iv. 532.)—Probably the adjoining parishes of Huish and Pitney, co. of Somerset, are those sought by Y. S. M. The name of Cliffe is to be met with in the locality.

W. H. COTTELL.

Brixton, S.W.

Hildyard Motto (4th S. iv. 297, 371.)—No doubt W. B. C. is quite correct in his remark upon the interpretation which J. G. had put upon this motto. I believe it is not known for certain how or when the motto originated; but the traditionary account in the family is, that the grantee was the captain of a garrison which was scantily provisioned, but who by sending out half his men was enabled to hold out till he was relieved.

The crest—A cock, sable, beaked, legged and wattled, gu. on a wreath—was granted to the family for their behaviour at the battle of Cockbridge, or Towton, near York; on which occasion the bridge itself was successfully defended against a body of Yorkists by Robert Hildyard, commander for the house of Lancaster in that battle, and father of Sir Robert Hildyard, a person of great note in the reigns of Henry VI., Edw. IV., and Rich. III.; and was commonly called Robin of Riddesdale.

The more ancient, and it must be confessed handsomer crest, had been on a wreath, a roebuck, proper. W. H.

The Phrase "Dear me" (4th S. iv. 531.)—There can be little doubt, I think, that the phrase "Oh dear me" is a corruption of the Spanish "Ay de mí" ("Woe is me"), known to many of your readers probably in the burden of the Spanish poem, "Ay de mí, Alhama." It was adopted probably about the time of James I.; and when once in use, such curt expressions as "Dear me," "Oh dear," "Dear, dear," would come to be used in time almost as a matter of course.

HENRY T. RILEY.

English Wines (4th S. iv. 293.)—The Emperor Napoleon III. planted a slip from the celebrated vine at Hampton Court Palace, at No. 11, Grosvenor Street West, London (*cir.* 1849); which was transplanted to the garden of 100, Sloane Street, Belgrave Square (*cir.* 1852). Mr. F. Wustemann realised thirty-three and a half pounds of grapes from it, and made four and a half gallons of wine resembling sherry in 1868.

N.B. The vine is in the open air.

41, Eccleston Square, S.W. CHARLES VIVIAN.

The Tower Preternaturals (4th S. iv. 578.) The shadow of the axe on the Tower wall is a story which I discredit, as utterly as I do its prior appearance in 1848. I was at that period resident within that fortress; and, had such a marvel occurred, must have heard of it from one or other of my neighbours. Its penny-a-liner has, however, chosen a favourable date for his invention—the bicentenary of that regal murder, the "lasting shame" whereof no discontinuance of its annual atonement can efface, any more than its fellow-bloodstain of 1793 can be wiped off the wing of the French eagle. For my own mysterious visitation, in 1817, I will but repeat my statements in "N. & Q." (2nd S. x.), neither subtracting from, nor adding to, a syllable of their original verity. EDMUND LENTHAL SWIFFE.

Sir Brian Tuke (4th S. iv. 489.)—Although your correspondent Tewars quotes his authority, I fear he is not correct in saying Sir Brian Tuke died in 1536. The will of a Sir Brian Tuke was dated

* I localised this castle.

Sept. 24, 1546, and proved in London Dec. 7, 1547, by his two sons. Unless there were two Sir Brians, this must be conclusive. Information respecting this family would be most acceptable.

W. Newsome.

"Rare-overs for Meddlers" (4th S. iv. 507.) The above saying is in common use hereabouts, but in the form of "Lay-o'ers for meddlers." Of course when the "snapping" epithet is first applied to a person he is sure to ask its meaning. The answer invariably returned is, "Pitch-plasters over thy mouth, to stop thy talking and meddling."

J. H.

Lees, near Oldham.

## Miscellaneous.

### NOTES ON BOOKS, ETC.

*Womanhood in Western Europe, from the Earliest Times to the Seventeenth Century. By* Thomas Wright, M.A., F.S.A., &c. (Groombridge & Sons.)

There is probably no scholar of the present day to whom the task of producing a pleasant, readable, and instructive book on any subject which calls for a copious and varied knowledge of the mediæval literature of France and England, whether printed or manuscript, combined with the pen of a ready and practised writer, could be so safely entrusted as the author of the present contribution to the history of Female Life in the Middle Ages. Nay, we would go further and say, that if the book is to be illustrated, as this is, from the works of contemporary artists, Mr. Wright's familiar acquaintance with early manuscripts fits him, in a peculiar manner, for the preparation. In the book before us, which is dedicated to Lord Lytton, Mr. Wright, without troubling himself with the vexed question of woman's duties, and woman's rights, has endeavoured to trace, from sources which are not commonly known, and many of which are not very easy of access, the history of *Womanhood in Western Europe* up to the seventeenth century, and to describe the condition, character, and manners of the sex through the various revolutions of Western society, and, avoiding as much as possible all speculative views, to give a trustworthy picture of female life in each particular period of which he treats. To accomplish this object he has under contribution every genre of contemporary record from the grave annals of the professional chronicler to the—almost as valuable for its purpose—speculations of the romance and the chansons of the Troubadour. As might be expected, therefore, *Womanhood in Western Europe* is replete with curious information on a subject well worth studying; and being pithily and lucidly illustrated, may not only be read with great advantage, but form a very appropriate gift-book, on such occasions as may be when.

*Essays, Science of Education. By* Samuel Johnson, LL.D. *With an Introduction by the Rev.* W. West, B.A., *Incumbent of St. Columbkille, Belfast. Bogue's Series.* (Simpson Low & Co.)

*Letters, Characters, and Maxims. By* Lord Chesterfield. *With a Critical Essay by* C. A. Sainte-Beuve, *de l'Académie Française. Bogue's Series.* (Simpson Low & Co.)

In publishing the "Bogue's Series" there is especially [illegible] that the works [illegible] in it are not only issued in a form which leaves nothing to be desired in the way of printing, paper, and the getting up generally, but that they are prepared for the press in a scholarlike and efficient manner. The two volumes whose titles we have just transcribed are instances in point. Johnson's admirable and philosophical tale is introduced by an admirable preface by Mr. West, in which he reprints for the first time Boswell's account of it, which, as he well remarks, is "its best preface"; illustrates it by valuable references to old and modern travellers in the regions of the Happy Valley; and points out the connection, hitherto we believe unnoticed, between it and Thomson's *Castle of Indolence*. So, again, the charming little volume of Selections from the writings of Lord Chesterfield is appropriately introduced by a translation of Sainte-Beuve's admirable criticism on the works and character of that accomplished nobleman.

Books Received:—*Books I. and II. of the Annals of Tacitus translated into English, with Notes and Marginal Analysis of the Chapters, by* A. H. Beesly, M.A. (Longmans), is a conscientious and painstaking translation. The translator has rather endeavoured to interpret his author's meaning accurately, than to reproduce his style.

*Handbook of Physical Geography, by* Keith Johnston junior, (Johnston), is intended as a companion to Johnston's "Atlas of Physical Geography," and well calculated to add to its utility.

*James VI. of Scotland and I. of England. The Essays of a Prentice in the Divine Art of Poesie and a Counterblaste to Tobacco, carefully edited by* Edward Arber; is another of Mr. Arber's cheap, well printed, and well edited reprints.

*The Bookworm, an Illustrated Literary and Bibliographical Review*, Nos. XI. and XII., which completes the fourth volume of this curious and interesting Bibliographical Magazine. As the number printed is very limited, those who desire to secure the 50th volume should at once communicate their wishes to the publisher.

Local Almanacks.—Those of our readers who take an interest in our provincial dialects will thank us for directing their attention to the numerous local almanacks publishing throughout the country, many of which are written in the peculiar dialect of the district in which they are produced. The following are the titles of five, all published in Yorkshire:—"The Original Illustrated Clock Almanack for 1870, in the Yorkshire dialect by John Hartley," is published at Halifax. "The Dewsbury Rack at Morn Almanac and Twelve-Hilled Historical Calendar for the Year 1870, clearly collected by Morgan Shuttle, Esq., B.M.A.," is published at Batley. "The Kirkheadill Almanac and Invery Body's Yoklender, 1870. Compiled, composed, skewed up and footnoted down by Nettie Nickle," is published at Pudsey Bridge. "The Barnsla Yoklin' Annual and Pogmoor Almanack. By Tom Tuckleberrie, Esq. By Authority of the Man in the Moon," is published at Leeds, as is "Tommy Toddle's Comic Almanac for all the Twelve of the World and about elsewhere." These curiosities of literature contain tales, songs, and jokes, made more piquant by the very vernacular in which they are told, and some are illustrated with quaint woodcuts, very creditable to the skill and humour of the artists. Can any other country in England show such almanacks?

Those who know the value of M. Vapereau's admirable Dictionaire des Contemporains will be glad to hear that a fourth edition of it is not only in preparation, but may be advanced towards publication. It will be enriched by some six hundred additional names, while the additions and modifications to the existing articles may probably be numbered by thousands.

Death of William James Smith, Esq.—It is with great regret that we announce the death of this accomplished gentleman, who was formerly Librarian at Stowe, where he doubtless acquired much of that intimate knowledge of the men and politics of the past century, which enabled him to edit so effectually the four vols. of *Grenville Papers*, published by Mr. Murray in 1852. Mr. Smith's Essay in the third volume, in which he maintained that Lord Temple wrote the celebrated letters of Junius, was very ingenious if not convincing. Mr. Smith was at the time of his death, which took place on Christmas Day, in the sixty-ninth year of his age.

Death of Thomas Creswick, R.A.—English landscape-painting has lost one of its most genial exponents in Mr. Thomas Creswick, whose works have for upwards of forty years regularly graced the walls of the Royal Academy. At the time of his death, which took place on the 28th Dec., Mr. Creswick was in his fifty-ninth year. "His works," says *The Times*, "like himself were pleasant and cheerful, ever taking the sunny view of nature, and by his death the public has lost a benefactor, and the profession an esteemed brother."

*The Athenæum*, which has been slightly enlarged to meet the requirements of additional space rendered necessary to give effect to the increased attention which foreign literature is to receive in its columns, will, it is understood, be from this time conducted under the immediate superintendence of Sir Charles W. Dilke.

Rumour is reported to have done scant justice to Mr. Twisleton's forthcoming volume on Junius, which, it is said, will contain some new and remarkable documents calculated to clear up, in a very striking manner, the mystery in which the authorship of these extraordinary Letters has hitherto been involved.

Death of Wilhelm Wackernagel.—English philologists will learn with deep regret the death of this accomplished pupil of Lachmann, whose reputation almost equals that of the brothers Grimm. His *Deutsches Lesebuch* and *Deutsches Wörterbuch* are doubtless well-known to many of our readers. Like the Grimms, he was not only an able and industrious editor of early monuments of German national literature, but a frequent contributor to Hoffman von Fallersleben's *Alt-Deutsche Blätter*, and other periodicals of a similar character; and was, moreover, a poet of no ordinary ability. Wackernagel was born at Berlin in 1806.

The mention of Wackernagel's contributions to the archæological and philological journals of Germany reminds us that Dümmler of Berlin has just issued the fourth volume of Jacob Grimm's *Kleinere Schriften*, which contains upwards of sixty articles on literature, folk-lore, mythology, and superstitions, not of Germany only, but of almost all people and languages.

## BOOKS AND ODD VOLUMES
### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose: —

The Victs: a Poem by the Author of "Junius." London, 1828.
Memoirs of J. T. Serres, Miniature Painter to His Majesty. 8vo. 1826.
Sobieski's Tales of the Century. 8vo. Edinburgh, 1847.
A Letter to the Duke of Grafton on the Present State of Public Affairs. Almon, 1768.
Collection of all the Remarkable and Personal Passages in "The Briton," "North Briton," and "Auditor." 1768.
The London Museum of Politics, Miscellanies, and Literature. 4 Vols. 8vo. 1769, 1770.
Vox Senatus. 1771.
Reasons for Rejecting the Evidence of Mr. Almon. 1807.
Narrative of the Life of a Gentleman long resident in India. 1778.

Wanted by *William J. Thoms, Esq.*, 40, St. George's Square, S.W., London.

The Beauties of the Magazines and other Periodical Works, etc. 1772.
The History of the Robin Hood Society. 1751.
The Clubs of London, with Anecdotes of their Members. 2 Vols. 1828.

Wanted by *W. Pinkerton, Esq. F.S.A.*, Pownall Gardens, Hounslow.

Scots Magazine for 1800, 1801, and 1804.
Autographic Mirror. If in numbers, the want of the first three would be no objection.
Catalogue of Exhibition of Mediæval Works of Art, etc., at South Kensington in 1862. If in numbers, the want of the first two parts not objected to.
Notes and Queries. Vols. I. and II. Third Series.

Wanted by *Andrew Jerrise*, Brechin, N.B.

History of the Forest of Rossendale, by Mr. Newbigging.

Wanted by *Mr. Henry Fishwick*, Carr Hill, Rochdale.

Tooke's History of Prices. Vols. V. and VI.
Guest's History of the Cotton Manufacture.
Burckhardt's Arabic Proverbs.
Pennant's Tour from Downing to Alston Moor.
Lysons's History of Derbyshire.
Little's Marriage Ceremonies. 4 Vols.
Dibdin's Bibliotheca Spenseriana. 4 Vols.

Wanted by *Mr. Thomas Beet*, Bookseller, 15, Conduit Street, Bond Street, London, W.

## Notices to Correspondents.

Universal Catalogue of Art Books. *All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.*

*We are unavoidably compelled to to postpone until next week* Chester to Buckton, Foundation and Dedication Stones, *and other articles of interest.*

Our Correspondents *will, we trust, excuse our suggesting to them, both for their sakes as well as our own* —

I. *That they should write clearly and distinctly*—and on one side of the paper only—*more especially* proper names and words and phrases *of which an explanation may be required. We cannot undertake to puzzle out what a Correspondent does not think worth the trouble of writing plainly.*

II. *That Correspondents should give their names and addresses: and when writing anonymously communicate them to the Editor.*

III. *That* Quotations *should be verified by precise references to edition, chapter, and page; and references to* "N. & Q." *by series,* volume, *and page.*

IV. *Correspondents who reply to Queries would add to their obligation by precise reference to volume and page where such queries are to be found. The omission to do this saves the writer very little trouble, but entails much to supply such omissions.*

Fuller Worthies Library.—*We have received from the* Rev. A. Grosart *a reply to the* Lover of Correct Texts, *from which it appears that,* "*spite of a second and a third revise, the sheets containing the Latin verses animadverted on, was printed off uncorrected.*" *We have not room for* Mr. Grosart's *very long letter, which was obviously written under the impression—which we know to be unfounded—that his critic was influenced by unfriendly motives.*

News.—C. B. S. *will find in the first, second, and third volumes of our First Series many interesting articles on the derivation of this word.*

A Reading Case for holding the weekly numbers of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d.; or, free by post, direct from the Publisher, for 1s. 8d.

*** Cases for binding the Volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

"Notes and Queries" is published at noon on Friday, and is also issued in Monthly Parts. The Subscription for Stamped Copies for Six Months forwarded direct from the Publisher (including the Half-yearly Index) is 11s. 4d., which may be paid by Post Office Order, payable at the Strand Post Office, in favour of William G. Smith, 6, Wellington Street, Strand, W.C., where also all Communications for the Editor should be addressed.

Cure of Cough, Chest, and Bronchial Disorder, by Dr. Locock's Wafers.—From Mr. Mallet, Angel Inn, Acle, near Yarmouth: "For upwards of four years I suffered from a very bad cough and soreness of the chest. I was frequently unable to turn myself in bed, but the Wafers never failed in affording me almost instant relief." Dr. Locock's Wafers cure asthma, consumption, coughs, and all disorders of the breath, throat, and lungs, and have a pleasant taste. Price 1s. 1½d. and 2s. 9d. per box. Sold by all Medicine Venders.

Modern Inventions.—That great invention the "*Chronograph*," which times all the principal events of the day, and has superseded the old-fashioned "Stop-watch," seems likely to be eclipsed in fame by that still more useful invention the "*Keyless Watch*." The fact of no key being required renders these Watches indispensable to the traveller, the nervous, and invalids. The enormous number *sent even by post* to all parts of the world, is a convincing proof of their great utility. The prices range from 5 to 100 guineas. Thousands of them are manufactured by Mr. J. W. Benson, of Old Bond Street, and of the Steam Factory, Ludgate Hill, London, who sends post free for 2d. a most interesting historical pamphlet upon watch-making.

"Notes & Queries" is registered for transmission abroad.

*LONDON, SATURDAY, JANUARY* 8, 1870.

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## Notes.

### FOUNDATION AND DEDICATION STONES.

The subject of foundation stones has been twice started in "N. & Q.," but without eliciting much information. An early instance is that of Salisbury cathedral, at the refounding of which by Bishop Poore in 1220 several commemorative stones were laid. The bishop laid one for the pope, a second for the archbishop, and a third for himself. William de Longuespee laid another, his wife another, and others were probably laid by other persons. It is remarkable that no less than nine dedication crosses exist on the exterior of the cathedral. Those directed by the pontifical of the Roman church are twelve in number and made internally, and traces of such crosses may still occasionally be found under the whitewash of the walls. These, however, being external and fewer in number, may possibly have some connection with the foundation stones. All of them have been inlaid with crosses flory of brass with one exception, which is a floriated cross of stone. This might have indicated the site of the stone laid for the pope. On the exterior of Uffington church, Berks, twelve crosses exist, and this again rather tends to show their relation to the internal crosses of consecration. They are not, however, placed precisely as the Pontifical specifies—three in each wall—but are disposed as follows: three under the east triplet; one under the triplet in the north, and one under that in the south transept; one below the string-course on the south wall of the nave; three under the west triplet; one under the string on the north wall of the nave; one under the string on the south wall of the chancel; one in the gable of the door in the east wall of the south transept. The last is within a quatrefoil; the others have had brass crosses inlaid within a circle.

Affixed to a pier in Ashbourne church, Derbyshire, is the plate from the original dedication stone, which was found during some repairs. It bears the inscription in majuscule letters:—

"Anno ab Incarnacione Dni M°CC°X°LI VIII° kl' Maii dedicata est hec eccia et hoc altare consecratum in honorē sci Oswaldi regis et martiris a venerabili patre Domino Hugone de Patishul Coventrensi Episcopo."

The foundation stone of the church of S. Michael, Penkevel, Cornwall, is in the north-east angle of the chancel, and consists of a slab of granite about 5 inches thick by 2 feet 6 inches square. It was laid, no doubt, as Mr. Street informs us, in the time of Bishop Walter Bronescombe, at the consecration of the church on August 13, 1261, in honour of S. Michael. It bears a cross patée and the letters SCS MICHA ARCHA and also WAR EPI, commemorating the patron saint and the bishop. Both of these, however, appear to be rather dedication than foundation stones. Another example is preserved in the wall of the chapter-house of Christ Church, Oxford, being the foundation or dedication stone of Wolsey's College at Ipswich, laid June 15, 1528, by the Bishop of Lydda. It is engraved in Dr. Ingram's *Memorials of Oxford.*

With regard to the deposit of coins in foundation stones, an early instance is mentioned in Trollope's *Life of Filippo Strozzi*, in quoting a diary of the period. The writer was present as the concrete for the foundation of the Strozzi palace was completed, and relates that as he came up at that moment Filippo himself was there,

"And as I stood by his side, says he to me, 'Take a stone and cast it in,' and so I did. Indeed, I put my hand into my pocket while he stood by, and threw into the foundation an old *quattrino* marked with the *giglio*."

He adds—

"And I took Guarnieri" (his son) "on my shoulder, and he looked down into the foundations" (they were laid from 20 to 30 feet deep). "And I gave him a *quattrino* with the *giglio* on it to throw in. And I made him throw in also a bunch of damask roses that he had in his hand."

Thoresby in his *Diary*, under Aug. 27, 1722, notes that he "went in procession to the Burrow Lane, where Parson Robinson laid the first stone of the new church (and three guineas under it for the workmen)." This is a new view of the object of the deposit, and one which doubtless has been taken by the workmen themselves from time to time. Whether from this or some other cause,

it appears that no exertions availed to reveal the foundation stone of the late Blackfriars Bridge, although the old work was thoroughly eradicated.

There is a service in the Roman Pontifical for the benediction and laying of the first stone of a church by the bishop. Such a service is mentioned as having been performed in the presence of Queen Henrietta Maria on the laying the first stone of the chapel at Somerset House in September 1632:—

"On Fryday at eleven in the fornoon Her Majesty with her owne handes helpt to lay the twoe first square corner stones, with a silver plate of equall dimension between them, in the foundation of her Capuchins churche intended to be built in the Tennis court-yard of Somerset house, which stones, in the presence of 2000 people at least, they consecrated with great ceremony, having caused to be ingraven uppon the upper part of that plate the pictures of their Magesties as Founders, and the lower side, of the Capuchines as consecratours."—Ellis's *Letters*, 2nd Series, iii. 271.

Six of the tombstones formerly laid in the pavement of this chapel are fixed in the wall of one of the vaults of Somerset House, and the inscriptions on three of them are to be found in *The Builder*, xix. 356. VEBNA.

## CHAUCER TO BUCKTON.

The following envoy (=postscript), answering to the modern *dedication*, is appended to *The Book of the Duchess*;* and from the references contained in it to "the writings, proverbs, or figures," and especially to the *Wife of Bath*, it is clear, I think, that not only *The Book of the Duchess*, but *The Legend of Good Women* and *The Canterbury Tales* were also sent or inscribed to Buckton. Chaucer wrote these in the last ten years of his life. The latter was probably the Peter de Buketon who was escheator for the county of York to Richard II. in 1397; whilst it is certain that Chaucer was comptroller of customs in the port of London. Chaucer and John of Gaunt (the first Duke of Lancaster and father of Henry IV.) married sisters.† Buckton and Chaucer appear to have been widowers; and Chaucer's object was to persuade Buckton not to marry a second time, on the ground that both had suffered enough from their several marriages with one wife each, from which "bond" death had relieved them. There is only one expression which is of unknown meaning—"to be taen in frise"; but I consider that "frise" means *temptation*, and is of kin to *fraisans* in the Mœso-Gothic (Mark i. 13, viii. 11), *fristelse* in Danish, *frestelse* in Swedish, *fristelse* in Norwegian, *freistne* in Icelandic, and *versicking* in Friesic.

* Blanch, mother of Henry IV. and first wife of John of Gaunt.

† John of Gaunt's second marriage.

L'ENVOY DE CHAUCER À BUKTON.

My master Bukton, whan[1] of Christ, our king,
Was asked, what is troth or sothfastnesse,[2]
He not a word' answerd' to that asking,
As who saith, no man is all true, I guess:
And therefore, though I highte[3] to express
The sorw'[4] and wo that is in marriage,
I dare not write of it no wickednesse
Lest I myself' fall eft[5] in soch'[6] dotage.
I woll[7] not say how that it is the chaine
Of Sathanas,[8] on which he knaweth[9] ever,
But I dare sain'[10] were he out of his paine,
As by his will, he would be bounden never;
But thilkè doted[11] fool, that eft[12] hath lever[13]
Ychaynèd[14] be, than out of prison crepe[15]
God let him never fro[16] his wo[17] discever,[18]
Ne[19] no man him bewaylè,[20] though he wepe.[21]
But yet lest thou doe worsè, take a wife,
Bet[22] is to wedd',[23] than brenn'[24] in worsè wise,
But thou shalt have sorw'[25] on thy flesh thy life,
And ben[26] thy wifes thrall,[27] as sain[28] these wise.
And if that holy writ may not suffice
Experience shall thee teach, so may happe.[29]
Take the way lever[30] to be taen[31] in frise[32]
Than eft[33] to fall of wedding in the trappe.[34]
This little writt',[35] proverbès or figures,
I sendè you, take keep' of it I rede,[36]
Unwise is he, that can no wel[37] endure,
If thou be siker,[38] put thee not in drede,[39]
The Wife of Bath', I pray you that ye rede[40]
Of this matterè that we have on honde,[41]
God graunt[42] you your lyfe[43] freely for to lede[44]
In fredome, for foule[45] is it to be bonde.[46]

[1] when. [2] truth. [3] am called. [4] sorrow. [5] again. [6] such. [7] will. [8] Satan. [9] gnaweth. [10] say. [11] old and foolish (doated). [12] again. [13] rather. [14] chained. [15] creep. [16] from. [17] woe. [18] separate. [19] Nor. [20] bewail. [21] weep. [22] better. [23] wed. [24] burn. [25] sorrow. [26] be. [27] slave. [28] say. [29] happen (=perhaps). [30] rather. [31] taken. [32] temptation. [33] again. [34] trap. [35] writing. [36] advise. [37] good. [38] sure. [39] fear. [40] advise. [41] hand. [42] grant. [43] life. [44] lead. [45] foul. [46] bound.

T. J. BUCKTON.

Waterfield House, Rickmansworth.

## BEZA'S NEW TESTAMENT.

Beza's edition of *Novum Testamentum, sive novum Fœdus*, comprised his Greek text with a new Latin version, together with a reprint of the Vulgate; and he added to the whole a considerable body of notes. The book made its first appearance before the world, as he himself tells us, in 1557. It was republished, with a dedication to our Queen Elizabeth, in 1564. The following is the date of this dedication:—

"Genevæ, Anno a nato Jesu Christo, M.D.lxiiii, Decembr. xix, quo die ante biennium Gallica nobilitas, illustrissimo principe Condensi duce, Regiæ tuæ Majestatis et illustrissimorum quorundam Germaniæ principum subsidiis freta, non procul Druidum urbe fortissimè prœliata, prima restituendæ in Galliis Christianæ religionis fundamenta sanguine suo feliciter Deo consecravit."

It will be remembered that Beza himself was present at the battle of Dreux, where the Prince

of Condé, to whose person he was at that time attached, was taken prisoner. I am not acquainted with such further issues of Beza's work on the New Testament as occurred in his lifetime, between 1564 and 1598, which latter is the date of the final revision of the work by the hand of Beza himself. This revised edition, the fifth, much altered and improved, was again dedicated to Elizabeth, Queen of England, with the date—"Genevæ, calendis Augusti, anno ultimæ Dei patientiæ CIↃ.IↃ.XVIII." From the prefatory address to the "Christian Reader," we learn that Beza was now in his eightieth year. His enemies had pretended that he was dead; but he describes himself as still vigorous and anxious to testify to his last breath against "exsecrandam illam urbi septicolli insidentem meretricem." This amended edition seems to have escaped the notice of Dean Alford, as well as of Dr. Bloomfield before him: the latter of whom, in his Greek Testament appends this note at Heb. x. 15-18: "Here Beza, De Dieu, and Storr rightly connect μετὰ γὰρ τὸ προείρηκ. with λέγει Κύριος a little after." Dean Alford, in his Greek Testament, observes on the same place of the Epistle to the Hebrews: "the break at λέγει Κύριος is adopted by Beza, Camerarius, &c." This is true of Camerarius; but Beza, in his last edition above referred to, makes the following correction in a note on v. 16: "λέγει Κύριος. Verba hæc sunt Prophetæ, non autem Pauli, quod in prioribus editionibus non satis animadvertem": and as Scholtz notices, he reads, at v. 17 in the Greek text of his last edition, τότε εἴρηκε.

I have now lying before me the Cambridge edition of Beza's New Testament, reprinted, according to his last revision, in 1642. The following is the title:—

"Jesu Christi Domini nostri Novum Testamentum, sive Novum Fœdus, cujus Græco contextui respondent interpretationes duæ: una, vetus; altera, Theodori Bezæ. Ejusdem Theod. Bezæ Annotationes, etc. Accessit etiam Joachimi Camerarii in Novum Fœdus Commentarius, etc. Cantabr. Acad. Typ. MDCXLII."

The two dedications to Queen Elizabeth, and the prefatory address above referred to, are prefixed. Camerarius's Commentary is printed at the end of the volume. S. A.

Hollington Rectory.

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The Sangreal, or Holy Grail.—Since the publication of Mr. Tennyson's poem, many persons are asking "What is the Holy Grail?" Mr. Tennyson treats it as a cup:—

"The cup, the cup itself from which the Lord
Drank at the last sad supper with his own.
This from the blessed land of Aromat—
After the day of darkness, when the dead
Went wandering o'er Moriah—the good saint
Arimathæan Joseph, journeying brought
To Glastonbury."

But the mediæval romances of *Morte d'Arthur*, *Le St. Graal*, *Lancelot du Lac*, and *Perceforest*, treat it as the *dish* which held the Paschal lamb of the Last Supper. St. Joseph of Arimathea is said to have visited the house and carried the vessel away, and placed in it the blood which flowed from our Lord's wounds when he took the body from the cross. For forty-two years, when in prison, he was sustained by the grail, and when liberated conveyed it to Britain. The word is probably derived from the old French or Celtic *gréal*, Provençal *grazal*, old Latin *gradalis*, a kind of dish. In the Treasury at Genoa is a dish of green glass (long supposed to be of emerald), hexagonal, of two palms width, called the *Sacro Catino*, said to be the Paschal dish in question. It was brought from Cæsarea in 1101, and its workmanship is very fine.

Mr. Baring-Gould, in his *Curious Myths of the Middle Ages* (2nd Series, p. 351), traces the legend to Druidic times. He thinks that the *Pheredur* in the "Red Book" in the library of Jesus College, Oxford, is the origin of the *Perceval* of Chrétien de Troyes, which differs somewhat from the *Morte d'Arthur*. The "Red Book" is a collection of prose and verse romances and tales, begun in 1318 and finished in 1454, containing legends of great antiquity. The sacred vessel in Pheredur was a heathen relic, and Pheredur was not a Christian. *Perceval* and *Pheredur* are believed both to mean the same, *i. e.* "Companion of the Basin." John Piggot, Jun., F.S.A.

Dr. Arnold of Rugby.—A studious reperusal of the *Life of Dr. Arnold*, by the present Dean of Westminster, convinces me that no greater man upon the whole than Arnold has appeared in our century. This may strike many of your readers as a truism, but to others the case may not be so apparent; and it is with a view to the latter class of persons, or rather to the public at large, that I would take advantage of one of the means afforded by "N. & Q." and suggest that the above work (which is as admirable in its literary construction as it is interesting in its subject) should be issued in a cheap edition. I feel sure that the benefit of such a reprint would be very great, especially at the present time, when the guidance of a master mind is more than ever needed to keep inquiry from breaking into lawlessness, and to insist upon the paramount claims of the principles of reverence and humility. J. W. W.

Winchester.

Beggars becoming Landed Proprietors!—At a time when the public mind is much occupied by the difficulties that surround the "land question" of Ireland, it may be interesting to know how, in one part of France, the attempt has been made for the solution of one of the most embar-

rassing of all problems in connection with it, viz. the remunerative employment of an industrious population reduced to a state of mendicancy. I quote from a work that may be regarded as published "by authority."

Referring to the Commune of St. Jacut-du-Mené, Canton of Collinée, in the Department of the Côtes-du-Nord, it is stated:—

"Thirty years ago Saint Jacut was covered with heaths (*landes*), and its population in 1832 numbered 664 inhabitants, of whom the greater portion had to eke out an existence by begging (*dont la forte partie demandait son existence à l'aumône*). Confidence was reposed in the intelligence and energy of the poor. Waste lands (*des terrains vagues*) were sold to irresponsible beggars (*mendians sans responsabilité*) on these conditions: first that they should be enclosed within the first year; and, secondly, that they should be put in course of cultivation, and paid for in five years. The poor set themselves to work; they laboured with borrowed tools for three days in each week, and the other three days were engaged in seeking for food to enable them to toil. And here now are the results of such proceedings: The population of 664 inhabitants has, in the course of thirty years, increased to more than 1,039, the soil cleared for tillage is fully 600 hectares, whilst the number of those who may be regarded as really indigent is, at present, no more than twenty. Grand and magnificent solution of a most difficult problem — poor beggars have been changed into landed proprietors! — *Géographie départementale des Côtes-du-Nord, rédigée sur les documents officiels les plus récents*, par J. Gaultier Du Mottay, conseiller-général, etc. p. 738. (Paris, 1862.)

Seven years have passed away since this curious statement was published, and one cannot but feel a curiosity to know how these new landed proprietors are "progressing." As the canton adjoins that in which I am now residing, it is my intention, when the fine weather comes, to pay a visit to Saint-Jacut-du-Mené; but before doing so I think it will be well to have some extra *sous* in my pockets, as I apprehend an extra demand being made by some of the "gentry" to be found in that locality. Wm. B. Mac Cabe.

Moncontour, Côtes-du-Nord.

"Leaving no Stone unturned."—There is a curious employment of this phrase in its literal, not in its metaphorical, sense in Ludolf's *Ethiopia*, quoted by Jardine, *Naturalists' Library*, "Animals," xiii. 74, note:—

"Of apes there are infinite flocks up and down in the mountains, a thousand and more together. *They leave no stone unturned.* If they meet one that two or three cannot lift, they call for more aid, and all for the sake of the worms that lie under—a sort of diet which they relish exceedingly."

The use of the phrase seems curious to me, and it may perhaps interest your readers.

T. A. H.

Club-foot: Kirk-wipe.—Amongst the peasantry of Annandale the term *kirk-wipe* is still frequently applied to that species of lameness which we distinguish by the name of *club-foot*; and the reason for their use of such a singular term is thus explained: If a woman, while pregnant, happen to enter a churchyard and inadvertently wipe her feet upon a grave, the child which she bears will be club-footed, or *kirk-wiped*; hence the phrase, "he or she has a *kirk-wipe*." This strange opinion has no doubt originated from the devout reverence which it is natural to pay to the remains of the departed, and the disregard of which was anciently believed to incur immediate punishment by supernatural agency. (Vide *Dumfries Monthly Magazine*, September 1826, p. 253.) R. B. P.

Tap-room Ethics.—On looking into the various rooms of the Greyhound Inn at Belton, near Grantham, the other day, I found, painted in white letters on a black ground, the following lines:—

"Since man to man is so unjust,
No man can tell what man to trust;
I have trusted many to my sorrow,
So pay to-day and trust to-morrow."

J. Beale.

## Queries.

### HENRY BUCKLE.

This is the creed, let no man chuckle,
Of the great thinker Henry Buckle:—

I believe in fire and water,
And in Fate, dame Nature's daughter.
Consciousness I set aside,—
The dissecting knife my guide.

I believe in steam and rice,
Not in virtue nor in vice;
In what strikes the outward sense,
Not in mind nor providence;
In a stated course of crimes,
In Macaulay and the "Times."
As for "truth" the ancients lost her;
Plato was a great impostor.
Morals are a vain illusion,
Leading only to confusion.
Not in Latin nor in Greek
Let us for instruction seek;
Fools like Bossuet that might suit,
Who had better have been mute;
Let us study snakes and flies,
And on fossils fix our eyes.
Would we learn what men should do,
Let us watch the kangaroo!
Would we know the mental march:
It depends on dates and starch!

I believe in all the gases
As a means to raise the masses.
Carbon animates ambition,
Oxygen controls volition;
Whatever's good or great in men
May be traced to hydrogen;

And the body, not the soul,
Governs the unfathom'd whole.

Is the authorship known of this clever satire?
J. Y.

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America and the Bible. — What are the passages in the Psalms and Prophets in which Columbus is said to have found proof of the existence of a new world? Lady Herbert refers to the subject in her recent book on Spain.
C. J. Robinson.

Mr. John Angell. — This gentleman was in the year 1787 a teacher of stenography, at No. 7, Fownes Street, Dublin. He published a *Stenographycal Grammar*, which went into a fourth edition. He likewise had works in manuscript, entitled "Angell's History of all Religions," four vols. octavo; and "Angell's Dissertation on Prayer," one vol. octavo, all in short-hand. In the above year these volumes were in the hands of Gilbert & Hodges, Dame Street, Dublin, his publishers. Could any of your readers tell if Mr. Angell has any kinsfolk alive, and if alive their residence; also if there are any copies of the *Stenographycal Grammar* in existence, and where; and if the above two works in manuscript are to be found anywhere? A. B.
Edinburgh.

P.S.—M. Angell, Lincoln's Inn, was a bookseller in 1787, and sold Mr. Angell's works in London.

Bisque. — By what process has the Italian *bisca*, a gaming-house, come to mean in this, its French form, odds given in tennis? Were there odds given to the keeper of the court as his perquisite? R. C. A. Prior.

Rev. James Barton. — He was curate of Preston in Lancashire, in 1786, and his son Robinson Shuttleworth Barton was also a clergyman. I shall be obliged by receiving any information respecting either the father or son. Were they descendants of the Bartons of Barton, who intermarried with the Shuttleworths in the seventeenth century? H. Fishwick.
Carr Hill, Rochdale.

Another "Blue Boy." — Much is said just now of the painting of the "Blue Boy." A few years since, I bought at the sale of a relative, Miss Bowdon of Radford, a painting of a "Blue Boy," well finished. It was three-quarter length. No colour but blue, with lights in white; a light wig, full necktie with narrow black ribband, coat thrown back, waistcoat with flap pockets, eleven button holes, right hand in waistcoat, left hand at leg; dark back ground, with some foliage in the right-hand corner. At the auction, it was said to be of Miss Bowdon's mother's first husband Tufton. Miss Bowdon's father, born in 1743, married Elizabeth Clements of Oxford. Can any one furnish information which may lead to the identification of the portrait, or of the painter?
Ed. Marshall.

Apparition of Old Booty at Stromboli, May 15, 1687.—One of the various correspondents who use the signature Anon. tells us (2nd S. iii. 316) that old Booty was a dishonest baker in London who supplied a Smyrna trader with such bad biscuit as to cause sickness and death among the crew: that some of the crew saw the wicked baker on the verge of the burning crater of Stromboli struggling hard with the devil; and losing all fear, in the interest and excitement of the contest, cheered on the combatants, clapping their hands and vociferating, "Pull devil, pull baker!"—and that here we have the true origin of this curious expression.

Now this apparition led to a remarkable trial in the Court of King's Bench, and I should like to know if the above details are to be found in the records, or at least to know where Anon. got them. They are not mentioned in two accounts of the affair which I have before me. Extracts from the records are given by General Cockburn in his *Voyage up the Mediterranean in* 1810 (ii. 335), and are quoted in Neale's *Unseen World* (p. 174). A similar account is given in the Appendix to Howitt's Ennemoser (ii. 373): "the former part of this narrative is transcribed from Captain Spinks's journal or log-book, and the latter from the King's Bench records." In Cockburn's extracts Booty is styled "a receiver." Anon.'s details give a point and piquancy to the story which it has not in Cockburn or Howitt. In Mr. Howitt's narrative it is said: "Captains Bristo, Brian, and Barnaby went on shore shooting colnies on Stromboli." The first two names, I think, should be Bristow and Brown, as Cockburn gives them; and "colnies," I suspect, is a misprint for "conies," as in Neale's quotation the word is "rabbits." Q. Q.

Bridgenorth (Salop) and Sheffield (Yorkshire) Castles. — Can any of your readers in connection with the British Museum or otherwise inform me whether any drawing or print is known to exist showing the state of either of the above castles previous to the time of Cromwell; and if so, by what means can an inspection of the same be granted? * H.
The Quadrant, Suffolk Road, Sheffield.

Position of the Creed, etc., in Churches.— In the church of West Hoathly in Sussex, the Creed, Commandments, &c., may still be seen under whitewash and panelling on the west wall of the nave. Why were they so placed? Is

[* We are credibly informed there are no engravings of these castles anterior to the time of Cromwell in the British Museum.—Ed.]

it known to have been the case in any other churches? A. F. Kirkpatrick.

Trinity College, Cambridge.

Crests.—I have looked in vain through the Meyrick Collection, now at South Kensington, for an instance of a crest attached to a helmet. In some of the helmets I observe small screw-holes in the crown, apparently intended for the attachment of a crest or device of some kind. Can any one refer me to any work on heraldry or armour, English or German, where I can see helmets figured with the crests attached? Am I correct in supposing that in some cases the crown of the helmet was fashioned into the shape of some heraldic monster; in other words, that the top of the helmet, which covers the crown of the wearer's head, was raised into a conical form terminating in a device or crest? I think I have seen something of the kind figured in the illustrations to some German romance, but the idea may have originated in the brain of the artist. Many of the helmets at South Kensington have sockets behind for the plume; but none of the tilting helmets appear to have been intended to carry crests. Were such ever used in the tournaments?

F. M. S.

Fanquei and Pang.—What is the meaning of these two Chinese words? We are accustomed to see the first translated "Foreign devils"; and just now we see that the latter, occurring in the credentials of the Burlingame embassy, is interpreted "Lesser kingdoms." Though I do not know Chinese, I strongly suspect there may be something wrong here. I think *Fanquei* and *Pang* are the same, and that both mean simply "Remote people," or "Western people." *Fuinach*, which means "West end" in the Celtic, was an old name of Ireland, and is found also on the west coast of Asia Minor. It is very likely that the Mandarins—wearing the old Irish style of *muntierna*—when they named the *fanquein*, did not mean to call us all "devils." A Chinese scholar may be able to lighten our darkness in the matter and set us right with our Celestials in this etymological respect.

W. D.

New York.

Harold Family.—I should be glad if any of your readers could give me any information respecting the family of Harold. Happening to be the possessor of that old Saxon name, I feel somewhat interested, especially as it is so seldom heard of as a surname? I have been told that there are two families of this name—one in Suffolk and one in Ireland—but have never been able to find any traces of them in any works of reference which I have consulted.

T. R. Harold.

5, Newman's Row, Lincoln's Inn Fields.

Harvey's "Tourists' Guide through Cornwall," 1861.—Who is the author? and where published? E. H. W. D.

Hucknall under Huthwaite.—Will any of your Nottinghamshire correspondents oblige me by explaining what is the meaning of the affix to this hamlet, situated in the parish of Sutton in Ashfield? Is Huthwaite the name of a family who had property there, or is it the name of some other locality? E. H. A.

Kit's Coty House.—On visiting Kit's Coty House near Maidstone, Kent, a few months ago, I was informed, by a person who apparently knew something of the country round about, of the following common belief by the rustics of the district. It is said by them that a pool of water contained in a hollow on the top of the capstone never dries up, not even in the hottest weather, when it might reasonably be supposed to soon evaporate. I cannot speak *pro* or *con* the truth of this assertion, as I did not climb to the top of the cromlech, being able to obtain all the data I then required without doing so. The legend—for I take it to be nothing else—did not strike me at the time very forcibly; but since my return home I see it has been noticed by a correspondent to the *Gent. Mag.* Dec. 1828, p. 512. It is there stated, speaking of the side stones forming the cromlech, that—

"There are several deep cavities in them as well as in the upper one, the principal of which is found to contain water even in the driest seasons; a circumstance which the common people thereabouts attribute to magical agency, though easily accounted for on principles purely philosophical."

I would ask—(1.) What are the "principles purely philosophical"? (2.) Are there any other legends current in the neighbourhood having reference in any way to Kit's Coty House?

E. H. W. Dunkin.

Greenwich.

"Life and Opinions of Bertram Montfichet."—Can any of your readers give me any information regarding "*The Life and Opinions of Bertram Montfichet, Esq.*, written by himself, in two volumes. London: printed for C. G. Seyffert, in Pall Mall." L. J. P.

Hymnology.—There is a hymn in the Christian Knowledge Society's, Harland's, Bickersteth's, and some other collections, beginning—

"Father, again in Jesu's name we meet,"

which I find generally attributed to "Whitfield." If, however, I am not mistaken, it rather belongs to the late excellent Lady Lucy Whitmore, amongst whose *Original Hymns*, published in 1832, it appears. The mistake might easily have arisen in the following way. In Bickersteth's index, either from want of space, or possibly to

name of the authoress, it is written which subsequent editors may have nough, though erroneously, enlarged field." Is this so?

C. W. BINGHAM.

GE, ETC. — Can any of your readers etymology of the word Pickeridge or which is the name of a farm in Fulmer, The word *picket* is used locally, but d it in any dictionary with such mean- ify corner; and I interpret Pickeridge ner ridge, the farm being on the edge ble-land bordering a valley in which k now nearly dry, but forty years ago ım. Is this interpretation admissible? ke this opportunity to ask the meaning r names, Silpho and Broxa, which are parish of Hackness in the North Riding e. Hackness formed part of the posses- e abbey of Whitby, which probably name from the Danes, in lieu of its name. But are Silpho and Broxa

E. P.

BRIDGE. — Can any of your readers ything of the following work, which of a description of the bridge, as the lead one to imagine, but is rather a otions to the different saints whose n the bridge: —

her Entwurf und Vorbildung der . . . . ien, sammt deren darauf postirten Statuen . . Staten-Patronen zu grösserer Ehren den r zu einer nützlichen Augenlust vorgestellt, willigung der hohen geistlichen Obrigkeit, der königl. alt-Stadt Prag. Bey Joachim nenitzky, 1716." Pp. 278, 16mo, plates.

R. B. P.

ISING SUN."—Where is a poem to be nencing —

glorious monarch of the day uprising,"

ing the passages —

rful, tossing on his bed of pain,"

ower-sprent meadow and the grassy hill."

A SUBSCRIBER.

— For thus naming the great battle Austria was crushed by Prussia, y higher authority than the hurried r. Russell, *The Times'* correspondent? ans, I believe, speak of the battle as iggrätz. How is it *officially* styled by ns, and what is the rule about giving battle? Does the right of doing this e victors? I suppose so. It is curi- how many years elapsed before all eed in giving the same name to a great ormer days. The French for a long ted in calling Waterloo the battle of Mont St.-Jean; the Prussians called it Belle Alliance—witness to this day Belle Alliance Platz in Berlin; we from the first called it Waterloo, and now this is accepted by all nations as the proper name.

How is the *o* in Sadowa accented? Is it long or short? I presume the word is pronounced Sādōvā. The *w* in Bohemian has the same sound as in German, and is the equivalent of our *v*. It is a pity some phonetic liberty is not allowed us in copying German, Polish, and Bohemian names, by the adoption of our *v* to express their *w*. For want of such a plan we make a sad mess of proper names, especially the Slavonic ones, by writing *w* (veh), and yet sounding it like an English *w* (double *u*).

JAYDEE.

SATYRE, 1595.—The Rev. J. B. Pearson, in his useful Index to the English Books in Emmanuel College, Cambridge, just published, mentions at p. 96 a book called *Satyre Menippized*, 1595. A fuller description of this book, if Mr. Pearson would kindly communicate it, would probably interest many readers of "N. & Q." He also notices a *History of Tamerlane*, 1597, which I suspect is very rare. I cannot find any account of either work in Lowndes or Hazlitt.

L.

ARMS OF SLAUGHTER. — What are the arms of Slaughter of Cheyney Court, in the parish of Bishop's Frome, Herefordshire? I should be glad to learn how and when this family became extinct.

C. J. ROBINSON.

SMITH ARMS.—I find the following arms assigned to this name in Burke's *Armory* and Edmondson's *Heraldry*—viz. "Argent a saltire azure between three crescents gules and a *mill-rind* in base of the second." Crest, "A dexter hand holding a pen."

I am particularly anxious to discover evidence of the existence of such a coat, and whether it was Scotch, English, or Irish. It is exceedingly like one Scotch coat—that of Smith of Dirleton—and I cannot help thinking that it may have originated in a mistake of blazon, the *chess-rook* in the base of the latter coat being transformed into a *mill-rind* in the former. Can any one kindly inform me if the coat ever existed; and if so, by what family or individual it was borne?

F. M. S.

VANDEN BEMPDE. — John Vanden Bempde, whose daughter and heir married the Marquis of Annandale in 1719, made his will in 1725, which was proved in the same year. His father, Abraham Vanden Bempde, married one of the daughters and co-heiresses of Sir Peter Van Lore, Bart., a Dutchman, who was naturalised 8 Jac. I. The Vanden Bempdes are said to have come over from Holland in the time of Henry VIII.; and a Vanden Bempde married a maid-of-honour of Queen Elizabeth, and received from her some presents,

which John Bempde makes heir-looms in his will. Have any of your readers met with any account of a Vanden Bempde under Henry VIII. or Elizabeth? E. P.

Vowel Sounds.—Where is the best information relative to the peculiar way we have in England of sounding the vowels? It seems to have come in about the sixteenth century or later. What can be the reason of our pronouncing them differently from our fore-elders and from every other nation in Europe? In "oblige" (*oblege*), we have or until recently had the old sound of *i* retained, as it is still by our *ceerileezed* friends in North Britain. J. T. F.

The College, Hurstpierpoint.

Whitwibans, Hamoundes, etc.—In the compotus of the executors of Thomas Button, Bishop of Exeter, in the year 1310, "four whitwibans and a chain for a silver seal" are mentioned as sold for sixteen pence. Can "N. & Q." tell me what these "whitwibans" were? A lot of "loculi, pouchi, and hamoundes," six in number, were sold for sixteen shillings and twopence. I should be glad to learn how the "loculi" and "pouches" differed in shape, and what is the derivation of "hamoundes"? I suspect its root to be Anglo-Saxon, and that it means something which protects and keeps safe. Can it have any connection with the surname Hammond? H.

Wordsworth.—Are the following lines by Wordsworth original, or are they only a copy by him of some verses in his poems? They are said by a competent judge to be an autograph by the poet, signed by himself, and were "transcribed at the request of Mr. Mayer." They are inserted in a copy of the Paris edition of the *Poetical Works*, 8vo, Galignani, Paris, 1828. I have a strong impression of having met with the lines elsewhere; but must own that I have not examined every page of the poet's works for the purpose of discovering them. If *new* to the world they deserve being now made known through "N. & Q.":—

"Blessings be with them and enduring praise,
Who gave us nobler loves and nobler cares,
The poets who on earth have made us heirs
Of truth and pure delight by heavenly lays;
O might my name be numbered among theirs,
Then gladly would I end my mortal days!"

"Wm. Wordsworth."

"Transcribed at the request of Mr. Mayer,
Florence, June 4th, '37."

J. Macray.

[By Wordsworth, *Personal Talk*, st. 4.]

Ebenezer Jones.—Can any of your correspondents supply me with particulars of the life of the above-named Chartist? He published a volume in 1843, entitled *Studies of Sensation and Event*—a very striking book, but long since out of print. F. Gledstanes-Waugh.

## Queries with Answers.

Paignton Episcopal Palace.—The Devonshire papers inform us that the ruins of the ancient palace of the Bishops of Exeter at Paignton have just been sold, together with the land formerly its deer park, to a Captain Ridgway, and that it was formerly the residence of Miles Coverdale, who, according to tradition, made his translation of the Bible into English in one of the upper rooms of the tower now standing. Where shall I find an authentic account of Paignton Palace? and particularly, can you direct me to any work or collections where I am likely to find drawings of the edifice? Dart.

[The history of the bishop's palace at Paignton is somewhat obscure. To the cathedral of Exeter still belong the great tithes of Paignton, which at least demonstrate a former connection; and as variety might be an object, the local circumstances of this place, seated near the church, on grounds gently declining to Torbay, might recommend it to some one of the bishops who had a taste for such beautiful scenery; or who, perhaps, being an invalid, might have resorted to it for the sake of bathing and inhaling the sea-breeze. At the beginning of this century, in the portion contiguous to the churchyard, there was little but the pointed window to designate its ancient appropriation; but rising from the walls, and having in view the whole of the beautiful bay, appeared a tower in tolerable preservation, which, as it was not likely to have been constructed for military purposes of defence, was most probably intended for a gazebo, as on every side it had a command of scenes which for luxuriance, beauty, and picturesque variety, could not be well exceeded.

Sir John William de la Pole (ob. 1635) in his *Collections towards a Description of the County of Devon*, 4to, 1791, p. 279, informs us that "Paignton was anciently the inheritance of the Bishops of Exeter, where also they had a dwelling-house. It was alienated from the bishopric by John Voysey, Bishop of Exon, unto William Herbert, Earl of Pembroke, from whom it descended unto Henry, Earl of Pembroke; and from him unto William, Earl of Pembroke, and afterwards to Philip Herbert, Earl of Pembroke and Montgomery." In the additions to Risdon's *Survey of Devon*, ed. 1811, p. 378 [678], it is, however, stated, that "after Paignton was alienated from the see, it came to Stafford and the Earl of Cork and Mr. Poyntz and from them to the Rev. John Templar." In the *Antiquarian and Topographical Cabinet*, edited by J. Storer and I. Greig, ed. 1807-1811, vol. iv. are engravings of (1) "Remains of the Palace at Paignton," and (2) "The Palace Tower at Paignton and the Church."]

Frobenius.—I have a book printed by Frobenius, entitled—

"Aesopi Phrygis Fabellae, Graece & Latine, cum alijs opuseulis, quorum index proxima refertur pagella."
Below the title is a well-engraved woodcut device, with

"Fro ben" at the sides, "Basileæ, in officina Froben iana. An. M. D. XXX."

The book is in the original stamped vellum binding, with brass corners and clasps. It is inscribed inside on the cover "Sigismundis Trainer, mense Octobrj vi. die, Anno 1532;" the cover is also marked outside in black letters "Sigmv. Trai." On the title-page is written "Sum ex bibliotheca Johannis Christophori Rosæ, Anno 1563." I should be glad of any information concerning the book, a small octavo, or the original possessor, Sigismundis Trainer.

HENRY W. HENFREY.

Markham House, Brighton.

[John Froben of Basil printed five editions of *Æsop's Fables*—namely, in the years 1518, 1521, 1524, 1530, 1534—all of which may be seen in the British Museum. The edition of 1518 is the most rare and beautiful, copies of which are in the King's and Grenville collections. The editions of 1524 and 1530 are printed alike in size, &c. According to Brunet, these have produced in Paris not more than nine francs each; but very much, however, depends upon the condition of the volume. Of Sigismund Trainer, to whom our correspondent's copy at one time belonged, we can learn nothing.]

WHITTINGTON'S DRINKING FOUNTAIN. — Are any of your readers acquainted with the site where the fountain was erected by Whittington? It was somewhere in the City. A gentleman has offered to place a fountain on the same spot if it can be identified. J. LEE.

[Stow, quoted by the Rev. S. Lysons in his *Model Merchant of the Middle Ages*, p. 52, says "that there was a water conduit east of the church (St. Giles, Cripplegate), which came from Highbury, and that Whittington, the mayor, caused a 'bosse' (in the shape of a bear's head, and which went by the name of Whittington's boss) or tap of water to be made in the church wall." May we express a hope that the bear's head will form a feature in the proposed fountain?]

THE DUKEDOM OF MONTAGU. —

"London, May 22, 1790.

"Yesterday, at a quarter past five o'clock in the afternoon, died at his house in Privy Gardens, the most Noble George Duke of Montague, Marquis of Monthermer, Earl of Cardigan, Baron Brudenell, of Stanton-Wivill, &c. &c. . . . . His grace dying without male issue, the dukedom and marquisate become extinct," &c.

How is the above, taken from a newspaper cutting, to be reconciled with the account given by both Edmondson and Jacob, in which it appears that John, second Duke of Montagu, died in 1749, leaving no male heir, his three sons, John, George, and Edward Churchill, having died young during their father's lifetime? D. M.

[A reference to that most useful of all books on such subjects, Courthope's edition of Nicolas's *Historic Peerage of England*, explains this apparent discrepancy. John, the second Duke of the creation of 1705, died *s. p. m.* in 1749. On Nov. 5, 1766, George Brudenell, fourth Earl of Cardigan, who had married Mary, daughter and coheiress of John the last Duke of Montagu, was created Marquess of Monthermer and Duke of Montagu, and he died in 1790, like his predecessor, without heir male, and the dukedom became extinct for the second time.]

TORTURE AT NUREMBERG AND MUNICH: THE KISS OF THE MAIDEN. — Could you inform me where I may learn the history of the instruments of torture collected at Nuremberg and Munich, and particularly of the "Jungfrau" at the former place? R. W. BINNS.

[Our correspondent will find in *The Archæologia*, xxvii. 229-250, an article by Mr. Pearsall entitled "The Kiss of the Virgin: a Narrative of Researches made in Germany in the Years 1832 and 1834, for the purpose of ascertaining the mode of inflicting that ancient punishment, and of proving the often denied and generally disputed fact of its existence." This paper is replete with information on many points connected with the practice of torture in the good old times; and, besides describing the Nuremberg Virgin—of which there are several engravings—proves the existence of similar instruments both in Germany and Spain.]

## Replies.

### GAINSBOROUGH'S "BLUE BOY."

(4th S. iii. 576; iv. 23, 41, 80, 204, 237.)

*Mark or Seal.*—It was a well-known peculiarity of Gainsborough that he rarely ever marked or dated any of his works. Still there were exceptions, and it is probable the least-known "Blue Boy" may yet prove to have been one of them. Most unobtrusively placed on the right corner of the canvas, where it was practically if not really hidden by the frame, there are the remains of the impression of a small seal or mark, to all appearance as old as the picture, and of the same material and colour as the foreground. The general outline of the remains is that of the royal shield without a motto, as used for marking royal property, but with "dots" round the sides at least, if they had not once been all round the seal. Perhaps experts might deem this impression to be a proof that it had been made in the artist's studio, either as his own mark or for the Prince of Wales when he purchased the picture.

The early history of the original "Blue Boy" may now, we think, be thus briefly stated. At one time, if not direct from Gainsborough's studio, it belonged to George Prince of Wales, afterwards to John Nesbitt, Esq., M.P., and subsequently to John Hoppner, Esq., R.A. But here we come upon two "Blue Boys" in the field of picturedom, and it is found that the original picture was not in the Grosvenor collection. When

* Concluded from p. 19.

Edwards, an associate of the R. A. and a teacher of perspective, selected the original "Blue Boy" for a special notice in his *Anecdotes of Painters*, a work evidently revised by foot-notes up to the date of its publication in 1808—as one of these notes tells who Master Buttall was—he knew that it was then in Mr. Hoppner's possession. But he appears to have had no knowledge whatever of the Grosvenor "Blue Boy," unless it might have been as an unnoticeable copy.

It appears from Mr. Gale, of 47, High Holborn, formerly referred to, it was a tradition of the trade that the Grosvenor "Blue Boy" was more than once restored or made up as it passed from one dealer to another, at real or alleged higher and higher prices, from the time when, without a frame, it was bought for "a few shillings" at Bingham's auction-rooms by one trader, and the time when, skilfully made up if not also relined as a consequence, and rightly framed, it was sold by another trader to Earl Grosvenor.

In most cases of making up pictures in the absence of the original one, it is instructive to observe the differences which arise, and of which the oil-coloured and made-up photographs of the Westminster picture furnish a case in point. All of these photos that we have seen were originally defective, and when made up without the picture as a guide, they differ in the make-up and in the shades of colour with the original, and also with one another, when different artists have "miniatured" them. If then the Westminster "Blue Boy" was originally a defective copy of the original "Blue Boy," as the low price it fetched at the sale sufficiently indicates—for no known Gainsborough would have been sold at any such price—and, with a made-up history, was made up for sale in the absence of the original picture, it will account for any differences in the colouring, face, figure, and landscape which may be found to exist between the two "blue-clads."

Whether Gainsborough did or did not paint both of them—the Westminster "Blue Boy" as the first, but rejected one; and the other, as the finished picture, which went at once into the highest society and is still a treasure of art, is a question on which much might be said. Among those who think it possible that he might have painted both pictures there are Gainsborough Dupont, Esq., the descendant of the artist's nephew and pupil of the same name, and the Rev. Mr. Trimmer.

It is not, however, until many years after the painter's death in Aug. 1788, that two "Blue Boys" came into notice, and then the original picture was not the one in the Grosvenor collection. It is, however, possible that a spoilt first trial may have been given by Gainsborough to Master Buttall, and which ultimately became the Grosvenor "Blue Boy." It appears that Mr. Buttall removed from Greek Street to King Street, Soho, and that, either through death or other cause, his name disappeared from the *Directory* about 1797. Possibly the son was left not "over-well-off," got into arrears of rent, and had his effects, spoilt picture and all, sold at Bingham's auction-rooms in the manner related.

There is, it should be distinctly understood, no desire to call in question the artistic merits of the Westminster "Blue Boy," or the high encomiums which have been written in its praise, but only to show that it is not the original "Blue Boy," and that there is another of still higher merits, consequently entitled to still higher praise from the public and art critics.

*Examinations of the least-known "blue-clad."*—Since my last communication this picture has been critically examined both by artists of the highest standing and by experienced picture-dealers, with very satisfactory results.

The scepticism naturally arising towards a new claimant for equality with, or pre-eminence over an old favourite, led to a far more severe examination of the picture than usual. Of course there were some who, deep in the Westminster faith, were perhaps cautiously inclined to designate it "a replica *attributed* to Gainsborough;" but against such an opinion a high authority urges, with all the might due to great knowledge and long experience, an unhesitating protest to be made and acted upon, in which advice other competent judges also concur. Indeed, it is the expressed opinion of several of those who have examined the picture, that there is not a Gainsborough in the National Gallery to equal it, on merits, and that if placed at a proper height beside "the portrait of Dr. Schomberg," designated as "one of the finest in the world," the "Boy in Blue" would easily carry off the honours of attraction from the "Man in Brown," as a fascinating and attractive work of art.

In such a case differences of opinion were to be looked for, but they took the form generally of again differing as to which part of the picture should be used whereon to hang an objection or raise a discussion. For example, one judge thought the thoroughly English face not vigorous enough, although the whole figure is an "at ease" one, where the vigour of action, or a manly tone of face, would be inappropriate. A fine boyish face and a well-developed figure were alone required, and are alone given. But here we would ask, was the "subject" a "model" for the portrait chosen for a real resemblance to Gainsborough himself when young, and handsome as he always was? If so, may it not then be possible that the calm thought which is so well expressed in that sweet English, Murillo-like face, and the fine proportions which are so ably painted and coloured in the bust, limbs, and finely-turned

ankle (which puts to the blush the robust ankle of the Westminster Boy) of that elegant Vandyke-like figure, represent not Master Buttall but Master Gainsborough, or, as Mr. Ruskin would say, "the deep, solemn, thoughtful Gainsborough, profound in his seriousness and graceful in his gaiety," when he was "sweet fifteen." We have often thought so.

A distinguished artist thought the figure very fine, but the landscape scarcely equal to what he expected; but to ordinary observers a contrast of the landscape in the picture with that in the engraved one of the Westminster picture presents far more graceful trees and accessories to the eye than those of the latter. Its landscape has also the merit, if merit it be, of a more striking family likeness to portions of the landscapes of the "portraits of Dr. Schomberg," of the "Rustic Children," and of the "Watering Place," in the National Gallery, than that of the Westminster "Blue Boy."

By others, of equal authority and experience as judges, the least-known "blue-clad" was deemed to be a genuine Gainsborough, of which there can now be no doubt. It must, therefore, be regarded as "a feather in his cap" (and there is a much more elegantly-shaped feather in his "cap in hand" as at ease he stands, than is shown to be in the Westminster boy's cap) that he has passed so very satisfactorily through such a severe and trying ordeal.

If we turn to commercial judges, the result of examinations is equally satisfactory.

Mr. Stanley of "the Lombard Exchange," City, son of the author of the *Biographical Dictionary of Painters*, and a good judge of pictures, after a careful examination of the least-known "Blue Boy," arrived at the conviction that it was a fine Gainsborough, quite equal if not superior to his usual "handwriting."

Mr. Davis, of Cranbourne Street, Leicester Square, another experienced man, also pronounced it to be an undoubted Gainsborough; and in reply to a note informing him of Mr. Lane's opinion, he writes:—

"I am happy to hear that the opinion of so high an authority as Mr. Lane, R.A.E., has confirmed my opinion. I must really say I was surprised to see such a picture, as you might say, unknown to the picture world. I consider it the finest work of Gainsborough I have ever seen, and cannot think that any person pretending to be a judge of his works would throw the least doubt about its being genuine, but must consider it of the finest quality and in the most perfect condition."

*R. A. Winter Exhibition.*—The Westminster "Blue Boy," it is understood, will be lent by the Marquis for the winter exhibition of the works of the old masters at the Royal Academy. In fairness, as well as in the best interests of the fine arts, this picture should now be as crucially examined in all its features as the least-known "blue-clad" has been, and the result be made public.

*South Kensington Museum.*—It is probable that the least-known "blue-clad boy" will be lent to the authorities of the Museum for exhibition at the same time, provided that it is admitted as "a Gainsborough." It is a picture which should be hung in a comparatively low position; for, like the royal portraits in 1774, it is, as already remarked, far more of a near or conversational distance picture than of an elevated distance one. The late Mr. Hall, who possessed the picture for many years, used to say that it was one of the pictures returned to Gainsborough along with the royal portraits in 1774, because they could not be hung at the height which the painter required.

*Sketches of the "Blue Boy."*—In Fulcher's *Life of Gainsborough* it is stated that the (late) Bishop of Ely had a finished sketch in oil of the "Blue Boy," and desirous of seeing it for comparison with the least-known "Blue Boy," it was traced to the Messrs. Colnaghi, Pall Mall East, who bought it for 9*l.* 9*s.* at Christie's, April 15, 1864, but who have so far declined to give any information where it is or to whom they sold it.

Hearing that Colonel Cunningham had an oil sketch of the "Blue Boy," an application to him was promptly answered by an invitation to call and see it. The gallant veteran, who is also a devoted connoisseur of art and one of your readers, very courteously showed the writer his choice, varied, rare, and crowded-out-to-the-door collection of art treasures, including first-class paintings, unique engravings, rare sketches, and the miniature "Blue Boy." It was not the one which had been the bishop's, but a well-coloured sketch, about the same size as the photos of the Westminster "Blue Boy," but differing in the landscape from that picture, and in the colouring from the oil-coloured photos sold by Messrs. Caldesi of Pall Mall East.

*Age of the "Blue Boy."*—According to Fulcher and other authorities, the "birth" of this boy was in 1779, or *after* the delivery, in December 1778, of Sir Joshua Reynolds's oft-referred-to cold-colour discourse. During this research the conviction has, as it were, been forced on us that this is an error which has crept into circulation without any valid foundation to rest upon, a conclusion in which we are supported by the Rev. Mr. Trimmer. It became evident that there were several "blue-clads" and blue "lighted" landscapes of an earlier date than 1779. For example W. R. Carre, Esq., described in "N. & Q.," July 10, a "Blue Boy," by Gainsborough, of about 1770, which Mr. Carre explains in a letter to be the portrait, when a boy, of his father-in-law, who became Lieut.-Col. MacLachlan of the 10th Regiment, after having served with the 73rd in the celebrated defence of Gibraltar, and who lived at Enfield, Middlesex, when a boy, and died

there also. The photograph of this "blue-clad," kindly lent by Mr. Carre for inspection, shows a boy in the dress of the period, apparently standing on a garden wall and wistfully eyeing a fruit tree, as if longing to pluck and eat some of its fruit. It brings to mind Gainsborough's early garden-breaker getting over the wall, which created a sensation at Sudbury, and indicated the talents which culminated in the "Blue Boy" and other first-class works of art.

In the picture of "the Baillie Family," by Gainsborough, there is a blue-clad boy and a partly blue-clad girl with a shoe and blue-tie, almost a facsimile of those of the least-known "Blue Boy" in neatness and colouring, whilst the feet of the Westminster boy appear to be quite different and disproportionately long. Again, in the "Rustic Children," also by Gainsborough, the blue "lights" of the landscape are similar to the blue "lights" in the landscape of the least-known "Blue Boy."

Now, these and other instances of blue-clads—a lady, as well as boys and girls—in the absence of any data to support the usually received opinion, have led us to think it probable—(1) That the almost inimitable skill with which Gainsborough utilised the coldest of cold colours—blue—in portrait and landscape painting, had made an impression which the president wished to moderate by cautioning less skilful artists, that in their hands cold colours were more likely to fail in effect than warm tints; and (2) that the "Blue Boy" was painted *before* and not *after* the delivery of the cold-colour discourse, but may possibly have been the last straw which led the president of the R. A. to publicly notice as he did a speciality of his great rival's, which would certainly add to the fame of the "blue-clad," but as certainly throw more fuel into the fire of the differences between those distinguished artists.

*Conclusions.*—Once more, "subject to correction by further information," it is submitted—(1) that the inferences formerly drawn in favour of the least-known "blue-clad" have been virtually confirmed by subsequently received facts; (2) that the original "Blue Boy," as well as several other blue-clads, were in all probability painted *before* and not *after* the delivery of Sir Joshua Reynolds's cold-colour discourse; (3) that it is probable the original "Blue Boy" passed direct from Gainsborough's studio to the gallery of George Prince of Wales, afterwards George IV.; (4) that at any rate it belonged at one time to the Prince, and was by him sold to John Nesbitt, Esq., M.P.; (5) that the very remarkable coincidence between the early description of the picture in Mr. Nesbitt's possession, and the recent description of the least-known "blue-clad," is due to their actually referring to the same picture; (6) that about 1806, if not some years previously, two "Blue Boys" appear, of which the original one was in Mr. Hoppner's possession, and the unknown one in the Grosvenor collection; and (7) that historically and artistically it has been shown that there are excellent grounds for now recognising the least-known "Blue Boy" as the same picture which was successively the property of H. R. H. the Prince of Wales, John Nesbitt, Esq., M.P., and John Hoppner, Esq., R.A.

J. S.

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## SHAKESPEARE GLOSSARIES.

(4th S. iv. 510, 538.)

[In times of old, when good knights and true did battle with sword and lance as they now do with pen and ink, he who presided over the Just or Tournament was wont to throw down his baton or leading staff when he found the combatants waxing angry, and the encounter had lasted long enough. The example is a good one; and we are about to put an end to the contest, which has now lasted long enough, on the subject of Shakespeare Glossaries. The last blow or words of both combatants are dealt simultaneously. Our baton has fallen; and the Just is over—at all events in these Lists.—Ed. "N. & Q."]

It is satisfactory to find that with the keenest desire to pick holes in my explanations of Shakesperian obscurities, Mr. Corney has not been able to convict me of a single error. I have indeed made some slips, as might be naturally expected in a paper involving such a multitude of minute points and references; but Mr. Corney, with all his mole-eyed industry, has not been fortunate enough to discover one of these slips. He has not disproved or even weakened any one of the points I have endeavoured to establish. His attempts to do this constitute a curious collection of perversions, ignorances, and falsifications. I have already pointed out some of these. But every fresh communication from Mr. Corney on the subject contains a fresh crop of tortuous misrepresentations, a fresh series of impotent writhings around the object of his dislike. Hitherto, however, instead of making any impression, he has simply rasped or broken his own teeth; and the further he goes the worse he appears to fare. I will select from his later contributions to your columns a few additional illustrations which will probably suffice to settle his character as a controversialist and his pretensions as a Shakesperian critic.

First, with regard to the line in *Coriolanus*—"He lurch'd all swords o' the garland."—Mr. Dyce, after Malone, bases his explanation of the verb *lurch* in this passage on its technical use in card-playing. I have said that it ought rather to be interpreted in the general sense of seizure, robbery; and I have given original illustrations of both noun and verb used in this significa-

tion, adding that the illustrations are the more important, as the noun in this sense is unknown to our lexicographers. Mr. Corney controverts this statement, giving as the only evidence in support of his contradiction a common-place extract from the English and Latin school dictionaries of the seventeenth century. His quotation is as follows: "A lurch, *duplex palma, facilis victoria.*" Mr. Corney makes a great mystery of his authority, and seems to think the extract will be a surprise to me, though it is fully given in the very note I was criticising, and though everyone with the least smattering of archaic English must be familiar with the sources whence it is derived. Leaving this point, however, and looking simply to the purpose for which the extract is produced, two remarks are to be made on this solitary scrap of evidence. First, that Mr. Corney understands the phrases *duplex palma* and *facilis victoria* to mean seizure, robbery; and second, that he regards the obscure compilers of obsolete English and Latin vocabularies as English lexicographers. It is surely needless for me to say, that when I speak generally of our English lexicographers I refer to Johnson and his successors, especially Richardson, Todd, and Latham, and for archaic words, Nares. If a particular word is not found in any of these, I say, speaking generally, that it is unknown to our lexicographers. Even were Mr. Corney's quotation to the point, I should still therefore be entitled to say this of the word in question. In reality, however, it is altogether irrelevant. Mr. Corney gives no example of the word in the sense I have mentioned. I have simply therefore to repeat that the noun *lurch*, in the sense of seizure, robbery, is unknown to our lexicographers.

Mr. Corney's last communication refers to my interpretation of the word *zany*. In dealing with this word I have made at the outset two statements—that no Shakesperian critic or commentator has yet explained what *zany* really means, or pointed out the special relevancy of Shakespeare's allusions to the character; and that Mr. Dyce has altogether missed the distinctive meaning of the word. Mr. Corney denies both statements, and waxes very indignant at what he professes to consider my presumption and injustice in making them. We shall see directly what is the real worth of his so-called evidence and simulated indignation. The first statement is, that no Shakesperian critic or commentator has yet explained what *zany* really means, or pointed out the special relevancy of Shakespeare's allusions to the character. Mr. Corney's attempted disproof of his statement consists of three short extracts from the most hackneyed and elementary sources of information with regard to archaic English—two of the many glossaries of hard words published during the seventeenth century, and Florio's *Italian Dictionary*. Only one of the extracts, the first, is at all to the point, and this is far too brief and general to enable the reader to understand the distinctive characteristics of the *zany*, or to appreciate accurately the many allusions to the character that occur in the Elizabethan dramatists. But had the explanations contained in these extracts been ever so full and accurate, they would not in the least have affected my statement. I have never said that the meaning of the word *zany* was unknown two centuries ago, for this would have been in the highest degree absurd. It was of course well known, and may be illustrated in part from the glossaries of the time, and abundantly from the literature of the sixteenth and seventeenth centuries. What I have said is, that no Shakesperian critic or commentator has collected the facts from these sources, and brought them to illustrate in detail Shakespeare's references to the character. I claim to have done that for the first time, and so far as Mr. Corney is concerned my claim remains untouched. Mr. Corney is indeed offended with me for stating the claim, but the facts remain the same notwithstanding his offence, and I have simply to repeat, therefore, that so far as I am aware "no Shakesperian critic or commentator has yet explained what *zany* really means, or pointed out the special meaning of Shakespeare's allusions to the character." And, however unpleasant it may be to Mr. Corney, I have also to repeat with emphasis, that "Mr. Dyce has altogether missed the distinctive meaning of the word."

Mr. Corney's attempted refutation of this statement I shall quote in full, as in this instance no one can so completely expose Mr. Corney as Mr. Corney himself. The distinctive feature of the zany's character is, as I have fully explained, not simply that he is a buffoon or a mimic, not simply that he is a buffoon's buffoon, a clown's clown, or a fool's mimic, but that in that capacity he is a comparative failure. "It is, as I have said, this characteristic not merely of mimicry, but of weak and abortive mimicry, that gives its distinctive meaning to the word, and colours it with a special tinge of contempt." The importance of bringing clearly out this distinctive meaning has been fully appreciated by the critics, as the following extract from a critical notice of the article on "Shakesperian Glossaries" in the *Pall Mall Gazette* will show:—

"A zany, says the reviewer, was not a mere buffoon, he was the obsequious follower of a buffoon; he was not a mere mimic, he was the attenuated mime of a mimic. He was a servant who dressed like his master, and aped him on the stage, his imitation of his master's tricks being usually abortive, and tending to the ludicrous effect of imbecility and failure. We are obliged to the reviewer for thus defining the functions of the zany, and endowing us with a new word by reviving an old one. We were

[illegible]

Mr. Corney [illegible] that Mr. Dyce has misquoted me in all this, and charges me with intentionally suppressing the passage in which he explains it. In justice to Mr. Corney and myself I shall quote his charge and evidence in full. It is as follows:—

"He [illegible] Mr. Dyce's [illegible] the *inactive meaning* of *zany*. The [illegible] that *zany* is a [illegible] that *zany* in the phrase [illegible] the same form, [illegible] *zanies*—

[illegible] *zanies*—[illegible] *zany*.

"[illegible] *the fool zanies* [illegible] *bauble*, which had upon the top of them the *head of a fool*" [illegible] 337.

"Can any comments be required on such evidence of the [illegible] more or less to the art and *mystery* of [illegible]? The facts are as undeniable as [illegible]. The review is applied to the honour of a *dead* [illegible], to be quoted no more than a *fragment* of the glossary, and *suppresses* the portion of it which serves to refute his pretensions!—He sets at defiance the principles of literature, the principles of equity, and the claims of the Rev. Alexander Dyce."

This is Mr. Corney's evidence and comment, and I ask particular attention to both. It will be seen that I have quoted in full all the positive information Mr. Dyce gives us on the subject of the *zany*. It is true he goes on to correct an almost incredible blunder of Mr. Douce's about the fool's *zany*. Mr. Dyce says the *zany* was not the fool's bauble; in other words, that the *zany* was not a short stick with a carved head on the top. But he does not add a single word as to what the *zany* really is beyond what I have quoted. He does not explain the phrase "fools' zanies," which has given the commentators so much trouble. He makes no distinction whatever between the fool and the *zany*. The fool is "a buffoon, a merry-andrew, a mimic." So is the *zany*. He does not explain the relation between the fool and the *zany*, or hint in any way at the distinctive feature of that relation, which gives meaning and force to Shakespeare's allusions to the character. For all practical purposes, so far as any precise information about the nature and functions of the *zany* is concerned, Mr. Dyce might just as well have told us that the *zany* is not a broom-stick. Yet, because I have not formally quoted this purely negative and utterly irrelevant piece of information, I am charged by Mr. Corney with setting at defiance "the principles of literature, the principles of equity, and the claims of the Rev. Alexander Dyce."

I have now done with Mr. Corney and his criticism. At least, unless he produces something more or the [illegible] something better than the [illegible] I have exposed, I [illegible] return to him again. Before leaving the subject however, I may add one caution to those [illegible] who are interested in Shakespeare criticism. Mr. Corney evidently presumes on his readers' ignorance of the article criticised. He reckons, it may be hoped with too much confidence, on their accepting his misrepresentations [illegible] of what it contains. I would therefore respectfully refer all critical and fair-minded students of Shakespeare to the article itself, which will generally, I think, be found to contain a sufficient answer to Mr. Corney and his fragments.

Before leaving the general subject, I may add that the late Mr. Hunter comes much nearer to the true meaning of the *zany* than Mr. Dyce. He has a vague general idea of the relation between the fool and the *zany*, but, like his fellow-critics, [illegible] knowledge of the special feature of that relation on which the allusions to the character of the *zany* mainly turn. And, as his paraphrase shows, he fails to understand the allusion to the "fool's *zanies*" in *Twelfth-Night*.

THE WRITER OF THE ARTICLE ON SHAKESPERIAN GLOSSARIES IN THE "EDINBURGH REVIEW."

## HILDING: A FRAGMENT ON SHAKSPEREAN GLOSSARIES.

"Mr. Dyce throws no fresh light on the word *hilding* left by his predecessors in a state of the most uncritical vagueness and obscurity. In dealing with it indeed he falls into much the same kind of mistake as in dealing with *besonian*."—*Ed. Rev.* No 265.

I am about to write on a theme with which my acquaintance is next to no acquaintance, but quite equal to my wishes. The unattractive theme is, *On terms of reproach and contempt.*

We may read volumes of plain prose without discovering one word or phrase of that description; and, if we except the satirists, may have but scant success in that line while occupied with the poets. We must have recourse, for examples, to the *dramatists* of the period in question—to scenes in which enemies and rivals meet—in which opposition inflames the passions—and the tongue becomes ungovernable. It may have been so, on the stage, as early as the appearance of Gorboduc. It is certain that we have a sufficient crop of such terms in the plays of the *gentle* Shakspere. *Hilding* occurs seven times!

The learned Bosworth remarks that "The Anglo-Saxon and English words are often identical in signification." He gives "*Hyldan*, To incline, bend—*Hylding*, A bending, inclining." On this evidence it seems to me that the word *hilding*, as to its etymology, denotes one in a state of inferiority—and nothing more.

Etymology has many votaries. If the orthography of languages had been invariable, I should admit its importance: the reverse, however, is the true state of the case. But under any circumstances, the meaning of a word is of more importance than its etymology, and that meaning is fixed by examples from the best writers. As to terms of reproach and contempt, I believe they were chiefly used *as such*, without any reference to etymology or meaning.

When I first resolved to write a note on *hilding*, in order to repel the dogmatic censure which the reviewer passes on Mr. Dyce with regard to his explanation of the word in question—RUDELY described as *a blot or blur, at most a silhouette*—I had to consider what course of argument would answer my purpose. This hesitation was soon over. On a second reading of the *critique* I felt that no defence of Mr. Dyce could surpass that unwittingly prepared by the reviewer himself. Here follows the substance of it:—

HILDING—One in a state of servitude—a thrall or slave—a rustic or a menial—a hind—a churl—the term is used of both sexes—applied to women, expresses idleness and profligacy—is applied to a proud village maiden—contrasts the churl and churlish ways with the opposite state of gentle-birth—expresses low moral qualities as well as hard material conditions—is embodied in the phrase, *a rogue and peasant slave*—is applied to *domestic* animals, especially to horses!—is also applied to animals left to run at large for a time—to colts unbroken and even not yet fit for the yoke.

After this specimen of glossarial emendation, if we assume it to be based on warranted facts, and not a confused recollection of some etymologic dream, it must be admitted that *terms of reproach and contempt* are scarcely within the reach of definition, or even of clear and unexceptionable explanation. BOLTON CORNEY.

Barnes, S.W. 18 Dec.

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## DOCUMENT, ETC.: A FRAGMENT ON SHAKSPEREAN GLOSSARIES.

"Mr. Dyce has overlooked several unusual words, and omitted or given very imperfectly a considerable number of special significations."—*Ed. Rev.* N° 265.

The critic and emendator of Shakspere glossaries is no doubt a practised hand. He is, at least, very methodical in his proceedings. Besides the list of explanations said to be "either imperfect or altogether erroneous," on which separate comments have seemed to me to be desirable, he gives a list of words omitted in the glossary of Mr. Dyce, or imperfectly explained. *Windlace*, which led me to pen some remarks, is the first on the list. The others are *document*, *difference*, *crants*, *genius*, *angel*, *want*, *sight*, and *cheapen*—on which I shall touch as briefly as possible. The text of the reviewer is too paraphrastic for quotation. I can do no more than refer to it. The words quoted are marked (O.).

DOCUMENT (O.)—He announces, as a *discovery*, that *document* (*Lear*, act 4. scene 5.) is used in the "sense of instruction, lesson, teaching." Now, in the *Dictionary* of Johnson, edit. 1765, it stands thus: "*Document*. n. s. [*documentum*, Latin.] Precept; instruction; direction." The authors quoted are Bacon and Watts. Can such a word be required in a *glossary*?

DIFFERENCE.—He remarks that *difference* is a term *in heraldry*. True; and so said the commentators in the last century. But it was also a term *out of heraldry*; and when Shakspere wrote poems and plays it was familiar to all classes. It occurs more than twelve times in the SCRIPTURES. There is no reason to assume that Ophelia used it in a technical sense—quite the reverse. To *wear rue* and to *bear rue* are not synonims. I suppress my feelings on the coarse and offensive suggestion of the reviewer; and offer him a suitable hint as a new-year gift: "*La politesse de l'esprit consiste à penser des choses honnêtes et délicates.*"

CRANTS.—He contrives to fill almost three pages of his task-work by an erratic disquisition on this one word. I shall take an opposite course. *Kranz* is a German word; and I rely, for what follows, on a learned German: "*Kranz*, m.—a crown, or wreath, worn by virgins on their marriage-day, emblem of virgin purity."—G. H. NOEHDEN, LL.D. etc.

*Genius* and *angel*.—He objects that Mr. Dyce no otherwise attempts to explain these words than by a quotation from professor Craik. Was more required? The phrases, *My evil genius led me into that*, or *My guardian angel preserved me from that*, are in common use. The former occurs, in the same number of the *Review*, in a quotation from Mr. W. S. Landor. It may also have been used by the reviewer. The three lines quoted by Mr. Dyce contain as much *substantial* matter as the three pages on the subject contained in the *Review*.

*Want* (O.).—To want is an equivocal word. Johnson assigns to it six meanings. We must accept the legacies of our forefathers. The context, and a moderate share of sagacity in point of inference are the best guides.

*Sight* (O.).—On *sight* and *seen* we have almost two pages of discussion. On the omission of *sight*, in a peculiar sense, the lexicographers are sharply twitted. I must observe, in their defence, that Johnson gave *seen*, in the sense of *skilled*, *versed*, in 1765, and that Nares gives four examples of its use. *Foresight* comes in for its share. *Foresight* is not named, but is curiously *exemplified!*—Not quite satisfied with this critical item, I have written a competitive essay, and here it is: *sight*=*insight*.

*Cheapen* (O.)—As the *art* is much studied, the *term* cannot be obscure. Both, in some form, must have existed ever since the *golden age*. In

despite of that fact, the expression of Benedick, *I'll never cheapen her*, has been held to require a comment of some fifty lines. It calls to mind the title of the play in which the expression is contained!

The said reviewer also complains of some superfluous entries, and mentions six instances. It is not a *very* serious objection; the space so thrown away scarcely exceeds a quarter of a page! On such points diversity of opinion is sure to arise—for

> "'Tis with our judgements as our watches, none
> Go just alike, yet each believes his own."

BOLTON CORNEY.

Barnes, S.W. 31 Dec.

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## DUNBAR ARMS.

(4th S. iv. 408, 504.)

I am glad to be able to inform ANGLO-SCOTUS that, although I fear there is no photograph of them, a careful drawing of these arms, to the accuracy of which I can testify, has been taken by Mr. H. C. Pidgeon, and will be soon accessible to the public. At a recent meeting of the Archæological Association, Mr. Pidgeon read a very interesting paper on the Dunbar arms, and exhibited two drawings which he had taken—one of the arms, and another of the picturesque fragment of the castle which contained the arms. The paper, with engravings of the drawings, will appear in the next number of the *Journal* of the Association. There are good drawings of the ruins of Dunbar Castle in Grose's *Antiquities of Scotland* in Sir Walter Scott's *Border Antiquities*, and in his *Provincial Antiquities*. The engraving, p. 147, vol. ii. of the last work, is the best I have seen of Dunbar Castle. It is from a drawing by Turner. I have not met with any engraving of the arms. These works exhibit the state of the ruins before part of them was removed to make way for the entrance to the new harbour. In *Scotland Delineated* the drawing of Dunbar Castle shows the ruins as they appeared after the opening of the new harbour, and before the recent catastrophe. About eighteen months ago it was suggested to the authorities to make a few repairs, which might have saved the part which fell recently, and to get a photograph of the arms; but nothing was done. An "Old Mortality" Society for the preservation of relics seems much wanted.

As the two last-named works, in their accounts of the arms at Dunbar Castle, differ from each other as well as from the view I took in "N. & Q." of November 13, it may be well to enter a little further into the subject. Sir W. Scott, in the *Provincial Antiquities*, says that they were the arms of Alexander Duke of Albany (son of James II.), who was created Earl of March and had Dunbar Castle for a time. But this is scarcely possible. In erecting his armorial bearings, Albany would never leave out those of his own family—the royal family; and the arms of Scotland were not among those on Dunbar Castle. Further, we know that Albany did place Scotland in the first quarter of his shield; the other three being Dunbar, Man, and Annandale, as in the three shields recently destroyed. His arms are described in Mr. Laing's *Catalogue of Scottish Seals*, and engraved in Mr. Seton's work on *Scottish Heraldry*, and are also on a stone in Trinity Church, Edinburgh. From the statements of Pennant and Grose, as well as from inquiries made at Dunbar, it may be considered certain that, within the last hundred years, there have been no shields on Dunbar Castle, save the three above-mentioned—Dunbar, Annandale, Man.

In *Scotland Delineated* the arms are said to be those of George, eleventh Earl of Dunbar, meaning thereby the second George, grandson of Agnes Randolph. He became earl on the death of his father, George, tenth earl, in 1420; and he was the last of this famous old line, being dispossessed of title and estates in 1434-5 by James I. Eleven years before he became earl, in 1409, on the restoration of his father, George, tenth earl, to his Scottish rights, the lordship of Annandale was not given back to him, but was transferred to the Earl of Douglas, and this powerful baron and his successors assumed the title of Lord of Annandale, and quartered the saltire and chief in their arms, as may be seen in Mr. Laing's valuable work referred to above. It may therefore be assumed, unless there be some positive proof to the contrary, that, after 1409, the Dunbars would not venture to quarter Annandale in their arms in defiance at once of the Regent and the most powerful of the Scottish nobles. Altogether it seems most probable that the Dunbar arms were erected by the "illustrious traitor," as he has been termed—George the tenth earl, as he was the first of the family who could claim Dunbar, Annandale, and Man in his own right. He came to the earldom in 1369. From 1400 to 1409 he was in rebellion against Scotland; with the Percies, thrashing the Scotch at Homildon, and with his relative Henry IV., thrashing the Percies at Shrewsbury; and as, on his return to Scotland, Annandale was withheld from him, 1369-1400 seems the probable period of the erection of these arms. H. R.

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## THE STUARTS AND FREEMASONRY.

(4th S. iii. 532; iv. 20, 136, 536.)

Agreeing with MR. PINKERTON as to the numerous literary and historical forgeries to be found in the ordinary books on Freemasonry, I would suggest to him that it does not necessarily follow that the body of Freemasons is to be charged with the authorship of these lies, but rather to be set down

as dupes. A number of ignorant men readily swallow these inventions, and some who may be supposed to know better are unable to discriminate. The last century was particularly one of literary forgery, as Psalmanazar, Chatterton, and Ireland attest; while the Richard of Cirencester of Bertram has been only lately exposed, and is still quoted. The Freemasons were not likely to escape, and afforded ready facilities for being hoaxed or duped. A manuscript was carefully treasured, kept from the public eye, copied and recopied, and mysteriously circulated. The outside critic has only lately been able to exercise his judgment on some of these documents. If the dialogue of Henry VI. is a clumsy modern forgery, the origin of some absurd traditions dates from the era of the Arthurian romances.

I adhere to Mr. Pinkerton's view, that the Young Pretender did not accept in Scotland the grand mastership of any sham order of Masonic chivalry, but I am not convinced by his negative arguments that the Pretender and his followers may not have countenanced Freemasonry, the excommunication notwithstanding. The Jacobites appear to have introduced Freemasonry into France, and this should not be discredited, because at an after period a system of sham Scotch orders was fabricated.

It appears to me well deserving of investigation by Mr. Pinkerton and other inquirers what part the Jacobites took in secret societies in England. The Grand Lodge of England was Hanoverian in its leaders. Were the Jacobites then concerned in the York lodges, or were they the supporters of Gormogons, Gregorians, &c.? The decline of Jacobite sentiment and organisation may have had its influence on the fall of the anti-Masonic societies. Hyde Clarke.

32, St. George's Square, S.W.

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Mr. Pinkerton has ruined the influence of the few good points of his first article by the want of information displayed in his last, and the intemperate language of both. If that gentleman imagines he can injure Freemasonry in such a way he is quite welcome to try it, as such attempts can only recoil upon himself. No one connected with the Order of Freemasonry cares a jot about the House of Stuart, but the information we have seems conclusive that the Stuarts did at various times between 1648 and 1745 attempt to make use of that order politically, but the proofs unfortunately are not susceptible of introduction to your pages. Flindel is no authority for anything connected with English Freemasonry, his views being warped to party purposes. Ramsay exercised no influence whatever upon English Freemasonry, but he did upon that of France. The Pope's bull is no argument, as there are Roman Catholic prelates connected with the order, but they will not be pilloried in your pages. The French "Ordre-du-Temple" assert that Ramsay's instructor, Fénélon, was one of their members. In conclusion, if Mr. Pinkerton will oblige me with proof that the Lord Athol (*sic*) mentioned by the Duke of Perth in a letter to Lord Ogilvy was not in Scotland in September, 1745, I shall be glad to give it due weight, and thank him for the same.

John Yarker.

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"GALLERY OF COMICALITIES."

(4th S. iv. 478.)

As I am happily able to count myself among those collectors who possess these witty sheets—the delight of my boyhood—in "a perfect state," I will attempt to furnish your correspondent W. P. with that *résumé* of their contents for which he asks.

Series I. is entitled "The Gallery of 140 Comicalities." We are told that each subject cost the proprietors five guineas, "forming a total of 735*l*." Some of the designs are taken—I hope after due transference to the worthy artist of the aforesaid sum of five guineas—from the "Illustrations of Time" and the "Illustrations of Phrenology" of George Cruikshank; the greater number are evidently from the pencil of his brother Robert, a caricaturist to whose talents due justice has never been done, and of whose personal and artistic career we still wait particulars. On the second page is a series of heads, "Sketches from Lavater," a very clever collection, in which, in absence of any other indications, I fancy that I recognise the *chic* of Kenny Meadows—if, indeed, they are not a little too early for that clever, if too manneristic, draughtsman.

Series II. In this series the "Portfolio of Lavater" is again unopened. The "Poetical Illustrations," which, we are told, proved "as popular as the Sketches," and "are not equalled in point of wit, spirit, and point by anything extant in the present era of intellectual advancement," are extended in length. Again, looking at these heads, I am the more convinced that my attribution of them to Kenny Meadows is correct. The wood-engraving is probably the work of Jackson.

Series III. Here we have the "Third Offering," bearing date Oct. 1834. The "Portfolio of Lavater" affords its contingent, now presenting us with "The Phisogs of the Traders of London." These are, as before, excessively clever, and occupy one-half the sheet, the other half being occupied by a miscellaneous assemblage of designs, including several on Cockney sporting, which I should assign to the clever and ill-fated Seymour.

Series IV. This number is ushered in by "The Bellman's Copy of Verses to the Worthy Patrons

and Patronesses to the 'Gallery of Comicalities.'" From this the following lines may be extracted: —

"I am sure you'll allow that our list is complete,
And that many *new features* abound in our sheet;
And (although some are strange) that you'll freely admit
To rank with their rum predecessors they're fit;
And that our friend *Corkscrew* (and few are so clever)
Can *draw* with as racy a spirit as ever:
Yes, at *Phiz-ical* fun he a dab may be reckon'd,
And be christen'd with justice 'Lavater the Second.'
Of his talents perhaps you may judge of the stretches,
From his *Parish*, as well as his *Corporate* Sketches,
And how well he can trace, with discernment acute,
From the *General* down to the rustic *Recruit*.
Such merit as his it is needless to push—
Good wine, we well know, never wanted a bush;
His high reputation we are sure he'll sustain,
And we hope he'll delight you again and again.
But we must not forget his high talented brothers—
Namely, Seymour and Chatfield, and Alken and others,
Who have furnished (and smartly the thing has been done)
Many high-season'd dishes of frolic and fun."

Among the unnamed artists who contributed to this sheet must certainly be reckoned Kenny Meadows, as among the new phizzes furnished by this modern Lavater we recognise the first draughts of several that appeared later among the "Heads of the People."

Series V. Here "Jim Crow" makes his first appearance in the "Gallery," and ushers in the inimitable "Corporation Worthies" of Kenny Meadows. Here, too, many sketches signed "J. L." give promise of the future excellence to be associated with the name of Leech, and are probably the earlier productions of that great artist's graphic pencil. The date of this sheet is May, 1837, and one of the sketches, entitled "What we are to come to; or, a Look into Futurity," is worth a passing notice. Here the foreground is occupied by a crowded assemblage of steam-carriages, steam-cabs, and steam-velocipedes; the waterways are traversed by steam-vessels, and the air is crowded by passenger-balloons, which are drawn along by steamers on land or water below. Beneath are the verses: —

"Farewell to old travelling, and hail to the time
When cattle and drags will be quite superseded;
And intellect's march, with a progress sublime,
Shall still hasten forward, by nothing impeded.
Of steam folks will then know the wonderful power,
Applied in a manner ne'er thought of before;
And travelling with ease fifty miles in an hour,
May wonder their ancestors ever went slower."

. . . . . .

Omitting seven verses, we arrive at the last —

"Then farewell to coaches and horses, alas!
Doom'd to pass with your drivers away like a dream,
Your glory eclipsed by ballooning and gas,
And your splendid turn-out superseded by steam."

Series VI. I must only say of this that it contains some most graphic heads. "The Gentleman that knows what Life is" is a fine specimen of flash rascality, and the one "Wot knows a 'Leetle,' and arn't to be had at any price," has an insolent leer on his broad vulgar face that is worth anything.

Series VII. Here a bland *accoucheur*, in regulation black, advancing with a baby in long clothes, symbolises the "triumphant delivery of the Seventh Bantling." At the corner of many of the sketches the well-known device of a leech in a bottle leaves no doubt as to their origin. Here too, possibly by the same facile pencil, though in no stray corner is the medicinal worm seen to wriggle, is a remarkable series of fourteen sketches, entitled "Ups and Downs of Life; or, Vicissitudes of a Swell," in which the career of the hero is traced from the "Farewell Spread" in the college-rooms, through many a scene of folly, vice, and extravagance, to the "Closing Scene" in the wards of a hospital. The verses by which this series is illustrated are worthy of their subject.

Series VIII. First and foremost here, a merry personage, ushering in a lad of similar type, asks "Here's my Eighth—will you stand for him?" Not I, for he's the worst of the family, and his elder brothers have run away with all the talent, and wit, and fun. This is a very poor sheet, and occasions no regret that it is the last. The fourth page is occupied by a series of "Twelfth Night Characters," destitute of point and humour, and with this the set concludes.

I may add that I have another "part 8," published by "William Caffyn, 31, Oxford Street, Mile End," containing a selection from several of the parts as originally issued. This was published at a penny, and must not be confounded with the earlier series.

I have also a few numbers of "Cleave's Gallery of Comicalities," a reproduction of the "Engravings that originally appeared in Cleave's Penny Gazette of Variety and Amusement." These designs are coarser in sentiment and inferior in execution, and bear, for the most part, the initials "C. J. G."

As I have spoken above of the small knowledge we possess of Robert, or more properly J. R. Cruikshank—the elder brother and former coadjutor of the more celebrated and still living George—I may add that he died of bronchitis, March 13, 1856, in the sixty-sixth year of his age; and that a kindly tribute to his character and genius, from the pen of his old friend Mr. George Daniel of Islington, will be found in that gentleman's little volume entitled *Love's Last Labour not Lost*, 12mo, London (Pickering), 1863, p. 173.

William Bates.

Birmingham.

Gesenius at Oxford (4th S. iv. 478.)—Will any one inform me of the title of the Hebrew apocryphal work and its general contents which Gesenius is said to have come to Oxford to copy? Also where St. Paul alludes to it? L. R. J.

A Bundle of Old Newspapers: Mist the Publisher (4th S. v. i.)—I am glad to see your new volume open with the above, and do not designate Dr. Rimbault a poacher on my manor. Nor do I wish to alarm you, Mr. Editor, when I say that if I had time I could send you from my collections an article per week for many years to come, made up of similarly interesting extracts from the old newspapers.

I write to correct what is little more than a slip of Dr. Rimbault's pen. Mr. Mist did *not* in February 1721 "suffer for conscience' sake."

A very large proportion of the subjects of the Elector Palatine were Protestants, but he had himself recently become a Roman Catholic; and, like a new convert, especially of that period, his zeal made him a persecutor. This is not the place to enlarge upon the extent of that persecution, but much more may be inferred from the two facts, that he prohibited them from using their Protestant catechism, and closed their usual places of public worship. After much suffering they appealed to the Emperor, and King George I., as Elector of Hanover, used his influence in their favour, and was greatly instrumental in procuring a restoration of their religious freedom.

Mist was a Protestant, but so much in the power of the Jacobites as to publish a paragraph full of sneers, insinuations, and treasonable reflections on the King's conduct in this matter. Some particulars of his offence, trial, and punishment may be found in my *Life of Daniel Defoe*, pp. 336-7, and also pp. 347-8.

Dr. Rimbault refers to the exploits and execution of two notorious highwaymen, Thomas Cross and William Spiggott, and that the former is "said to have been a hardened reprobate." I do not doubt this, but if he will turn to the second volume of my work (pp. 325-6) he will find that the sight of the "press" induced Cross to plead, while Spiggott—

> "Undress'd himself, lay down, and extended his arms and legs, which were accordingly ty'd to staples driven into great planks of wood, in a cellar under Newgate; then a board was laid upon his breast, and eight half hundred weights were lay'd upon it, which he endur'd for the space of an hour, wanting seven minutes."

I think he proved himself the more "hardened reprobate" of the two. W. Lee.

Candidate Jobs (4th S. iv. 157.)—The verses inquired for by R. F. W. S. are evidently a translation from *Die Jobsiade: ein grotesk-komisches Heldengedicht*, von Dr. C. A. Kortum, of which I have before me the sixth edition, published in 1845. T. G.

A few Words to a "Lover of Correct Texts" (4th S. iv. 530.)—If my friendly censor had ever heard of the late Professor Scholefield's correspondence on his perversely blundered edition of Leighton's *Prælectiones*, he would have been less dogmatic as to what belongs to an editor and what to his printer of inattention; and I am wicked enough to hope that he may personally experience the disadvantage of labouring on "Correct Texts" with only a provincial press available, a proof-reader scarcely elementarily educated, even in English, and a single pair of eyes to oversee all details. The simple matter-of-fact in regard to the Latin verses in Joseph Fletcher is that, spite of a second and third revise, the sheet containing them was printed off uncorrected. This might have been surmised in the light of our Lover of Correct Texts' own reference to my brief errata-list. He turns to it, and with interjection-sign and all the rest of it exclaims:—"Amongst the errata not a single mistake in the Latin is corrected!"—keeping out of sight the fact that the errata-list *belongs exclusively to the text*, and not to my memorial-introduction. From the special pains taken with the proofs of it, I flattered myself it would come out clear, having reiterated assurances of correction. But after all, our Lover of Correct Texts magnifies his discoveries ludicrously. He has come on "*four* errors." He names one, *postem* for *postera*, which annoyed me when I saw it as much as it could any one. But what of the other three? They are these: line 4th, *obitnm* for *obitum*; same line, *eligiacum* for *elegiacum*; and line 12, *swave* for *suave*,—the first a perpetually occurring confusion of *u* and *n*, the two latter simply a different orthography, agreeably to the dim old crabbed MS. as furnished to me by its custodier (Rev. Silas Cross, M.A.). Besides these—and in proof that a Lover of Correct Texts is not infallible—I was annoyed to find *lave* for *labe*, and *pneumati* for *pneumate*—both overlooked by our Lover! I shall gladly receive, from friends interested in my *Worthies*, any corrections noted by them. But having collated kindred volumes issued by the Shakespeare, Camden, and other Societies and individuals, I challenge comparison; and for one error in my texts, I shall adduce ten in books bearing the foremost names. From my Sibbes and Brooks—*with their thousands of classical and patristic quotations and references*—to my last issued, Sir John Beaumont, I have passed under my eye some 18,000 pages; and I leave them with confidence to all impartial judges. Moreover, by new arrangements in regard to printers, I indulge the Pleasures of Hope that my anxious attention and unremunerated toil won't be exposed to the too deftly put animadversions of a Lover of Correct Texts—with whom I range myself. Alexander B. Grosart.

St. George's, Blackburn.

Families of Strelley and Vavasour (4th S. iv. 363, 550.)—I can throw no light upon the intermarriages of these families, but I know that the family of Strelley, though now decayed, was, in bygone times, a wealthy and influential one in the county of Derby. When curate of the parish of Heanor, some seven-and-twenty years ago, the descendants of this ancient house were living in a park-like place, I presume their ancient seat (the name of which I forget) in the hamlet of Codnor, in very reduced, if not indigent, circumstances. The house itself was occupied only by female members of the family, while the male representative, Dr. Strelley, a most singular and eccentric character, lived in a dovecote adjoining, quite alone, with the exception of several sharp dogs, which he kept as guardians of his solitude, and was never backward in letting them loose upon any who ventured to intrude upon it. He was a veritable hermit, affected the most grotesque of customs, and would hold intercourse with none but the few poor colliers and stocking-weavers whom he attended medically, and from whom he picked up a scanty pittance—the sole means of his subsistence. I never knew him, and am ashamed to say, was afraid to beat up his quarters. The ill fame of his companions was too much for my courage.

Shipley is another hamlet in the same parish, and it is not impossible that the Strelleys might have migrated from one to the other. I have often, since leaving the neighbourhood, thought of this family, and should greatly like to know if any remnant of it be still left, or whether it has altogether passed away. I feel sure that if this notice should come under the eye of any one competent to give such information, I may safely calculate upon receiving it.

Edmund Tew, M.A.

Patching Rectory, Arundel.

Bibliography of Archery (4th S. iv. 330.)—As an addition to Mr. Bates's list, permit me to mention —

"A Short Treatise on Archery, being a Compilation of sound, practical, and established Rules for that interesting, healthy, and amusing Art. 18°, pp. 42. London, 1832. Sold at Bragg's Archery Warehouse, 36, High Holborn.

"Archery: its Theory and Practice. By Horace A. Ford. 8°, pp. 128. Cheltenham, 1857."

Several books not noticed by Mr. Bates are mentioned by Watt, but I have not thought it necessary to reproduce them. R. B. P.

Linty (4th S. iv. 531.)—I cannot say whether this word be peculiar to Essex or not, but I believe my son is on the right scent as to its derivation. He, and many other readers of "N. & Q." will recollect the old maxim, *Festina lentè*—one which, for the practical wisdom it inculcates, is well worthy of consideration by old and young. I am glad to find that he takes an interest in this most attractive periodical; from which, if he gather half the amusement and instruction which his father has gathered, he will be amply repaid for its perusal. Edmund Tew, M.A.

"Still Waters run deep" (4th S. iv. 138, 542.)—This proverb, in the original, is connected with another already "made a note of"—"Canem timidum vehementius latrare quam mordere"—and certainly ought to be rendered as W. C. J. gives it. The truth inculcated is, that reticence as against demonstrativeness is the best indication of genuine courage and prudence in action. Quintus Curtius quotes them both as current among the Bactrians, and adds—"Quæ inserui ut qualiscumque inter barbaros potuit esse prudentia, traderetur"—I have recorded these proverbs that it might be seen how much sagacity is to be found even amongst barbarians. Edmund Tew, M.A.

Monumental Brass (4th S. iv. 514.)—The arms described by your correspondent Mr. Duffield appear to me to possibly represent those of the Warner family of Packenhull, co. Gloucester, which are—Or, a chev. between 3 boars' heads couped sable. I do not know what the crest is. The impaled coat might be the Vaus family or the Erpingham, as I think the following coat is ascribed to Sir Thomas Erpingham, K.B. (A.D. 1425):—Vert, an inescutcheon within an orle of martlets arg.; and another coat, Argent, within an orle of martlets, an inescutcheon gu., is ascribed to Sir William Vaus. D. C. E.

South Bersted, Bognor.

Nature Painting on Stones, etc. (4th S. iv. 514.)—There is a very curious book entitled—

"Considérations philosophiques de la Gradation naturelle des Formes de l'Être, ou les Essais de la Nature qui apprend à faire l'Homme." Par J. B. Robinet, 8vo, à Paris, 1768.

Here we have many chapters descriptive of stones bearing resemblance to various parts of the human body. Such are *Lithocardites*, *Priapolites*, *Colites*, *Phalloids*, &c. Chapter xxiv. p. 35, is headed—"Des Figures humaines empreintes sur des Agathes et autres Pierres," in which mention is made of portraits of negroes found upon agates, and of a precious stone on which appeared "un portrait noir dans la manière de Rembrant, où l'on voit très-distinctement le nez, la bouche, l'œil, le front, le menton, les cheveux, et la draperie."

I would also refer Mr. Hodgkin to an interesting repertory of curiosities —

"Museum Wormianum, seu Historia Rerum Rariorum, tam Naturalium quam Artificialium, tam Domesticarum quam Exoticarum, quæ Hafniæ Danorum in Ædibus Authoris servantur. Adornata ab Olao Worm. Med. Doct." &c., folio, Amstel. apud Elzevirios, 1655.

Here sectio i. (De Fossilibus, &c.) and sectio ii. (De Lapidibus, &c.) may be consulted—especially

sect. ii. cap. xiii. "De Lapidibus minùs pretiosis variarum figurarum, Naturalia et Artificialia referentibus."

Bartholinus also has something on the subject, and Dr. Plot, in his *History of Oxfordshire*, makes mention of stones seen by him representing various parts of the body. WILLIAM BATES.

Birmingham.

SWIFT'S VANESSA (4th S. iv. 533.)—For the information of MR. DE MESCHIN, I send you the following facts relative to Mr. Robert Marshall, Vanessa's executor, extracted from Smyth's *Law Officers of Ireland*:—

1737. 11 George II., 3rd Serjeant, pp. 197, 245.
1741. 15 ditto 2nd Serjeant, pp. 197, 246.
1751. 27 ditto Justice of Common Pleas, pp. 132, 248.
1760. 1 George III., Justice of Common Pleas, p. 249.
1761. ditto Leave of absence for six months, without forfeiture notwithstanding statute of absentees, p. 132.
1766. 7 ditto Resigned, pp. 132, 252.

EDWARD FOSS.

KNIGHTHOOD AND FOREIGN ORDERS (4th S. iv. 513.)—An Englishman upon whom a foreign order of knighthood has been conferred, and who has received the royal permission to accept and wear the same, is not entitled to the appellation "Sir," a clause being inserted in all royal warrants authorising such acceptance, expressly providing that "such license shall not authorise the assumption of any style, appellation, precedence, or privilege appertaining to a knight bachelor of these realms." This regulation was first adopted in 1813; previous to that date a British subject invested with a foreign order and receiving the royal sanction to wear it, usually claimed and used the rank and appellation of a knight bachelor. The whole question is discussed in the preface to Townsend's *Calendar of Knights*, to which I beg to refer your correspondent.

H. S. G.

DR. HENRY SACHEVEREL (4th S. iv. 478, 551.) In Bromley's *Catalogue of Engraved British Portraits* (4to, Lond. 1793), p. 227, are enumerated fourteen different engraved portraits of Dr. Sacheverel. E. V.

ADMIRAL THUROT (4th S. iii. 557.) — Your correspondent MR. RIDDELL CARRE, in his communication on "Border Ballad Scraps," inquires after "Thurot's Defeat." Various songs have been written concerning the career of this celebrated character. MR. CARRE will find one, with many interesting particulars connected with it, communicated to the editor, the late T. Crofton Croker, by Mr. MacSkimin, in the *Popular Songs illustrative of the French Invasions of Ireland*, published by the Percy Society, 1846, under the name of "The Siege of Carrickfergus." It appears that Mr. Wright, the able secretary of the Percy Society, had a chap-book, printed at Glasgow in 1801 by J. and M. Robertson, Saltmarket, which, among others, contained "The Siege of Carrickfergus; or Thurot's Defeat." * As this defeat took place off the coast of this island, it naturally created considerable interest, and various songs were composed in the Manx language, which were great favourites at the time, and may occasionally at the present day be heard chanted forth in some of the country districts. I am endeavouring to rescue these from the oblivion which they appear to be fast fading into, along with other songs and ballads relating to the Isle of Man.

I may remark that MR. CARRE will find in Butler's *Memoirs of Bishop Hildesley*, 1799, some particulars of Captain Elliot's victory over Thurot. Any songs connected therewith I shall be most happy to see recorded in your pages.

WILLIAM HARRISON.

Rock Mount, Isle of Man.

TIZARD, A SURNAME (4th S. iv. 515.) — This may be the same as the French names Tizzard, Thizard, Thezard, Thézard, Thiessard, Desert, Désert, Dezert, Dissard, which would all seem to be patronymics, perhaps from one of the names This, Thisse, Theis, Théis, Thez, Tissé, Tisy, Dez, Dix, [conf. the diminutives Thezan, Thézal, Tisset, Tissol, Tison, Tisselin, Thisselin]; most of which are probably nicknames. But qu: the Old French *dez*, 10; *dies, diez, dex*, 2; *dis, diz*, the day; *Dex, Diex, Diez*, God. Tizard might even be equivalent to the name Godard = "Strong in God." R. S. CHARNOCK.

Gray's Inn.

A Mr. W. L. Tizard wrote a book on Brewing, of which the fourth edition was published in 1857. There are two Mr. Tizards in the present year's *London Directory*, one of them being, I think, the author of the book above mentioned.

R. B. P.

JOHN WILKES IN ITALY, 1765 (4th S. iv. 530.) Here is part of an autograph letter of Wilkes's addressed from Naples to Mr. Suard on May 25, 1765, which fully coincides with that of Winckelmann to Heyne concerning Wilkes, who says:—

"I have been more deeply engaged than you would believe of a man of such volatile spirits as Nature has given me, attending to nothing but the two works I have in hand—my edition of poor Churchill and the 'History of England.' I have almost finished Churchill, and I hope have done justice to the remains of a friend who still calls the tears into my eyes."

* The action took place on February 28, 1760, and Thurot's three vessels were brought into Ramsey Bay. A near neighbour of mine, since deceased, often told me he perfectly remembered hearing the firing of the cannon during the engagement, and the excitement that prevailed.

He gives a long and very curious description of the liquefaction of St. Januarius's blood, then adds:—

"I have a present from Rome of a sepulchral urn of alabaster, which I am going to inscribe to my friend in his three great characters—a cheerful (*sic*) companion, a bitter satirist, and a true patriot.

CAROLO CHURCHILL,
Amico jocundo,
Poetæ acri,
Civi optime de patria merito,
P
Johannes Wilkes.

P. A. L.

THE GUARDS' BANDS (4th S. iv. 513.)—The blacks in the Guards' bands, who played the bass drum, cymbals, tambourine, and bells, were introduced by the royal dukes who were colonels of these regiments in the latter part of the last century. Francis, the last of the blacks in the Grenadier Guards, was discharged in 1840; the Coldstream Guards got rid of theirs about the same time; and the last black in the Scots Fusilier Guards, who was a native of Martinique, was discharged in December, 1841. The distinctive dress—scarlet overalls and jacket with white sleeves, (but not the turban)—was retained in the band of the Scots Fusilier Guards till 1866.

HENRY F. PONSONBY,
Colonel and Major, Grenadier Guards.

THE WHITE SWAN (4th S. iv. 515, 576.)—In connection with the supposition that the name of Fitz-Swanne is a corruption from Sweyn, it seems worth while to note the origin of Swanscombe in Sweyn's Camp. GEORGE BEDO.

Faversham.

I am obliged for the information about this bird, but unfortunately no instances are given of royal arms with such a supporter. If SIR GEORGE ARMYTAGE will refer to Willement he will find a doubt thrown on the statement that Henry IV. had any supporters at all, and I think it pretty clear that he had not; and no other example of a sovereign using such a supporter is given in Willement or in the Harl. MSS.

HENRY F. PONSONBY.

FRASER RIVER (4th S. iv. 478.)—The following is extracted from a traveller's diary published in Mr. Matthew Macfie's *Vancouver Island and British Columbia* (Longmans, 1865), p. 225:—

"15th [May, 1863] . . . The Fraser winds its way through the Lilloet Valley, the river-bed being 190 feet below the plain. The land rises up from the river in terraces, level and regular; and these assume hues varying with the seasons. Probably the whole valley was once the basin of a lake whose waters subsided gradually, these benches being old water-marks. On one of these terrace-like levels, on the right bank of the river, is the town of Lilloet; its altitude 1,036 feet."

JOHN HOSKYNS-ABRAHALL.

Combe Vicarage, near Woodstock.

WHIPPING AT UNIVERSITIES (4th S. iv. 534.)—Your correspondent will find this passage in "The Customs and Manners of the English," an extract from Aubrey's MSS. in the Ashmolean Museum, given in Grose's *Antiquarian Repertory*, i. 74. It is an error, however, to identify the Dr. Potter named by Aubrey with John Potter the Archbishop of Canterbury. Aubrey speaks of Dr. Potter of his own college, Trinity, Oxford; whereas the archbishop was a member of University and Lincoln Colleges, some fifty years later. There are some strong assertions among the extracts given by Grose, but this is as incredible as any among them. HENRY T. RILEY.

Your correspondent has omitted to notice what is said in Dr. Samuel Johnson's *Life of Milton*. In the beginning of his fifteenth year the poet was sent to the University of Cambridge:—

"That he obtained no fellowship is certain; but the unkindness with which he was treated was not merely negative. I am ashamed to relate what I fear is true, that Milton was one of the last students in either university that suffered the public indignity of corporal correction."—*Lives of the Poets*, i. 121-130, edition 1783.

G.

Edinburgh.

THE EXNING PYX (4th S. iv. 513.)—The Exning pyx was exhibited in 1845 at one of the meetings of the Archæological Institute by the Rev. Augustus Thorpe, of Chippenham. See vol. ii. 205. A description from the pen of Mr. T. F. Clark, late of Newmarket, with a drawing, is to be found in the first volume of *The Proceedings of the Suffolk Archæological Institute*. In the account of the meeting 1845, it is stated that the pyx had been found at Chippenham. This is an error. I suspect also that the Rev. Augustus Tharp was the exhibitor, not Thorpe, as the name is spelt. If my conjecture be correct, an inquiry addressed to Chippenham, where the family of Tharp reside, would probably bring the pyx to light. E. M. D.

GARDENING BOOK (4th S. iv. 274.)—The book for which CORNUB. inquires will no doubt be Lauremberg's *Apparatus Plantarius*. Frankfort-am-M., 1632. P.

"VIOLET; OR, THE DANSEUSE" (4th S. iv. 178, 324, 397, 490, 492, 543.)—The very strong internal evidence against *Violet* having been written by Captain Marryat, coupled with the fact that he was not in the habit of writing anonymously, caused me to marvel much at the letter of your correspondent ROSE, which attributes to Captain Marryat (and on the authority of his daughter) the authorship of the novel in question. Captain Marryat *did* write a novel called *Monsieur Violet*. To the best of my recollection the novel treated of the adventures of a French dancing-master, and—an exception to Marryat's rule—was not acknowledged

by him until subsequently to its publication. Now *could* Rose have confounded the danseuse?

John James Kirby.

Scottish Regalia (4th S. iv. 363.)—The regalia of Scotland consist of the royal crown, the sceptre, and the sword of state. Part of the crown is conjectured to be as ancient as the reign of Robert Bruce, previous to whose coronation the former crown, whatever was its form or value, was carried off by the English in 1296, and was never returned; but, as it now appears, it was, according to Lord Fountainhill, "casten of new by James V.," which, it is observed, we

"must understand in the limited sense of an alteration in the form by the addition of the arches, not an actual remoulding of the whole substance of the crown."—*Scotland Delineated*, p. 42.

Vide *Papers relative to the Regalia of Scotland*, printed for the Bannatyne Club, 4to, Edinb. 1829, pp. 50, 51, and 99-103.

Charles Vivian.

41, Eccleston Square, S.W.

Weather Prognostications (4th S. iii. 580; iv. 37.)—The following, which have been very correct for England, I have taken from *Le triple Almanach Mathieu (de la Drôme), indicateur des Temps pour* 1870. Paris:—

"Novembre 1869. La nouvelle lune, qui commencera le 3 et finira le 11, occasionnera de fortes pluies, qui se répartiront dans toute la France. Pluies du 15 au 17, et vent sur la mer du Nord. Vent du 20 au 22 sur la Manche. Fort dans le Finistère et sur les côtes de l'Océan. Froid rigoureux. Vent vers le 24 sur la Méditerranée. Fort au détroit de Gibraltar. Pluies du 26 au 28.

"Décembre. Vent du 4 au 6. Bourrasques sur le golfe de Gascogne, celui du Lion et le golfe de Gênes. Tempêtes sur la mer Noire. Vent du 7 au 8 sur la Manche et la mer du Nord. Le premier quartier de la lune, qui commencera le 10 et finira le 18, amènera des pluies excessivement abondantes. Crue de nos fleuves et de nos rivières. Pluies du 20 au 22 et du 25 au 28. (Reproduction autorisée.)"

Charles Vivian.

41, Eccleston Square, S.W.

Speaker Foley (4th S. iv. 532.)—Several pictures of Thomas Foley, the patron of Baxter and founder of the hospital near Stourbridge, remain, one of which, belonging to the feoffees of that institution, was exhibited at the meeting of the Archæological Institute at Worcester in 1862, and is described in their published catalogue; but we have failed to trace among the numerous family paintings an authentic portrait of his distinguished son the Speaker. At Prestwood, near Stourbridge; in the late Lord Foley's mansion, Grosvenor Square, London; at Stanford Court, as well as Stoke Edith and elsewhere, may be found pictures of the Foley family, amongst which, could an *authentic* portrait be discovered, we doubtless should find the likeness of its most distinguished member, the Speaker Paul.

Thomas E. Winnington.

"Crumble" in Topographical Names (4th S. iv. 335, 491, 570.)—I have intended, but forgotten, to suggest the possibility that the word *crumble* or *cromble* in local names is Celtic, and a corruption of *crwm-hal*, a compound of *crwm* (pronounced *croom*), crooked, and *hal* (akin, I take it, to Sanskrit *hala*, water), water. I find myself anticipated by Mr. R. S. Charnock's saying that "this word [*crumble*] is probably from the Celtic *crwm*, *crom*, crooked: *crom-al* would signify the crooked water." While I write this, I have before me a sketch I took in August 1855 of Roc'k Kroumm, a detached rock on the seashore, about a mile (to speak from memory) west of Roscoff, a town in Brittany, three miles from St. Pol de Léon. It is a narrow *beetling* rock, some thirty feet high (if I remember aright), sloping gently toward the inland end, and rising abruptly at the end that faces the sea. The Breton word *kroumm* (pronounced *kroomm*) means stooping. Thus *kroumm eo, hag hén idouank c'hoaz* means "he is stooping, though still young." *Kroumlec'h* means stooping stone, *cromlech*. And this leads me to say, that out of Léon the word is *kromm*, instead of *kroumm*.

John Hoskyns-Abrahall.

Combe Vicarage, near Woodstock.

M. J. Danforth (4th S. v. 14.)—Your correspondent Hermann Kindt asks some particulars as to M. J. Danforth; and although my memory does not serve me as it used to do, I send a few particulars that may help him in his search.

M. J. Danforth was a native of America. About forty years ago he was over here for the purpose of study, and was a student of the Royal Academy, together with a countryman of his, John Kendrick Fisher, who also came over to study engraving. The latter, however, liking art better, left the copper for the canvas; and having on that account displeased his grandfather, who had promised to support him here, had his allowance cut off, and he pursued his art under many difficulties. After a time, they both left for America, where I have since heard Danforth continued to engrave. I think he was engaged on a plate from a picture of his friend Leslie. Whether he still lives, or how he succeeded in his native country, I do not know; but he was prosperous when I last heard of him. Some of Mr. Leslie's family, if this should meet their eyes, may know more of him.

I think I recollect some mezzotints by Dawe, and have a feeling they were from his own paintings—rather melo-dramatic accidents at sea. "Saved" was the title of one—a ship in a gale, with a child overboard, and a man clinging to a rope from the bowsprit, seizing the drowning child just as the bowsprit rises on the coming wave. This, however, may be a confused memory.

R. R.

Latin Rhymes (4th S. v. 9.)—I must alike disclaim the honour of being a "translating

scholar" in the sense Mr. Crossley means, and the reproach of occupying the faculty I am supposed to have on any such "*crambe recocta* as Homer," &c. I have never translated a word of Greek or Latin poetry into English, except as a school exercise into *prose*. The little I have done has been from English into Greek or Latin.

Lyttelton.

Hagley, Stourbridge.

Quotations wanted (4th S. iv. 561.)—"The venomous reptiles in [qu. Norway or Iceland?]." I have always seen this ascribed to Olaus Magnus, but I do not remember whether he is really guilty of it. Hermentrude.

The Rev. George Bennet (4th S. iv. 409, 563.)—In an article on this divine at p. 563 of the last volume of "N. & Q." by your valued correspondent Dr. Craufurd Tate Ramage, it is stated that amongst his friends was Markham, Archdeacon of *Carlisle;* and in another article on the same subject and page by Dr. Rogers, he is called Archdeacon *Marsham*. As "N. & Q." is so frequently used as a book of reference it is desirable that accuracy in all its statements should be as far as possible secured; and the Editor has further got all his correspondents in the way of giving the precise authority for their statements, which of course is another point adding very much to the utility of the publication.

Permit me then to observe that Robert Markham was never Archdeacon of Carlisle, though he was a prebendary of that cathedral, and no doubt from this circumstance became acquainted with Mr. Bennet. He was Archdeacon of York and Rector of Bolton Percy, where he died in 1837, and is buried in the churchyard. He was born in 1768, and was the fifth son of William Markham, Archbishop of York, and tutor to George IV. (See *Alumni Westmonasterienses*, 1852, p. 422, and the *History of the Markham Family*, p. 78.) John Pickford, M.A.

Bolton Percy, near Tadcaster.

Delamain (4th S. iv. 513, 573.)—I have several interesting letters from Henry Delamain of Dublin relating to his invention of the use of coals in heating potters' kilns instead of wood or turf, which he says he had successfully adopted in his own manufactory. His aim seems to have been to obtain a reward from Parliament for the discovery. One of his letters is written at Liverpool, whither he had just arrived to confer with the principal potters, and to induce them to back his petition, for at that time Liverpool was the centre of the earthenware manufacture. This letter is addressed to his wife, "Mrs. Mary Delamain, at the India Warehouse, Abbey Street, Dublin," dated Dec. 18, 1753, giving her directions to see a person of the name of Stringfellow, who appears to have been in his service, for confirmation as to the success of the use of coal in his kilns. It concludes—"I shall go to London this day, and shall call in my way at Worster to see the fine new manufactory."

Some other of his letters are written to Mr. William Stringfellow, at the Delft Manufactory in the Strand, Dublin, dated Dec. 1753 and Jan. 1754—all referring to the same subject. The letters are too long for the pages of "N. & Q.," but they will appear shortly in the third edition of my *Marks and Monograms on Pottery and Porcelain* which is now passing through the press, and I shall be happy to show them to your correspondent Y. S. M. if he will call upon me.

W. Chaffers.

19, Fitzroy Square.

History of Three Impostors (4th S. iv. 561.) Of these three worthies, it may be further gathered from the title-page of the scarce little book cited by W. F. that—

"The *One* (was) pretended *Son* and *Heir* to the late Grand Signior;
The *Other*, a *Prince* of the *Ottoman* Family, but in *truth*, a *Valachian Counterfeit;*
And the Last,
The Suppos'd Messiah of the *Jews*, in the *Year* of the true *Messiah*, 1666."

A copy of the book itself, to which W. F. must now be referred for further information, occurred in Willis's catalogue, July 25, 1857, "very rare, 6*s.* 6*d.*" It is hardly likely, however, to be obtainable after so long a lapse of time. But W. F. need not despair, as the matter fortunately exists in a more readily accessible form. The book, though published anonymously, was written by the celebrated John Evelyn, and is reproduced in the *Miscellaneous Works* of that author, edited, with notes, by William Upcott, 4to, 1825. If W. F. is not able to meet with this, I shall be happy to lend him my copy of the original work, and will forward it by post on receipt of his address.

I should also refer him to the *Omniana* of Robert Southey (2 vols. 12mo, 1812). Here he will find an article on one of the so-called impostors—Fr. Domenico Ottomano—in which it is asserted that the title of the book conveys a false meaning, inasmuch as Padre Ottomano, "though no Ottoman, was certainly no impostor"; the further account of this personage and his claims is continued over several pages (see i. 60.) The writer was apparently unaware of the authorship of the book, though he notes that the dedication (to Lord Arlington) bears the initials J. E.

William Bates.

Birmingham.

Jeres-Give (4th S. iv. 561.)—This word, under the name of "yeres-give," is queried by Mr. Riley, in his translation of the City *Liber Albus*. He thinks it means an official new-year's gift.

A. H.

Coombe Water-Pipes (4th S. iv. 532.)—The following extract from the churchwardens' accounts of Louth, co. Lincoln, may be helpful to your correspondent: —

"1504-5. Resauyd of Ric Raythby for xviij stone leed & xlt. j ston vj$^{d}$. Sm$^{a}$ ix$^{s}$. vj$^{d}$."

Edward Peacock.

Belive (4th S. iv. 500.) — *Belive* or *bylive* signifies "quickly," "with life," as in *Faery Queene*, I. canto v. 32:—

"By that same way the direfull dames doe drive
Their mournefull charet, fild with rusty blood,
And downe to Plutoes house are come belive."

And canto ix. 4 —

"Unto old Timon he me brought bylive."

T. F. Falkner.

"Canon Bonaventura writing his Memoirs after his Death" (4th S. iv. 559.)—Mrs. Jameson, in her *Legends of the Monastic Orders*, p. 291, says that, according to a Spanish legend S. Bonaventura, after his death, returned to the earth for three days, to complete his *Life of S. Francis*. He is thus represented in a picture in the Louvre (attributed to Murillo) wearing his doctor's cap and gown, with a ghastly expression of countenance. S. Bonaventura was born at Bagnarea, in Tuscany, in 1221; at the age of twenty-two he took the Franciscan habit, and soon became greatly distinguished. In 1256 he was chosen general of the order, and also declined the archbishopric of York, offered him by Pope Clement IV. Gregory X. raised him to the dignity of a cardinal. The envoys sent to give him the hat found him washing the plate from which he had just dined. He bade them hang the hat on a tree till he had done, and hence in pictures of him the hat is frequently thus represented. He died in 1274, while attending the Council of Lyons.

John Piggot, Jun., F.S.A.

The "Scrape" of Carlisle (4th S. iv. 561.) Your correspondent U. O. N. had little chance of success in his consultations of Bosworth, Halliwell, Nares, and Wright, in their several glossaries. That which he reads *scrape* is in reality *socage*. There never was any such a name as the *Scrape* of Carlisle; but the soccage manor is generally spelt as above, and if badly written, might look like the word scrape.

There was a "scrape" about it in the last century, in which Sir James Lowther figured. Possibly the letter may refer to this?

Caerleol.

Heraldic (4th S. iv. 451, 546, 550.)—Allow me to thank my friend Mr. Frank Rede Fowke and E. W. for their replies to my heraldic query. My own conjecture was in agreement with the suggestion of the former, that the arms were those of Clifford, but I was unable to identify them. The Cliffords of Frampton-on-Severn and other branches who difference with a bend, charge that ordinary with 3 lionceux, or 3 leopards' faces; and the Herefordshire Cliffords, who adopt cinqfoils, place them on a fesse.

Crowdown.

The Phrase "Dear Me" (4th S. iv. 531; v. 24.)—It may be worth a note in reference to this expression, that its exact representative in the vernacular of Southern (and possibly Northern) Germany—as the verbal accompaniment of a long-drawn sigh—is "Oh ja" ("Oh yes"). How this expression came to be so used one is sometimes at a loss to imagine. Hermagoras.

Quotations wanted (4th S. iv. 561.)—"Fortior est qui se," &c. I am unable to inform Quæstor where to find his quotation, exactly as it stands; but it is certainly founded upon the words of the 32nd verse of the 16th chapter of the Book of Proverbs. The passage in the Vulgate is this:—

"Melior est patiens viro forti: et *qui dominatur animo suo, expugnatore urbium.*"

F. C. H.

[A reply to the same effect has been received from the Rev. F. Phillott.—Ed. "N. & Q."]

"The venomous reptiles of . . . ."—Horrebon's *History of Ireland*, chap. xlvii. "Concerning Owls": "There are in Ireland no owls of any kind whatever." R. P.

Cardinal Richelieu (4th S. v. 15.)—See the first chapter of Miss Pardoe's *Louis XIV., His Court and Times*. The writer gives no authorities. Hermentrude.

Dependable (4th S. iv. 558.)—This is a new word, and therefore not to be welcomed unless wanted. But, unless it has before been mentioned, it may be worth while to adduce the well-established word "available" as a perfect precedent for "reliable." If the latter is wrong because it ought, if anything, to be "rely-on-able," so ought "available" to be "avail-of-able."

In truth, nothing is more idle than the attempt to apply rules of consistency to the structure of the English language. Is there any sense of either "reliable" or "dependable" which the simple Saxon "trustworthy" does not give just as well? Lyttelton.

Delamain (4th S. iv. 513, 573.)—I beg to refer Y. S. M. to the biographical notices prefixed to my *Collection of Chants*, &c., where he will find Henry de la Main described as a French Huguenot refugee, and organist and vicar-choral of Cork Cathedral. He died in 1796.

B. St. J. B. Joule.

Removing Ink Stains (4th S. iv. 532.) — Hermann Kindt will certainly be successful with a solution of one or other of the following salts applied with a hair pencil—oxalate of ammonia, chlorinated lime, cyanide of potassium. If oxalate of ammonia be used, the solution should be *warm*, and I only advise the employment of the cyanide in the event of failure with the other two substances, as it is extremely poisonous. When the ink has been removed the paper must be carefully washed in water and dried.

Harry Napier Draper.

Dublin.

Henry IV. of France (4th S. iv. 513.)—The books recommended for this reign by Professor Smyth of Cambridge are Perefixe's *Life*, De Thou, Sully's *Mémoires*, Mably, Wraxall, Voltaire's *Henriade*, and the *Edict of Nantes*. Wachsmuth refers to Cayet, *Chronologie dep.* 1589-1598 (Paris, 1608, 3 vols. 8vo); *Lettres de Bongars*, 1695 (2 vols. 12mo), and *du Card. d'Ossat*, 1627, &c. There are some references in the *Penny Cyclopædia*, xii. 117-118, which may also be consulted by M. A. if the preceding do not supply his wants.

T. J. Buckton.

Tennyson (4th S. iv. 561.) — Tennyson very probably refers to the poet Longfellow, whose poem "The Ladder of St. Augustine" opens thus:

"Saint Augustine! well hast thou said,
That of our vices we can frame
A ladder,* if we will but tread
Beneath our feet each deed of shame.

"All common things, each day's events,
That with the hour begin and end,
Our pleasures and our discontents,
Are rounds by which we may ascend."

J. C. Galton.

New University Club.

It never occurred to me to doubt that the Laureate's reference is clearly to the Psalmist David's frequent foreshadowings of a future life. "Thou wilt not leave my soul in hell . . . Thou wilt show me the path of life," is, I need not remind H. B., only one out of a legion.

R. C. L.

Gabriel Clarke (4th S. iv. 534.)—The paragraph in *The Athenæum* does not refer to the Gabriel Clarke of Egham, but to a suggestion that Gabriel Clarke of Egham may have been the father of Gabriel Clarke the archdeacon; and the paragraph in *The Athenæum* of July 18, 1868, refers for Gabriel Clarke of Egham to No. 2122, but I cannot find such statement in that number, and I repeat the query, where is the information to be found?

S. S.

* "De vitiis nostris scalam nobis facimus si vitia ipsa calcamus."—S. August. Sermon III. *De Ascensione.*

Genealogical Queries, No. 2 (4th S. iii. 104.) "Alianora, widow of Richard le Despenser." Concerning the above I have found the following, which I hope may be of service to your correspondent Hermentrude:—

Thomas Spencer, created second Earl of Gloucester, 1398, was slain in a tumult at Bristol, 1599. He had by his wife Constance, daughter of Edmund Plantagenet, son to Edward III., besides two daughters, a son Richard Spencer, who married Elianor, third daughter of Raphe de Nevill, first Earl of Westmorland, by his second wife Joan Beaufort, daughter of John of Gaunt, by his third wife Katherine Swinford, eldest daughter and co-heir of Sir Pain Ruet. Richard died *s. p.* and his widow married secondly to Henry Percie, Earl of Northumberland, by whom she had a numerous issue.

D. C. E.

St. Alkelda (4th S. iv. 297.)—The following extract from the will of "Wyllia Wylle, Clarke, Dean & pson of Mydelehm" may be of interest to your correspondent:—

"Itim. I bequiethe & gyve to my pyche churche of Mydelehm toward . . . . of a bell the thyrde bell & smailyste, a boylle of sylu^r the greateste, and all the sylver in the . . . . in the churche of Mydlam y^t was of saynte Alkyld heyd, & a peice of saynte Alkyld head y^t is in my chyst in y^e . . . yf y^t they wyll by a bell, or els, not."

(Part of the will is torn away, hence the defects indicated by dots.)

J. C. C. Smith.

"Avoir le Tour et le Pour" (4th S. iv. 559.) About "avoir le tour" I know nothing; but "avoir le pour" is an historical fact. The Duc de St. Simon gives an account of the fuss which was made by certain ambassadors at the court of Louis XIV. because the camp-lodgings assigned to them did not, like the lodgings of princes, bear the inscription "pour" preceding their names. As to the general question of Victor Hugo's accuracy, I would submit whether some of us little midges of literature might not do well to bask in the beams of that radiant, intellectual, and imaginative luminary, rather than pry out his spots. After all, is there in *L'Homme qui Rit* anything more monstrously nonsensical (if tested by the canons of plain matter-of-fact) than things which stare us out of countenance in Shakspeare? Let us just try to realise to our mind, as men of "common sense and none of your infernal French rubbish," this situation. A leading "Merchant of Venice" enters into a legal bond for the purpose of raising money to assist a friend to choose a wife by the process of guessing between a golden, a silver, and a leaden casket. The penalty of the bond is the cutting-off of a pound of the merchant's flesh nearest the heart. The bond is enforced in a court of law. No lawyer can discover a flaw in it; but at last the bride, disguised as a lawyer, comes forward, and thunder-strikes

the bondholder and the court by pointing out that the bond does not give any blood along with the flesh, and moreover, that under the existing statute-law the whole transaction exposes the bondholder himself to crushing penalties. For a nation of shopkeepers that will, I fancy, do pretty well; but then we can produce one Shakspeare along with many shopkeepers, and France can produce one Victor Hugo along with many voters for a "saviour of society." I suspect that most of Hugo's eccentricities of research in *L'Homme qui Rit* have *some* foundation, though many of them may be viewed by the author out of their due proportion and relation. Of course, however, there always will be a residuum of mistake. Perhaps it will be permanently impossible to persuade a Frenchman that Barkilphedro and Tom-Jim-Jack do not look to the eye or sound to the ear like English names; or that "Frith of Forth" are words differing from "First of Fourth." When we amend all our own blunders in the same line, and cease to fancy (for instance) that cricketers who dub themselves "I Zingari" are thereby airing their knowledge of Italian, we may begin to qualify ourselves for "chaffing" Victor Hugo.

W. M. Rossetti.

*16, Euston Square, N.W.*

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## Miscellaneous.

### NOTES ON BOOKS, ETC.

*Prehistoric Times, as illustrated by Ancient Remains, and the Manners and Customs of Modern Savages. By* Sir John Lubbock, Bart., F.R.S. *Second Edition.* (Williams & Norgate.)

It is fortunate for prehistoric archæology — a branch of study which is obviously destined to contribute very largely to our stock of knowledge—that it has found for its chief exponent the author of this interesting volume. Careful in the selection of facts, judicious in the deductions he draws from them, Sir John Lubbock adds to these important qualifications the gift of arranging his materials in a clear and distinct manner, and bringing the whole subject before his readers in a most pleasant, lucid, and agreeable style. Since the publication of the first edition of the work before us, the progress of this new branch of ethnology has been very rapid, and the discoveries in it both numerous and important; and to record all these without inconveniently increasing the size of the book, the author has in many cases compressed his matter into the form of statistical tables. A large portion of a hundred additional pages, of which it consists, is occupied by the addition of more than seventy new figures, "which," as the author well observes, "will tend to diminish rather than increase the time occupied by its perusal." Of the beauty of the woodcuts (in number nearly three hundred) by which the book is illustrated, it is impossible to speak too highly.

*Medora Leigh: a History and an Autobiography. Edited by* Charles Mackay. *With an Introduction and a Commentary on the Charges brought against Lord Byron by Mrs. Beecher Stowe.* (Bentley.)

This is another sad story of sin and shame which would never have been dragged into light but for Mrs. Stowe's officious intermeddling in a matter with which she had no concern. The story of Elizabeth Medora Leigh (was the unhappy lady really christened Medora?) bears upon its face such evidence of the erratic mind of the writer, and of its not telling the whole truth, that little importance ought to be attached to it. All who knew how poor Mrs. Leigh's life had been embittered by the painful events which form the subject of this autobiography must have expected that Mrs. Stowe's indiscretion would be the means of bringing the shocking story before the public; though few could have anticipated that what Mrs. Stowe calls "the abnormal propensities to evil" of the writer could have culminated in an endeavour to fix upon her unhappy mother so cruel a stigma. Nothing has been gained by the publication of this statement; and we regret that Dr. Mackay's advice that it should be suppressed was not adopted; but that advice being rejected, the book could not have been edited with better judgment than Dr. Mackay has displayed.

*Ancient and Modern Scottish Songs, Heroic Ballads, &c. Collected by* David Herd. *Reprinted from the Edition of* 1776, *with an Appendix containing the pieces in the Edition of* 1791 *for Omissions in that of* 1776, *&c. In two volumes.* (Kerr & Richardson, Glasgow.)

The two volumes of Scottish popular poetry which are here reprinted, which were pronounced by Sir Walter Scott "the first classical collection of Scottish songs and ballads," have long been numbered among the books which collectors had a difficulty in procuring. This has induced Messrs. Kerr & Richardson, the publishers of Glasgow, to issue a fac-simile *reprint* of the edition of 1776, but it is a *fac-simile* with a difference, as the heralds would say; for it is, in a literary point of view, better than the original, inasmuch as to this re-issue is added an Appendix containing all the pieces substituted in the edition of 1791 for those omitted of the edition of 1776, and one which was contained in the first edition, and not included in any of the subsequent ones. Herd's notes in the 1776 edition—many of which were left out in the later—are restored; and as his two versions of "Auld Robin Grey" differ so widely, both are printed. This will show that the publishers deserve the thanks of all lovers of good old ditties.

*Notices of Archbishop Williams. By* B. H. Beedham. (*Printed for Private Circulation.*)

The writer of these interesting notices of the great Lord Keeper (of which only one hundred copies have been printed), states that his investigations have been a labour of love, and have furnished an object to many a pleasant journey, for nothing is so satisfactory to him as to make researches personally and upon the spot. We might have hesitated to call attention to the book, bearing as it does upon its title-page the announcement that it is "printed for private circulation," but that we gather that the writer is still engaged upon the Life of Archbishop Williams, and is anxious to hear of any unpublished letters of his which are in private hands, and of any particulars relating to him. This hint will, we are sure, not be lost upon our readers.

*New Exposition of the Science of Knowledge, by* J. G. Fichte. *Translated from the German, by* A. E. Kroeger. (Trübner & Co.)

We must content ourselves with calling the attention of English readers to this translation of Fichte's "New Exposition of the Science of Knowledge," a translation of the original and first presentation whereof, published by Fichte in 1794, was published by our author in 1868, as was also a translation of his "Science of Rights," in 1869.

*The Journal of Philology*, Part IV. (Macmillan.)

This new number of the Journal of Philology, contains eighteen papers on various points of Classical and Biblical Learning, Notes on Roman History, Explanation of a passage in Firdausi, and a graceful tribute to the memory of one of its most distinguished contributors, the late Professor Conington.

Mr. Russell Smith, from whose large and well-selected stock of old books many of our readers have no doubt enriched their own special collections, is about to give up that branch of his business to his son, and confine his attention entirely to publishing. Those who have had any transactions with Mr. Russell Smith as a publisher, will, we are sure, join in wishing him every success.

English Satirical Prints and Caricatures.—When announcing, some time since, a Catalogue of the Satirical Prints and Caricatures in the British Museum, we attributed the preparation of it to Mr. Reid (a gentleman who would be the last to assume the credit which was due to another) instead of Mr. F. G. Stephens. This Catalogue will enumerate not only all the works of this description in the unrivalled collection of the late Mr. Hawkins, but also all those discovered by Mr. Stephens in the King's Tracts and similar pamphlets in the Museum; and the first volume, which comprises all issued between 1555 and the Revolution, will describe somewhere about 800 prints.

This mention of Mr. Reid reminds us that his *Catalogue of the Works of George Cruikshank*—works almost as remarkable for their number as for their excellence—which is to be published by Messrs. Bell & Daldy, is very nearly ready.

Newsvendors' Benevolent and Provident Institution.—Mr. Charles Dickens (the president) who, it will be remembered, was prevented by ill health from filling that position in April last, will take the chair at the approaching annual dinner. We congratulate the Newsvendors upon gaining so able a chairman, and recommend their deserving institution to a generous public.

The Byron Scandal.—If we may judge by the telegram from New York, Mrs. Stowe's defence, which she entitles "Lady Byron Vindicated," has given great dissatisfaction. The press almost unanimously condemns the book in severe terms. The *New York Times* declares that she evades dates and proves nothing, and it regrets that she should persist in recording herself as the authority for a revolting slander. The *Herald* says that her arguments are weak, and that her motives are to make money or to gain notoriety by pandering to depraved tastes. The *World* also very strongly condemns the book.

Fictitious Autographs.—Another manufactory of fictitious autographs has been discovered in Paris. A bookseller's assistant having purchased a number of what purported to be autographs of Béranger, Rossini, Talleyrand, &c., M. Etienne Charavay, to whom they were shown, at once declared them to be false. A few days afterwards the female who had sold them offered some others to M. Charavay, who immediately gave her into custody. Her residence was found to be furnished expensively, and with great taste; with a library of rare books, fragments of ancient MSS., and fac-similes of the writing of most of the remarkable people of the time. Upon being questioned, she acknowledged the pretended autographs were the production of her son. He was accordingly arrested at the office at which he was engaged, and was found by the police agents busy in making an autograph of Silvio Pellico, of which they had previously discovered four copies.


## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent d the gentlemen by whom they are required, whose names and ad are given for that purpose:—

Ordnance Survey Memoirs: Abstract of the Principal L Spirit-levelling—England and Wales. 2 Vols.
Wanted by *Mr. Henry Prigg, Jun.*, Bury St. Edmunds

Les Symboles des Egyptiens, par Portal.
Wanted by *V. Rev. Dr. Rock*, 17, Essex Villas, Kensington.

Burke's Extinct and Dormant Peerages. New Edition, 18
Wanted by *Mr. G. F. Duncombe*, South Kensington Museum

Gould's Birds of Australia. 7 Vols.
——— Humming Birds. 5 Vols.
Lysons's History of Derbyshire.
Bewick's Æsop's Fables.
Nash's Mansions. 4 Vols.
Stafford Gallery. 4 Vols. folio. India proofs.
Hasted's History of Kent. 4 Vols.
Coryat's Crudities. 3 Vols.
Any Illuminated Missals.
Wanted by *Mr. Thomas Boot*, Bookseller, 15, Conduit Street Bond Street, London, W.

Archbishop Boulter's Letters. 2 Vols. Oxon, 1769-70.
Gentleman's Magazine, 1742, 1787.
An Encouragement to seek the Lord, etc., in an Accou Thomas Thompson [Quaker].
Wanted by *Mr. W. C. Boulter*, 6, Park Row, Hull.


## Notices to Correspondents.

Universal Catalogue of Art Books. *All Additions and rections should be addressed to the Editor, South Kensington Mu London, W.*

T. H. D. *The population of Great Britain and Ireland at the Census in* 1861 *was* 29,192,419. *It is probably at the present time up of* 2,000,000 *more. We know of no return of the number of orphan and girls.*

H. C. *The carols,* "*Three Ships*" *and* "*The Seven Joys,*" *are known.*

Cockades. *A reference to our Indexes will furnish* Inquirer *full information on this subject.*

W. C. *will find the line*—

"Cur moritur homo, cui salvia crescit in horto?"

*in* Carminum Proverbialium Loci Communes, *&c. Lond.*, 1670—a *ous book, to which for some time we have intended to call attenti*

T. L. C. *for the etymology of* "*Donkey*" *consult our Third Se* vols. vi. *and* vii.

*Correspondents who answer Queries will add to their obligati confining themselves when replying to the answers required, i. e. raising fresh queries in the body of answers. Queries and replies al always be written on separate sheets of paper. The original head the query replied to, together with precise reference to series, vo and page, should always be given. The omission of such inform saves the writer very little trouble, but entails much on the Edit supply it.*

Mr. Thomas B. Robertson, *whose query respecting the Bo Family appeared at* p. 435 *of our last volume, is requested to state a letter may be addressed to him.*

Hermentrude. *It has been conjectured that the political ladies patched on the right, and the Tory belles on the left side of faces.* See "N. & Q." 3rd S. iv. 516.


A Reading Case for holding the weekly numbers of "N. & Q." is ready, and may be had of all Booksellers and Newsmen, price 1s. or, free by post, direct from the Publisher, for 1s. 8d.

*** Cases for binding the Volumes of "N. & Q." may be had o Publisher, and of all Booksellers and Newsmen.

"Notes and Queries" is published at noon on Friday, and is issued in Monthly Parts. The Subscription for Stamped Co for Six Months forwarded direct from the Publisher (including the I yearly Index) is 11s. 4d., which may be paid by Post Office O payable at the Strand Post Office, in favour of William G. Smit Wellington Street, Strand, W.C., where also all Communi tions for the Editor should be addressed.



Modern Inventions.—That great invention the "*Chronogr* which times all the principal events of the day, and has superseded old-fashioned "Stop-watch," seems likely to be eclipsed in fam that still more useful invention the "*Keyless Watch.*" The fact key being required renders these Watches indispensable to the trav the nervous, and invalids. The enormous number *sent even by po* all parts of the world, is a convincing proof of their great utility. prices range from 5 to 100 guineas. Thousands of them are man tured by Mr. J. W. Benson, of Old Bond Street, and of the Steam tory, Ludgate Hill, London, who sends post free for 2d. a most inte ing historical pamphlet upon watch-making.


"Notes & Queries" is registered for transmission abroad.

*LONDON, SATURDAY, JANUARY* 15, 1870.

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## Notes.

### "WILLIE STEWART" AND HIS DAUGHTER "POLLY."

It was about the year 1790 that Burns became acquainted with the "lovely Polly Stewart" and her father "Willie Stewart," who was at that time, as I have already stated (4th S. iii. 281), factor to the Rev. James Stuart-Menteth, Rector of Barrowby in Lincolnshire, who had bought the Closeburn property from the old historical family of the Kirkpatricks in 1783. I have made an attempt to trace the history of Polly and her father, and it may not be without interest to the admirers of Burns who know the poems in which the bard celebrates their praises, to have a short account of their chequered lives. Mr. William Stewart was the son of a native of Closeburn in Dumfriesshire, who kept a small spirit shop at "Closeburn Kirk-brig," but the house has long since disappeared. He was session-clerk for some years, and, like all Scotchmen, was anxious to give his five sons the best education that his means and the times would allow. The result was that they all made their way in the world, and rose above their original station. William was born in 1750, beginning life as a packman in England, carrying drapery goods; and the first distinct notice of him that I have been able to recover is an anecdote which brought him in contact with the Rev. James Stuart-Menteth. I believed him to have been factor to Sir James Kirkpatrick, but in this I was mistaken. Happening to call, in the way of his trade, on Mr. Menteth in 1783 at Barrowby, he was asked if he knew the Closeburn property, which was then advertised for sale. As it was his native parish, he was well acquainted with it, and his intelligent answers seem to have so won on Mr. Menteth that he was asked by him to accompany him to Scotland to view the property. The result of this visit was, that Closeburn property passed into the possession of Mr. Menteth, and Mr. Stewart was appointed factor. Closeburn Hall had been destroyed by fire in 1754, and had never been rebuilt; so that there was no proper dwelling-house on the estate. The old castle, the keep of the Kirkpatricks, and said to be the oldest inhabited house in Scotland, had been fitted up by the Kirkpatricks as a temporary abode; and here Mr. Stewart on the removal of the old family ensconced himself, to look after the property, and to watch the building of the new mansion which Mr. Menteth set about erecting. It appears that Mr. Menteth was advanced in years, and left the management of everything very much to Mr. Stewart, who found himself more of the laird than his master. When the young laird, however, the late Sir Charles Granville Stuart-Menteth, came of age in 1790, his father gave over the management of the property to him, and then Mr. Stewart began to find himself curbed in a way to which he had not been accustomed.

It was at this time that Burns seems to have been on intimate terms with Mr. Stewart, and used to visit him at the castle, where they were accustomed to sit late, and often see the sun above the horizon before the company dispersed. An old man, Robert Anderson (only lately dead), was the boy in attendance on the guests; and he said that Burns never took more than his head could carry, and that the poet used to assist those less able to take care of themselves up the narrow stairs of the keep; and after he had seen them all safe in bed, would order Robert to bring out his pony, and set off homewards. Possibly the intercourse of Burns and Stewart was made more intimate from the circumstance that Mrs. Bacon, the landlady of Brownhill inn, where Burns was only too often to be found in the evenings, was sister to Mr. Stewart. She had been married to an old man, Mr. Brown, who built the inn on the new line of road from Dumfries to Glasgow about 1776; and when he died, she married Mr. Bacon, a young man who had come down from England to look after the wood on Closeburn estate, which had been bought by some parties in England.

It appears that Mr. Stewart found that it would be more prudent to retire from his office of factor, and in 1793 we find him taking the farm of Laught, Laughtmoor, Bankhead, and Blacknest—

a large tract of uncultivated land in the neighbouring parish of Morton, on the Queensberry estate. Here Mr. Stewart remained till 1806, when he gave up the farm and retired to Maxwelltown on the opposite side of the river Nith from Dumfries; dying there in 1812, and being buried in Closeburn churchyard. In another note I shall give the life of his daughter Polly, with several unpublished letters, showing that she possessed higher qualities and nobler feelings than we would have been led to imagine from what Dr. Chambers, in his *Life of Burns*, says of her.

CRAUFURD TAIT RAMAGE.

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## TWO NOTES ON THE OLD AND NEW EDITIONS OF "A MIDSUMMER-NIGHT'S DREAM."

1. "[*Enter the King of the Fairies at one door with his traine, and the Queen at another with hers.*]

*Ob.* Ill met by moonlight, proud Titania.
*Tit.* What! jealous Oberon!—Fairy skip hence
I have forsworn his bed and company."
(ii. 1, l. 61.)

*Fairies skip.* Theob. and Cam.—*Fairies keep.* Harness.—*Fairies trip.* Dyce.—See Cam. ed.

While making an antipodeal forest-journey, with the *Midsummer-Night's Dream* to beguile my weariness, I thus defended to myself the older reading. The old stage direction sufficiently proves that these lilliputian potentates moved about in imitation of human mortals' state, such state as might have been seen when great Queen Bess moved abroad. In a time of ceremony and state-like observances, the king and queen of fairy-land would observe a like, but an antic and mirthful, extravagance of state. We have an example of such state in Ben Jonson's masque of *Oberon*: —

"At the further end of all, Oberon in a chariot, which to a loud triumphant *music* began to move forward . . . . on either side guarded by three sylvans, *with one going in front.*"

Only the sylvans with some quaintness kept a greater solemnity than did Shakespeare's trains, because Oberon was much be-praised and was represented by Prince Henry. In Shakespeare's dream of elves the movements would be brisk and gambolling, perhaps made even to dance music; some would guard their lord or lady, as gentlemen-pensioners guarded Eliza; and before all would be an usher, or it may be officer of the guard or other official, personated perhaps by the infant Taglioni of the troupe, whose movements would be as agile and sportive as the step and bearing of the starched queen's officer were solemn and dignified. Hence the majestic command—"Fairy skip hence"; the others moving with the queen's movements.

But, said my objecting self, I find that, at the close of the conference (for her wilful majesty obeys her lord when her obedience gives her the chance of reiterating all his injuries), Titania uses the plural and cries "Fairies away." True, answered my conservative spirit; but, *distinguo*, the circumstances are changed. While king and queen have been parleying and wrangling, the attendant courtiers and maids of honour have been frisking, intermingling, flirting, renewing acquaintance, gossipping on the events of their enforced separation, much as Biron and his co-lords talked and renewed acquaintance while the King of Navarre conferred with the Princess of France as touching acquittances and love-bonds. It is her thus scattered train that Titania recals with "Fairies away!" Besides, her majesty is in a pet, and will not that one remain behind or be out of her ordered place.

2. I have also been comparing the old stage directions where Bottom is transformed (iii. 1) with the new, and the resulting conclusion is, that the modern editions have injured the humour and action by unwittingly curtailing the latter, and rendering it less natural. The direction for the re-entry of Bottom as transformed by Puck is omitted in the old editions; but it is certain that at his cue of "tire," he comes on with "If I were fair," &c.; and this certainty is (as often) the reason it was omitted. Quince even calls to him to enter, therefore no other call was required by the old actors. Bottom having entered, our modern books, at the exclamations of Quince and his "Fly, masters!" send off the rest, but keep Bottom and Puck on the stage; and then, when Puck has left, Snout and Quince successively re-enter. But in the folios, "[*The clowns all exeunt*]" after Quince's "Fly, masters!" and after Puck has spoken, "I'll follow you," &c., we have the direction—"*Enter* [frequent for "re-enter"] Piramus *with the Asse head.*" That is, at the cry of Quince, Bottom runs out with the rest, as why should he not? Panic-struck with the rest, unconscious that he is himself the cause, he hurries out with and after them—"it might, God shield us, have been a lion, or other fearful wild fowl." His odd gestures when frightened, and while endeavouring to see the cause and its whereabouts, alarm his comrades the more; and his following them ensures their dispersion this, that, and every way. Moreover, his then appearance of affright makes his after-assumption of confidence the more marked and ludicrous: his after-assumption I say, because it is clear that he sings to encourage himself, though he excuses it to himself on the plea that it is to show his friends that he is not afraid.

BRINSLEY NICHOLSON.

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## THE PINDER OF WAKEFIELD.

I have lately found a transcript of the title-page of the old story of the Pinder of Wakefield of the edition of 1632, and also of the first chapter. As this old English story-book is not described, I believe, in Mr. Hazlitt's *Bibliography of Old English Literature*, and Mr. Thoms was unable to get a sight of it when he edited the 1706 story in his *Early Prose Romances* in 1828, I have thought it may appropriately find a place in "N. & Q."

The
PINDER OF
WAKEFIELD:
Being the merry History of *George a Greene* the lusty Pinder of the North.
Briefly shewing his manhood & his braue merriments amongst his boone companions.

A Pill fit to purge melancholy in this drooping age.
*Read, then judge.*

With the great Battel fought betwixt him and *Robin Hood, Scarlet* and little *John*, and after of his living with them in the Woods.
Full of pretty Histories, Songs, Catches, *Iests and Riddles.*

London
Printed by G. P. for *E. Blackamoore*, dwelling in *Pauls* Churchyarde at the signe of the Angell, 1632.

---

It will be seen from this First Chapter that this is an entirely distinct composition from the story published in 1706.

Of the birth and Parentage of George a Greene, and the first beginning of his brave exployts.

Greate care had our ancient fathers in former ages, to ordaine good orders, lawes & customes, for the prevention of Civill discord and other abuses, which man might doe to man. And so it is continued in these our later yeres, and brought more to perfection and maturity, as ignorance decayeth and is unmasked, and truth is illustrated & revealed.

And to give you a light of some of these for a taste of the rest, Yorkeshire had many priviledges, as the towne of Hallifax in the same shire, a place of great cloathing, few better in England, yet much subject to robberies and theeves, which swarmed the more in respect that when any felony was committed, they could not get any man to play the executioners part, though the King had given them by act of parliament to use Martiall law. A fryer there lived in those dayes that was very ingenious, he invented an Engin, which by the pulling out of a pin, would fall, and so cut off the necke, this device kept them in awe a great while, till at the last this Fryer had committed a notorious fact, and for the same was the first that hanseled the new Engin his owne invention: the like I have heard truly related, though not pertinent to my story; yet I will here recite, in the Ile of Silly, that through the hollownesse of the Rocke, which with the winde blowing into the same, it made such a huge noyse that it might easily be heard a league off, insomuch that it was called the Gulfe by sea men, and was an extraordinary great safeguard for sea men, both in the night & day time to avoid the dangerous rocks; in the same Iland there dwelt a fisherman, that, thinking the noyse thereof was a hindrance unto his trade and drave away the fish, at severall times carried in his boat Stones, that at last hee stopped it up quite. But marke the chance that befel: afterward this fisherman, being abroad in his boate, was overtaken with a storme in the night, and driven shrewdly to and fro, not knowing where hee was, till at the length it fortuned that he was cast away upon the same place; and so, according to the old Proverb, he digged a pit for others, and was the first that fell into the same.

But to returne to our history: by reason of the many damages done by one man's cattell or other, in breaking out of their own grounds into other mens corne and pasture, the Pownd was first invented to put cattle in that had trespast, untill restitution was made according to the fact committed. Wakefield, amongst the rest, was famous in respect of a lusty proper stout fellow that had the keeping of the said Pownd, called by the name of George Greene, the stout Pinder of Wakefd, of whose merryments & valiantness the history ensuing declareth. He came of honest parentage, his father a husbandman, his very childhood foretold his happy fortunes to succeede; after, in his riper yeeres, he became the Captaine of all the boyes in the towne of Wakefield, & all his little Souldiers wore in their hats a sprig of greene bay for their Captaines colours, whom they called by the name of George a Greene; and as he grew further in yeeres, so more & more grew he magnanimous, dayly exercising himself with playing at Cudgels, and using all manner of weapons, as also exercising himselfe at running, leaping, wrestling, ringing, shooting, & still he bore the bell away; and as he was couragious, so also was he courteous and gentle, and much given to mirth, insomuch that he had the love of all both old & young, that happy were they that were acquainted with him, and all England sounded forth the praise of George a Greene, the mad merry Pinder of Wakefield: there was no pastime, Wakes, King-ale, dancing, wedding, running at quintaine, or any other exercise, as the may-pole, bringing in of the Cuckoo, but it was all not worth a fiddlesticke if George a Greene had not a hand in it, especially when any poore man was wronged, still honest George was ready for to right his cause.

Amongst all the crue of George his mad companions, he selected halfe a dozen of lusty fellowes for to accompany him in all his pastimes and merriments, which were as officers under him; and these were they—Tom the Taberer, hee was made Drummer; Cuthbert the Cobler, hee was made Lieftenant; and Stitch the Taylor bore the colors; and Tobit the Tresher, Miles the Miller, Smug the Smith, Serjeants. George having got his crue about him to my host Bankes his house, there where good liquor grew and was sold by the pownd, for that was appointed for their meeting place, and having whetted their wits with a little nappy ale, George a Greene began to make this oration following to his Souldiers:—"Loving friends and Countreymen, my true and lusty boone companions, seeing it hath pleased you out of your loves and good wills that you beare me to chuse me for youre Captaine & commander, you shall finde me ever ready at all times to the utmost of my power in all honest attempts ready & diligent; now on the other side I must request you also, according to your places you are now chosen in, to be careful therein, and chiefely to observe these following orders: First, if the lye be given by any, not to put it up, but to have a bout with them at Cudgels, which if they refused, then to lay downe their twelve pence, to be kepte in banke to be spent at their next meeting. Secondly, any that made pathes over the corne, or broke downe hedges, when they had the faire roade way to go in, to force them to have a bout at Quarter-staffe, else lay downe twelve pence. Thirdly, any man, foote or horse, that went through the

towne of Wakefield with a long staffe on his necke, to make them trayle it after them, or else to have a bout at Sword & Buckler, or else to lay down their twelve pence. Fourthly, to take part with the wronged side allwaies. Fifthly, in all attempts to be still ready to helpe one another if they should chance to be overmatched. Sixtly, they should never drinke small drinke to make their guts lowsie, so long as they might have good strong liquor for their money. Seventhly, if it chanced that they should a fox, or be drunke, to goe quietly away and not to move any discontented quarrell. Eighthly, every munday morning to meete at my hoste Bankes his house if they were in good health, and every one to spend his halfe dozen; and I for my part," quoth George, "will spend my dozen. To these things you shall all sweare on a Primer, and I my selfe will doe the like, and as you like the orders shew it by your consent thereto." With that they all with one accord did shoute, and cryed "Agreed, agreed, noble Captaine, thou shalt be our second Saint George for England"; and thus, each one having spent his allowance, they all departed about their affaires. George hee went about providing of weapons for the due keeping of their orders, the keeping of the weapons was to be delivered according as they had skill to use them, and George he would bee the last man that should stand at stake to answer for them all; and the orders, George sent for a Painter presently, and had them painted presently at each end of the towne bravely.

The transcript was made about forty years ago, with the permission of the then owner, who, if I recollect rightly, was Mr. Inglis; but the book was at that time in the possession of that most worthy and accomplished bookseller, Thomas Rodd. T. P. O.

## LE MOYEN ÂGE ET LA RENAISSANCE.

The note which follows was written by the late marquis de Laborde in 1853, when Conservateur des collections du Moyen âge etc. au Musée du Louvre. It is transcribed from an elaborate glossary which he composed in illustration of a portion of the objects committed to his care; and as the terms *le Moyen âge* and *la Renaissance* are frequently met with, it may interest many readers.

Bolton Corney.

Barnes, S.W.

"Moyen Âge.—L'expression s'est formée d'elle-même, elle est acceptée, elle est bonne. En l'année 500 de notre ère, la décadence de Rome était complète, sa tyrannique influence laissait désormais aux langues, aux arts et aux mœurs des différents peuples leur impulsion native et leurs allures propres. L'antiquité, de ce moment, abdique, elle a fait son temps; le moyen âge commence. Cette date est discutable, car il est évident que les peuples de l'Europe n'ont pas marché du même pas; mais le vi^e siècle peut devenir facilement le rendez-vous général, si un esprit de conciliation préside à cette discussion. Il en sera de même pour fixer l'époque de la clôture du moyen âge. Le milieu du xv^e siècle répond assez bien à la somnolence générale du gothique, à l'épuisement complet des idées, de l'art, et des traditions du moyen âge. Ici encore, l'Italie, les Flandres et la France pourraient réclamer, comme ayant déjà donné, cinquante années plus tôt le signal de ce grand réveil nommé la Renaissance; mais d'autres peuples, qui comptent dans l'histoire des arts, n'entrèrent dans le mouvement qu'à la fin du xv^e siècle, et se trouveraient trop éloignés du point de départ, tandis que tous pourront se rattacher, ceux-ci par des aspirations, ceux-là par des chefs-d'œuvre, à la date de 1450 qui marquera les débuts de la renaissance.

"De Laborde."

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Rank in Literature.—In the second number of the new periodical, *The Academy*, p. 31, Mr. Matthew Arnold says:—

"Excellent work in a lower kind counts in the long run above work which is short of excellence in a higher."

This has given rise to some discussion in the papers, and, as far as I have read, the opinion is treated as original; but I find the same view proposed, in essence, in William Hazlitt's *Lectures on the English Poets*—viz. Bell & Daldy's ed. 1869, p. 91:—

"The artificial style" (Dryden's and Pope's) "is generally and very justly acknowledged to be inferior to the other"—the style of Chaucer, Spenser, Shakspeare, and Milton, called by Hazlitt the natural style—"yet those who stand at the head of that class ought, perhaps, to rank higher than those who occupy an inferior place in a superior class."

. . . . . .

"Young, for instance, Gray or Akenside only follow in the train of Milton and Shakspeare: Pope and Dryden walk by their side, though of an unequal stature, and are entitled to a first place in the lists of fame."

J. W. W.

Winchester.

Keble's "Winter Thrush."—In *Lyra Apostolica* is a poem by Keble, which is entitled "The Winter Thrush." In the posthumous collection termed *Miscellaneous Poems* by the Rev. J. Keble (Parker, Oxford and London, 1869), it is republished with the following heading, "To a Thrush singing in the Middle of a Village, January, 1833."

The poem contains this stanza:—

"As linnet soft, and clear as lark,
Well hast thou ta'en thy part,
Where many an ear thy notes may reach,
And here and there a heart."

If this stanza was meant to conform with the rest of the poem (and who can doubt it?), the third line should end with a word rhyming with "lark"; accordingly, for "reach" I would read "mark." The word "reach" may be, I think, a relic inadvertently left by the poet in the "copy" of the former version of the stanza; which version was rejected by the poet, and in which the word "speech" closed, as it well might, the first line. No doubt the mistake would not have reappeared had the poem been republished by Keble himself.

John Hoskyns-Abrahall.

Combe Vicarage, near Woodstock.

A Robin Hood Wind.—In Lancashire this name is given to a wind that blows during the thawing of the snow. The reason alleged is, that Robin Hood said that he could stand any wind *except a thaw wind*. Those who have experienced

a south-west wind blowing over the half-melted snow, and penetrating, as the French say, *jusqu'aux os*, will, I am sure, agree with this sentiment of the renowned freebooter's.

H. Fishwick.

Books published by Subscription.—I think there is a source of some out-of-the-way kind of information such as is only found in the heterogeneous pages of "N. & Q." which has been hitherto neglected. I mean the lists of subscribers appended to books. For example, I find in Cruttwell's *Works of Bishop Wilson*—a fine specimen, by the way, of provincial typography—a list of subscribers containing the following:—"Rev. Thos. Wilson, D.D., son of the Bishop, one hundred copies, intended for the foreign Universities and Libraries." "The Empress of Russia." Who was she, and how came she to be a subscriber to the works of an English divine? Then there is "A Roman Catholick," "Rev. Mr. John Wesley," and other notabilities of the time.

Sigma.

University in London, 1647.—

"Motives grounded upon the Word of God, and upon Honour, Profit, and Pleasure, for the present Founding an University in the Metropolis London: With Answers to such Objections as might be made by any (in their incogitancy) against the same. Humbly Presented (in stead of Heathenish and Superstitious New-yeares Gifts) to the Right Honourable the Lord Major, the Right Worshipfull the Aldermen his Brethren, and to those faithfull and prudent Citizens which were lately chosen by the said City to be of the Common Counsell thereof for this yeare insueng, viz. 1647. By a true Lover of his Nation, and especially of the said City. Printed at London, 1647."

Such is the title of a small pamphlet (4to, 14 pp.) setting forth the benefit to be derived not only by the metropolis, but by the whole of England, from the establishment of a university in London. The author's main object seems to have been to obtain a greater supply of "Ministers of the Gospell" than the existing universities of Cambridge and Oxford afforded. It is, however, interesting to know that the project, which has in our own time been so successfully carried out, was in any way anticipated nearly two hundred years ago.

F. Norgate.

## Queries.

### GEORGE STRACHAN.

I beg to enclose a query and a note from my friend Colonel Yule, C.B., now at Palermo.

With respect to the closing sentence, I have to state that Major Yule's copy of the Four Gospels in Arabic, which I find was printed at Rome in 1590, was not presented to the British Museum; which, however, does possess a copy of the work.

R. H. Major.

British Museum.

QUERY AND NOTE.

My query is this: Is anything known of George Strachan of the Merns—a Scotchman, a Jesuit, and an Oriental traveller, *temp.* Jac. I.—besides what I am going to quote?

My note regards this George Strachan also.

The late Major William Yule, who died in Edinburgh in 1839, was a devoted lover of Persian and Arabic literature, and had a good collection of MSS. in those languages, as well as of printed books relating to them. Among the latter was a copy of the Four Gospels in Arabic folio, printed at Rome in the second half of the sixteenth century, and embellished with a great many good woodcuts. At the end of the book was an inscription on a discoloured patch: whether this discoloration was intentional, or produced by the partial decomposition of the ink, I know not, but it tended to obscure the writing. The inscription began to the following effect: "Hunc legit librum xx diebus in desertis Chaldeæ Georgius Strachanus e Soc. Jesu M——ensis Scotus,"—more I remember not. The date was rather early in the seventeenth century. I have not seen the book for thirty years; but as a boy I had so often tried to make out the whole, that of the foregoing substance I am certain. The local adjective "M——ensis" we never could decipher. I have often wished to know more about this wandering compatriot. Two or three years ago, on reading for the first time the Travels of that accomplished gentleman Pietro della Valle, I was delighted to come upon my old friend George Strachan. Della Valle knew him intimately in Persia, and speaks of him several times. The greatest amount of detail regarding him is given in Letter xvii. of November 29, 1622, from *Combru'* (*i. e.* Gombroon or Bander Abbas), § 16; and in the edition published by Gancia (Brighton, 1843) is at p. 437 of vol. ii. (I translate):—

"The 24th of October arrived here in Gombroon Mr. George Strachan, with whom I have long been intimate in Persia, he having come hither as one of the English (mercantile agents) to get ready a house and ground for them. . . . This Mr. George Strachan is a native of Scotland, from the district of the Merns:* a gentleman of noble family, but a younger son, and consequently but slenderly provided for at home. Hence from boyhood he was brought up in France, and he studied at Paris to good purpose. Naturally endowed with great talent, he made great progress not only in Latin, Greek, and Hebrew literature, but also in the sciences, and became thoroughly grounded in philosophy, theology, law, mathematics, and every kind of curious learning. Come to man's estate, he had a desire to see the world, and with

* "*Merniese* di patria."

this view he studied various languages. He passed some time in Italy, including Rome, and, I imagine, in other parts of Christendom. He then travelled to the Levant, and stayed some time in Constantinople. . . . From Constantinople he went to Syria, visited Mount Lebanon, and, having gone to Aleppo in order to get a good knowledge of Arabic, he there heard that the Emir Feiad, prince of the adjoining Desert, was in want of a doctor. Although Strachan had never studied medicine, he pretended to be of that profession; and having provided himself with some medical books, went and took up the post of physician in the prince's service. He remained two years in the Desert with the Emir, and in that time became a first-rate Arabic scholar, and acquired the fullest acquaintance with all the most abstruse corners of Mahomedanism. He had the good luck at first starting to cure the Emir of some trifling complaints, and so gained his affections. He was just as high in the favour of the Emir's chief wife. . . . They both wanted to keep him permanently with them, and to this end tried to secure him by bestowing on him both property and a desirable wife. They were also continually trying to persuade him to become a Mahomedan, whilst he rather parried them with pleas for delay than absolutely refused. . . . With this behaviour he gave occasion to endless discussions, his part in which, it may be said, was a veritable preaching among those Mahomedans. . . . Thus constantly representing himself as still not satisfied, he contrived to spin out the business, and every day was gaining a more and more thorough knowledge of their system, with the view of one day using this knowledge to the advancement of our own faith. . . . At last, when the Emir began to press him too hard to submit to circumcision, he determined to delay his departure from them no longer. And so, taking a favourable opportunity when the camp was in the neighbourhood of Bagdad, he made his escape with great dexterity, and not a little to the distress and jealousy of her who considered herself to be his wife. Getting safely to the city, he continued there for some months, during which the Arabs never lost the hope that he would come back to them. But he eluded them at last, and got to Persia and to Ispahan whilst I was there, and when the English had already a factory there. The English (agents) having come to know him as a gentleman of their nation, and of such high talent, although he made public profession of Catholicism, and they for the most part otherwise, made him most welcome in their house, and kept him there continually with most honourable treatment," &c. &c.

In a previous passage (Letter VI. from Ispahan, same ed. ii. 50) Pietro mentions that Strachan had a large collection of Arabic books; and had promised to apply himself to the translation of the celebrated Arabic dictionary, the *Kámús*.

It is notable, and perhaps characteristic, that Strachan's friend and fellow-Catholic should to all appearance have been ignorant of the fact that he was a Jesuit.

I am sorry to add, that I cannot trace what has become of the book with the inscription in Strachan's writing. Major Yule's MSS. were presented to the British Museum Library, but I doubt if this printed book was among them. I have asked my friend Mr. Major to ascertain the fact, and then to send you this. H. Y.

Palermo, January 1, 1870.

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## AN INCIDENT IN JOURNALISM.

The recent decease of the *Morning Herald* gives me an opportunity of asking your numerous readers if they are able to corroborate a story respecting the origin of that journal, which I have heard from an old friend who often related the circumstance. The event must have occurred about the year 1780. At this period the *Morning Post* had attained great popularity on account of the number of men of talent engaged on its staff; but it would appear that there was a want of union at head-quarters, for there was a feud amongst the directing powers which suddenly culminated in the secession of one of the editors, who one day, having gained over to his side the master-printer, the compositors, and pressmen, started a new paper—the *Morning Herald*, which, after an existence of ninety years, has passed away in a *euthanasia*, as the valedictory leading article in the last number described the manner of the journal's decease. Even at the present day, when compositors have increased at least a hundred-fold, and when the abundance of literary talent is aided by the powers of the printing-machine and steam, it would be next to impossible to overcome such a difficulty as the then proprietor of the *Morning Post* and his deserted editor found themselves in. At the period to which I allude it was utterly out of the question, and the journal made no sign on the day following this *coup de main*. There is, in fact, a hiatus, a solution of continuosity, a blank of one day in the existence of the paper. However, by the exercise of great energy, a staff was got together, and the journal reappeared on the second day. This anecdote, about the authenticity of which I have no doubt, will of course remove an opinion prevalent to the effect that the *Morning Herald* was the older journal; besides which, we have the testimony of figures: for whereas the *Morning Herald*, on Saturday, December 31, 1869, the day of its death, bore the number 27,550, the number of the *Morning Post* on that day was 29,975, giving to the latter journal a seniority of 2,425 days, or, at the rate of six numbers per week, of about eight years. The *Morning Post* is thus the oldest morning journal in London, and is in fact on the eve of its centenary, the date of its birth being 1772. The next journal in seniority is *The Times*, which was established in 1788. Alpha.

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Australian Law Courts.—Is there any recent work published or accessible in England supplying full information as to the rules of practice, &c. in Australian law-courts, especially in Victoria? Some book, that is to say, which would give a clear notion of what is necessary to be admitted to the bar there? Whether there are, as here, the

two distinct branches of the legal profession—advocates and attorneys—and, in a word, corresponding to that portion of Stephen's *Commentaries* which treats on these points in our own country? R. C. L.

Americanisms.—The inquirer would be thankful for reference to tabulated groups of words:—1. Having at present different meanings at different sides of the Atlantic. 2. Used in America as substitutes for terms commonly employed here. The more immediate object of this inquiry concerns international commerce, finance, and the custom of merchants. J. A. F.

Arms on a Latin Bible.—I have lately purchased a copy of that noble impression of the *Biblia Sacra, Parisiis, e Typographia Regia*, MDCXLII., in eight volumes folio; and I am desirous to discover the name of its former possessor, to whose loving care it owes its present (which may probably be its original) binding. Both sides of each volume bear a coat of arms, which may decide the question. The shield bears, a chevron between three bunches of grapes; the supporters are two greyhounds. The arms are surmounted by a coronet, composed of four strawberry leaves, between each of which are two pearls. On the back of each volume, above the lettering-plate, is the following badge or crest: Two swords crossed in saltire, the points upwards; over which is superimposed a lion's face. I am but a poor herald, as this blazon will no doubt show to any practised eye. I should think, from the general appearance of the binding, and from the coat of arms itself, that it is of foreign origin.

W. Sparrow Simpson.

Biography.—I shall be much obliged to any of your readers who can give me, or tell me where I can find, particulars of the ancestry of—

1. Charles Wilmot, created Viscount Wilmot of Athlone.

2. John Kelland of Painsford, in Devonshire, sheriff of that county in 1666, who died June 6, 1679.

3. Thomas or William Sheldon of Hoby, co. Leicester, whose daughter Elizabeth married, firstly, Christopher Villiers, Earl of Anglesey, and secondly Benjamin Weston, Esq.

4. Thomas Savile of Haselden Hall, co. York, whose daughter Elizabeth (co-heir to her nephew) was wife of Sir Thomas Wentworth of Ashby Puerorum, co. Lincoln.

5. Elizabeth Capel, wife of Capel Hanbury of Wharnstone, co. Gloucester, who died in 1704.

Edmund M. Boyle.

Bark Wood, Torquay.

The Bible known to Ancient Heathendom. Without dragging "N. & Q." into theology, I venture to ask, and shall be very curious to see answered fully, this query: How far were the Old Testament Scriptures known to the old heathen world before the advent of Christianity? In other words, and to make myself quite plain: What evidence is there as to the extent to which *the existence and the contents* of our Bible were familiar to any other nations besides the Jews, prior to the public preaching of our Lord? The question is suggested by a very interesting book, recently published, called *Seekers, &c., after God*, by Mr. Farrar. R. C. L.

"A New Book of Shields."—I have the remnant of—

"A New Book of Shields [blank, undated]. Invented and drawn by A. Heckall. Nilson inv^t. Hemerick sculp. Printed and sold by F. Vivares."

I should like to know if this is old?

H. Astley Hardinge.

Popular Names of Cathedrals.—I should be very glad to collect the old, popular, local designations of our English and Welsh cathedrals before they are lost. The following are all I at present know for certain:—York, the Minster; Lincoln, *ibid.*; Ripon, *ibid.*; Durham, the Abbey; London, St. Paul's; Exeter, St. Peter's; Manchester, the Old Church; Oxford, Christ Church. The Scotch and Irish cathedrals might have the same good service rendered to them. J. T. F.

The College, Hurstpierpoint.

Old Chest.—I have an old chest to which I am desirous of assigning a date. On the front are carved the arms of England: 1 and 4 England, 2 and 3 France, with a lion on the dexter, and a dragon on the sinister as supporters; over the shield are the letters R. M. B. A beast, apparently intended for an heraldic tiger, and a pelican vulning herself, are also carved on the front. The lion and dragon were the royal supporters from Henry VII. to Elizabeth; thus the date must be in one of those reigns. I at first thought the letters meant *Maria Regina Britanniæ*, but her style was *Regina Angliæ*, so that I fear this explanation will not do. How then am I to read them? G. W. M.

Cooke Family.—The manor of Redmarley Oliver, within the parish of Great Witley, Worcestershire, was purchased from the Russells of Strensham, by Thomas Cooke of Claines, in 1615. It descended to his son and grandson, Sir Thomas Cooke of the Inner Temple, and Sir Thomas Cooke of Lincoln's Inn, which latter person sold the manor in 1673 to Thomas Foley, ancestor of the noble family bearing that name. Is anything known of these two Sir Thomas Cookes, and why were they knighted?

Thomas E. Winnington.

Family History.—Can any reader of "N. & Q." tell me when Simeon Cannon, Merchant

of London, died? He was alive in 1675. Any information of the Cannon family will be acceptable; also of William Farmery of Thavies Inn, who died after 1675; also of William Parker, baker, alive in 1650, aged then about thirty to fifty. Address, Miss H. A. Bainbridge, 24, Russell Road, Kensington.

Foley Family.—Edward Kingston Foley, probably born about the year 1777, was a lieutenant in the Royal Navy. Whose son was he? I fancy he was nearly related to Captain or Admiral Thomas Foley, and if so, would be a connection of the Barons Foley of Whitley Court; but I cannot find his name in my copy of Burke's *Peerage*. T. Hughes, F.S.A.
Chester.

H. Forbes.—Wanted, any information regarding Mr. H. Forbes, an English composer, who wrote the music of *Ruth*, an oratorio, in 1857? Is he also author of the libretto? R. Inglis.

Madame de Grignan, Daughter of Madame de Sévigné.—Wanted, the following particulars concerning this lady:—Christian name, dates of birth, marriage, and death. She had two daughters: Marie Blanche, a nun, and Pauline, Marchioness de Simiane—the dates of their deaths are also desired. Were there any more than these two? Hermentrude.

Heraldic.—Will any of your readers kindly say by whom and when these arms were borne—viz. Azure gutté d'eau, a chief nebullé argent. Crest, out of two petit clouds in fesse, a rainbow, all proper. J.

John Langston of Spittlefields.—I have just received a small book, the title of which is as follows:—

"Lusus Poeticus Latino-Anglicanus in usum Scholarum; or, The more Eminent sayings of the Latin Poets collected; and for the service of Youth in that ancient exercise commonly called *Capping* of verses alphabetically digested; and for the greater benefit of young beginners in the Latin Tongue rendred into English. By John Langston, Teacher of a Private Grammar School near Spittlefields, London. Act. Apost., c. 17, v. 28 [the verse printed in Greek). Horat. *de arte Poet.*: Omne tulit punctum, qui miscuit utile dulci. London: Printed for Henry Eversden at the Crown in Cornhill, near the Stocks Market, 1675." *

The dedication is "To his worthy and much honoured friend Capt. John Caine of White Chappel"; and in it the author says:—

"This small work, designed for the use and benefit of your son and the rest of my scholars, I humbly present," &c.

Can you or any of your readers give me a clue to, or inform me of any particulars of, John Langston, or the situation or character of his school, beyond those disclosed by the title-page and dedication above set out? S. J. Hyam.

[* There was a third edition with additions of *Lusus Poeticus* published in 1688. Langston is also the author of *Enchiridion Poeticum, sive poeseos Græcæ medulla; cum versione Latina*. Lond. 1679, 8vo.—Ed.]

Antoine Duke de Lauzun.—What are the dates of this nobleman's birth, marriage to Mademoiselle de L'Orge, and death? The Duke de Lauzun concerning whom I ask these questions is the one so famous in the history of Mademoiselle de Montpensier. He died about 1723. Hermentrude.

Music of Poems and Hymns by Dr. Newman and Dr. Faber.—Will any correspondent of "N. & Q." inform me whether any of those little poems of Dr. Newman's, which in his recently published volume are called songs, as the "Watchman," the "Pilgrim Queen," and several others, are set to music with accompaniment for the piano? And if so, by whom, and where they can be obtained? Also, who wrote the music of the following hymns by Dr. Faber?—

"The Pilgrims of the Night," arranged by J. Bowling.
"O Paradise," arranged by J. Lancaster,
"I was wandering and weary," arranged by S. Scholey.

These three are each published as a musical leaflet, price 1*s.*, by F. Pitman, London, and W. Haley, Leeds; and also the tune for "O Paradise," No. 317 in the St. Alban's tune-book.
F. H. K.

"The Reflector."—I possess a volume with the following title-page:—

"The Reflector, representing Human Affairs as they are; and may be improved. 'Veluti in Speculo.' London: Printed for T. Longman, in Paternoster Row. M.DCCL."

It has a dedication from the publisher to the author, but the author's name is not given. It would seem to be written after the manner of Montaigne. It is an octavo volume of 372 pages. Can any of your readers supply the name of the author? From the dedication I should assume that the several essays of which it is composed had been first published in some periodical, and in their collected form presented to the public and to the author. T. B.
Shortlands.

St. Ambrosius.—I purchased recently a line engraving of a bishop, having across his mitre "St. Ambrosius" in large letters. He is holding a book, and reading it attentively; but the description below is—"Thomas Bourchier, Archbishop of Canterbury, d. 1480. (From Arundel church)." What is the authority for this latter name? T. P. F.

MS. Volume of Sermons, 1689.—I have a small volume of sermons of this date, and wish to find out the author's name. The clue is not so much defective as slight. The author describes the occasion of them in the following sentence,

and the place of their delivery is veiled under the letters prefixed to it:—

"S. S.

"Being the 1st sermon there preacht, after the death of my deare childe Mrs Eliz. Lounds, who departed This Life to a Blisful immortality, The 6t of July, 1689, somewhat past eleven at night, being Satturday, leaving behind her 2 children, Wm & Elizab."

This was preached in the year after our great English Revolution, to which the only reference that I can find is in these words:—

"Submit to this holy God: and observe ye Ende he aimes at. The Ende in ye Great Revolucōn we should eye and observe.

"For ye Great Abuse of peace & Plenty we once injoyed. We have had all ye spiritual Enjoyments, but not lived up to them. It should be matter of Humiliation before a H. God."

That there is some pith in the style and matter a line or two of further extract will show:—

"Tho' It be an unseemly sight to see a dependant creature Banding and Tugging it against his Creator, maintaining his supposed right against heaven itself, passionately doting upon and weeping over a dead creature; yet how apt are wee so to doe, when we should value them only in God and freely refer them to him!"

We seem to hear the good man weeping as he records the occasion of his sermons on submission to the will of God:—

"And now! under ye Loss of a Deare Relacōn, I am sattisfied in my minde that I am not immoderately to grieve, or to complain, or murmur. I see ye hand of God was in it—no care or means was wanting. But so it pleased the wise God my childe is dead, and I ought to be contented. But all that I can doe, cannot subdue my will, nor moderat my affections. I am heavy and sad, and refuse to be comforted because she is not."

From certain signs in the MS. I conclude that it was used to read from in the pulpit, and not recited memoriter.

"S.S." at the beginning may be St. Stephen's, or Stony Stratford, or South Shore, or Store Street, or any other reduplication of S. Could any of your readers identify the author for me, for the signs given? I find "Wood St." heading one of the sermons. Vox.

"Scott" in Debrett's Baronetage.—Did Sir Walter himself write the account of his family to be found in this work (ed. 1824, vol. ii. 1250)? The narration is superior to most of the other articles in the book, and although very concise, is somewhat more than the dry bones and bare dates of pedigrees, usually halting every now and then to give some personal details of general interest. There are two or three strange expressions—"He (Sir Walter) married his *present* lady," &c. Walter (the nephew) "*presently* cadet in the artillery service of the Hon. East India Company." An extended and very interesting account of the Scotts might be made almost entirely of quotations from the various works of Sir Walter, by merely arranging them—a task which I once commenced. R. S. Ellis.

Brompton.

Smith Families, Scotland.—Are there any male descendants living of the following persons who received grants of arms from the Lord Lyon of Scotland previous to the year 1700?—

1. William Smith, merchant in Edinburgh, son to the deceased Mr. James Smith, minister of Eddlestone, Peeblesshire. He married Jean Todrig, and had one son, James (born 1689), and three daughters.

2. James Smith of Whitehill, in Inveresk, overseer of his Majesty's Works in Scotland. He married Janet, daughter of Robert Mylne of Balfarg, hereditary King's Master Mason, and left two sons, Gilbert and Clematirick (?).

3. Mr. John Smyth. This gentleman will be more easily identified by his coat of arms than by his name. The coat was—"Argent a saltire between three crescents in chief and fess, and ane dolphin hauriant in base azur." Crest: "a sword and pen saltireways." Motto: "Marte et ingenio."

Qu. Was this Mr. John a son of Sir John Smyth of Grothill, Lord Provost of Edinburgh?

4. John Smith, portioner of Dirleton. Believed to have died unmarried. His only brother James left an only daughter and heiress, Lillias.

F. M. S.

Swinden's "History of Great Yarmouth." Ives, the antiquary, mentions in one of his letters his interleaved copy of Swinden's *History of Great Yarmouth*. Can any one inform me where this copy now is? C. J. Palmer.

Great Yarmouth.

Warwickshire Legends.—In the introduction to a book of legends I have been reading lately, there is mention made of two old Warwickshire stories: one of the "One-handed Boughton," who drives about in his coach-and-six, and makes the benighted traveller open gates for him; also of "Lady Skipwith," who seems in the habit of doing the same thing. I should be glad to know the origin of these tales. I have paid several long visits at an old Warwickshire manor-house reported to be haunted by a Madame Malins. Was she an ancestress of the present Sir R. Malins, who, I have heard, comes of a Warwickshire family? E. E. R.

## Queries with Answers.

Cocker's "Arithmetic."—When I was a lad, some forty years ago, I used to hear the saying "according to Cocker." I should like to ask whether the saying is to be found in any author, and at what date? I have a copy of his *Arithmetic*, with portrait, second impression, 1679. Is there a known copy of the first? I have also a

copy of the twenty-ninth edition, 1711. I believe there is no copy in the British Museum, and Dr. Dibdin says the thirty-second edition is the earliest he has seen. My copy of the twenty-ninth edition has the book-plate of "Miles Branthwayt" with the autograph of "Arthur Branthwayt."

SIGMA.

[Edward Cocker (born in 1632) is deservedly reckoned among the improvers of the art of writing and arithmetic; and there are at least fourteen or fifteen of his copy-books in print, for he kept writing and printing till the time of his death, which occurred about 1675, occasioned apparently by over-drinking, if we may believe an elegiac broadside among Bagford's papers, published on his death, entitled "Cocker's Farewell to Brandy, 1675." Here are the concluding lines of this ungracious "Elegy" to his memory:—

"Here lyes one dead, by Brandy's mighty power,
Who the last quarter of the last-flown hour,
As to his health and strength, was sound and well;
Repentance had no room, and who can tell
Whether his soul be gone to heaven or hell?"

Hatton learned from the sexton of the church of St. George, Southwark, that Cocker was buried in the passage at the west end of that church near the school, and he calls him "the famous Mr. Edward Cocker, a person well skilled in all the parts of Arithmetic, as appears by his books, and the late ingenious Mr. John Collins, F.R.S. his testimony of one of them. He was also the most eminent composer and engraver of letters, knots, and flourishes in his time."—*New View of London*, i. 247.]

As an arithmetical cognomen, Cocker probably dates from Arthur Murphy's farce of *The Apprentice*, 1756, in which the old merchant strongly recommends to the young tragedian, his son, Cocker's *Arithmetic* in preference to the plays of the Bard of Avon:—

"You read Shakspeare! get Cocker's *Arithmetic*; you may buy it for a shilling upon a stall, the best book that ever was wrote." (Act I. Sc. 1.)

We have heard of four copies of the first edition of Cocker's *Arithmetic*, printed by Thomas Passinger, on London Bridge, 1678; one in a clearance sale of Mr. Halliwell's books; another in the library of the Roman Catholic College at Oscott; a third sold by Puttick & Simpson in April, 1851, for 8*l.* 10*s.*; and a fourth in the British Museum, purchased July 10, 1858. Some of these copies may only have exchanged hands. The first edition of Cocker's *Compleat Arithmetician, or Decimal Arithmetick*, was published in 1669.]

"SOPHISTA GENERALIS."—The Oxford statutes say that an undergraduate who has passed his responsions in two full years becomes a *sophista generalis*. Can you tell me what is meant by this dignity?

A. E. P. G.

[A sophist, in the original sense of the word (*sophos*, wise or learned), was a wise man, a clever man, one famed for intellect or talent. Anciently at Oxford all scholars or freshmen were styled sophisters; but in later times the title was bestowed on second or third-year men. The duties of the general sophister are thus given in Laud's *Statutes* (chap. iv.), "The Form of creating the Generals," where it is enacted "that scholars of the Faculty of Arts, after they have completed two years in the university (and not before), may take for their moderator (if they please) some bachelor or general sophist, and so be admitted to oppose and respond for form's sake at the parvises; and that every one of them shall, for three terms at the least before they supplicate for the bachelor's degree, undertake the duties of respondent and first opponent at these disputations, and be created general sophists.

"The form of creating general sophists is to be as follows:—Immediately after the disputations are over, all the scholars who respond on that day for the form are to meet in the Natural Philosophy School, where one of the four regent masters, who are bound to be present at the disputations (each taking his own day according to the order of seniority) under a penalty of ten shillings, is to mount the pulpit, and after exhorting the candidates in a short speech to the study of polite literature, is to recount the merits and advantages of the Aristotelic and genuine dialectics; then he is to deliver Aristotle's Logic into the hands of the senior candidate for creation, who is to stand near the pulpit, and the regent master is afterwards to put over the candidate's neck a simple hood, that has no woollen lining nor fur border. Afterwards he is to create the others in the same way, who are to come up in the order of seniority. The general sophists are bound, every term afterwards, until they are promoted to the bachelor's degree, to dispute once at least in the parvises, under pain of the disputation which they have previously held not availing them for the form."

HOOD'S "LAMENT FOR THE DAYS OF CHIVALRY."—Where is a poem by Thomas Hood called a "Lament for the Days of Chivalry," to be found, for I have for a long time been looking for it in vain? It was published originally, I believe, in an annual called *The Bijou* more than thirty years ago,—in those days when some of the best pieces, both in prose and verse, of our most distinguished writers, found their way into annual volumes of that description, such as *The Bijou*, *The Amulet*, and *The Drawing-Room Scrap Book*.

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

[Hood's "Lament for the Decay of Chivalry," in which the poet declares—

"That none engage at turneys now
But those who go to law;"

and that now,

"No tough arm bends the springing yew,
And jolly draymen ride in lieu
Of death upon the shaft,"

and which we were disappointed not to find in Hood's *Comic Poems*, edited by Lucas, was published in *The Bijou* for 1828.]

Song: "The Couper o' Fife."—Where can I find this song? It relates how, in order to make his lazy wife perform her domestic duties, the cooper tied a sheepskin on her back, and thrashed *that* whenever she was refractory. I have heard it with a "nick nockity norum" chorus after each line. A. M. S.

[We are inclined to think there are different versions of "The Cooper of Fife." The one printed in Alexander Whitelaw's *Book of Scottish Song*, p. 333, commences thus—

"There was a wee cooper who lived in Fife,
Nickity, nackity, noo, noo, noo,
And he has gotten a gentle wife,
Hey Willie Wallacky, how John Dougall,
Alane quo' rushety, roue, roue, roue."]

Jansen's Portrait of Milton.—I have lately seen a photograph of Cornelius Jansen's portrait of Milton at ten years of age. Can you or any of your correspondents tell me where the original is? S. L.

[According to Mr. J. F. March (1860) this was one of the pictures which remained in the possession of Milton's widow till her death in 1727. In 1760 Mr. Hollis purchased it at the sale of the effects of Mr. Charles Stanhope, who had previously told him that he had procured it of the executors of Milton's widow for twenty guineas. The picture passed, with the other antiquities of Mr. Hollis, to Mr. Thomas Brand Hollis, who left it to Dr. Disney, and is now in the possession of Mr. E. Disney of the Hyde, near Ingatestone. The picture seems to have been highly esteemed by Mr. Hollis, as he, on Lord Harrington expressing a wish to have it returned, replied that his lordship's whole estate should not repurchase it.]

## Replies.

### ARMORIAL BOOK-PLATES.

(4th S. iv. 409, 518.)

I possess what is said to be a book-plate, and is certainly a contemporaneous memorial of one H. Eckius. It is pasted on the fly-leaf of a 4to volume printed about 1515 at Strasburg by M. Schürer, which contains seven of the curious sermons of Geiler von Keisersberg. The book was described in Weigel's Catalogue as having formerly belonged to the celebrated John Eck, and as containing a large number of marginal notes in his autograph. The authenticity of these I have never been able to verify. The engraving is evidently of a date not much later than the book; I should refer it to about the year 1530. If it be not a book-plate, it must have been the fly-leaf of some work written by H. Eck, as there is no letterpress on the back. Its whole appearance, however, is distinctly that of a book-plate. A black line surrounds the design, which contains at the lower part a large shield, on which is a pyramidal figure, having evidently, from its angular (eckig) form, a punning reference to the word "ECKIVS" inscribed on a scroll at its base. A cardinal's hat (the most puzzling part of the design) surmounts the shield.

Above it, on the left, is a curious representation of the Almighty, crowned with a mitre, the head surrounded by rays, and surmounted by the sun. The right hand is shown in the act of blessing, and in the left is the orb. Clouds terminate the figure. On the right of the engraving is a monogram, apparently of the letters H. E. T. This monogram is figured in Heller's *Monogrammen Lexicon* (Bamberg, 1831, fo. 171), and is thus referred to:—

"Er befindet sich auf dem in Holz geschnittenen Wappen des Dr. Eck, und ist wahrscheinlich auf ihn selbst zu beziehen weil es heißen kann:

HANS . ECKIUS . THEOLOGUS."

I should be glad to learn from some of your correspondents their views on the probable reason for the introduction of the cardinal's hat in this engraving. John Eliot Hodgkin.

West Derby, Liverpool.

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Mr. Peacock has been deceived by the date upon the plate of arms which he quotes "Sir Francis Fust," &c. The date "21st August, 1662" refers to the first baronet, not to Sir Francis. The first baronet was Sir *Edward* Fust, who was so created on that day. I have the plate of arms mentioned by Mr. Peacock, and also the other of the same baronet, Sir Francis, giving his own marriage. The large plate mentioned by Mr. Peacock is, as far as I know, unique in England. It gives not quarterings only, as we call them in England, but "Marriages in the Male line," and "Marriages in the Female line"; that is to say, the wives of men of the family, and the husbands of ladies of the family. The last coat except Fust, which is repeated, on the side of the "Marriages in the male line," is Tooker. This gives the marriage of Sir Francis Fust, which appears again on his own special book-plate, which I have spoken of. Sir Francis Fust married, in September 1724, "Fanny, daughter of Nicholas Tooker of the city of Bristol, merchant."

Burke's *Extinct Baronetcies*, or any baronetage before the extinction of Fust, will furnish Mr. Peacock with these details.

These book-plates are accordingly of a date not earlier than 1724. D. P.

Stuarts Lodge, Malvern Wells.

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In connection with recent "notes" and "queries" on book-plates, I beg to mention that I acquired from the dispersed Hastings library a volume consisting of the "Magia Adamica" and

"The Man-Mouse taken in a Trap" (1650) of Eugenius Philalethes (*i. e.* Rev. Thomas Vaughan, twin-brother of Henry Vaughan the Silurist), which has on the fly-leaf the book-plate of the great Protector. I dare not venture to give the heraldic emblems or bearings; but the motto is, "Pax quæritur Bello," and the legend round a circular border, "Olivarivs Dei Gra. Reipvb. Angliæ, Scotiæ, et Hiberniæ, &c., Protector." The "Magia Adamica" has been carefully read, and has a large number of deeply-impressed pencil-marks and several marginal MS. notes in ink. I am very willing to believe that the markings are by no less than Cromwell himself, while the notes seem to be added by the author. The "Man-Mouse" has only one (ink) note. The book-plate of Cromwell I intend to reproduce in my *Fuller Worthies* collective edition (large-paper copies) of the complete Works of Henry Vaughan, being prepared for 1870-1.

ALEXANDER B. GROSART.

St. George's, Blackburn.

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It seems worth inserting in "N. & Q." a description of two book-plates which are mentioned in the December's catalogue of M. Bachelin-Deflorenne, bookseller, of Garrick Street, Covent Garden. The following is an exact copy of the description of each book-plate:—

"A most interesting Book-plate, in folio, from the year 1279. It represents, painted on a board, a monk putting pieces of money in a purse. A Gothic inscription is added: HIC EST LIBER RELIGIOSI VIRI DOMINI GUIDONIS MONACHI SCTI GALGANI CAMERARII . . . . . Bononia, Rinaldo Pittore, MCCLXXVIIII."

"Another similar Book-plate, representing also a monk with a purse and 4 coats of arms not conservated. A large inscription below: LIBBRO DI FRATE JACOMO DELIUM ILIATI CAMARLIDGO . . . . MCCCXIIII. (1314)."

I have in my own collection of book-plates one book-plate the date of which I am anxious to ascertain. Perhaps some reader of "N. & Q." can state at what period the person whose name is on the book-plate was living. The arms are, Sable, a lion rampant . . . crowned. . . . Supporters, two lions regardant. The arms surmounted by a coronet, and under the arms the following inscription: "EX BIBLIOTHECA NICOLAI JOSEPH FOUCAULT COMITIS CONSISTORIANI."

R. D. DAWSON-DUFFIELD, LL.D.

Sephton Rectory, Liverpool.

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In the *Pennsylvania Provincial Letters and Papers*, Philadelphia, 1855, p. viii., it is stated that

"Robert Shippen, a brother of 'downright' William Shippen, 1699, July 4, was made D.D., subsequently Principal of Brazennose and Vice-Chancellor. His book-plate is preserved in the American branch of the family, and bears underneath the coat of arms the following inscription:—

"Robertus Shippen, S.T.P.
Coll. Æn. Nas. Principalis."

I dare say that if MR. WEST will write to the present representative of this family, "Mr. Edward Shippen, Counsellor-at-Law, Philadelphia," he will readily obtain an impression of this book-plate, which is in that gentleman's possession.

In this connection I take occasion to ask who was "Godwyn Swift, of Goderich, in the county of Hereford, and of Lincoln's Inn, Barrister-at-Law, Esquire." At p. lxxxiii. *et seq.* of the book above cited, John Swift and his descendants in America are spoken of. In the Logan MSS. Logan calls this John Swift "a pestilent lawyer," and writing to Penn from Philadelphia, 2 mo. 1707, says:—

"John Swift, a leading member of the Assembly, is opposed to establishing unless the Government" (*i. e.* Proprietary or Penn) "will grant away almost all his rights and powers in the Government."

Mr. Swift belonged to the party which was in favour of a change in the relations between the colony and the Penns.

It will be seen by a reference to the page given above, that not a great deal is known as to the English antecedents of this family of Swifts, and any information will be much valued. Godwyn Swift's book-plate is: "Or, a chev. barry *nebulé* ar. and az. between three roebucks courant ppr." But on inquiry some fifteen years ago at the College of Arms, I was given to understand that *nebulée* was not correct, and that no such arms were on record. Subsequently I was informed from another source that they were to be found in Gwillim—a book to which I have not had access since receiving this later information. Correct or not, the chevron is *nebulée*.

It may perhaps cast some light on the inquiry to mention that John Swift the emigrant married a Miss Mary White of Croydon, near London, and that the son John speaks of "the luxurious life at Croydon." Subsequently John the son was made collector of the port at Philadelphia, through the influence of Grosvenor Bedford, mentioned in Peter Cunningham's *Walpole Letters*.

HERMANVILLE.

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I can confirm the statement that armorial book-plates were in use on the Continent before the end of the sixteenth century, for I happen to have one dated 1595. It is fixed in a copy of *Veterum Scriptorum, qui Cæsarum et Imperatorum German. res literis mandarunt*, published at Frankfort 1584, and still clothed in its original binding of limp vellum. The cover is formed by two leaves from a MS. of the Gospels on parchment, and the fourth chapter of St. John's Gospel is perfectly legible on the outside cover. The binding has evidently never been touched or repaired, and the book-plate remains just as it was originally fixed. The whole surface is exquisitely engraved; the upper corners are occupied by a sitting figure

of (what I suppose to be) our Saviour on the right hand, and an Evangelist on the left, and the border is filled with arabesques and flowers. The oval centre contains a crest on a closed helmet with a shield of arms, and is surrounded by a label bearing two mottos. Beneath is inscribed "Andreas Beham der Elter, Anno Domini 1595." The engraved surface is nearly five inches high and three inches wide. I take no interest personally in such curiosities, but should be glad to know if my specimen is rare and would be valued by collectors of book-plates. Tewars.

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JAMES BISSET.

(3rd S. 32, 206; 4th S. v. 19.)

I hastily put together, almost as they occur to me, a few additional details—chiefly bibliographical—respecting this local worthy, in the hope that Mr. Redgrave may find something among them to assist in furtherance of his design.

The name of James Bisset occurs in the *Birmingham Directory* of 1785, as "Miniature Painter, Newmarket"; and again in that of 1797 as "Fancy Miniature Painter, New Street"; and in 1812 his establishment had developed into a "Jewelry and Petrifaction Warehouse, Museum, New Street." Here it was that he published a pathetic little poem, entitled "The Orphan Boy." I do not know the date of the first edition, which was certainly in the last century, but it must have had a very extensive sale, as the *fifteenth* is before me, 12mo, 1806, with engraved frontispiece after D. Orme, Esq. On the fly-leaf we have an advertisement of his "Public Exhibition Rooms, Bisset's Museum, Birmingham," to which the admission is one shilling each; and here he announces that he has recently published "superb medallions of the late Lord Nelson and Mr. Pitt." I next find—

"Flights of Fancy, comprising the Philanthropist, the Veteran's Song, and the Gamester, a Parody. By J. Bisset, Author of *The Orphan Boy*," 12mo, Swinney and Hawkins, with engraved front. bearing the initials of the author.

We next have that truly tasteful and superb work—

"A Poetic Survey round Birmingham; with a brief description of the different Curiosities and Manufactories of the Place, intended as a Guide to Strangers. Accompanied by a Magnificent Directory; with the Names, Professions, &c., superbly engraved in Emblematic Plates," royal 8vo, Swinney and Hawkins, (1800).

Of this elegant and most interesting work, copies were issued with plain, proof, and coloured plates, all of which I possess. The plates were engraved by Hancock, Reynolds, Smith, F. Egington, &c.

A *second edition* of the *Magnificent Directory*, also before me, appeared in 1808. This contains some twenty additional plates by Radclyffe, &c. and a different title-page. The *Poetic Survey round Birmingham*, however, no longer accompanies it.

I also possess the author's own copy of—

"The Grand National Directory; or, Literary and Commercial Iconography, Respectfully dedicated to his Royal Highness, George Prince of Wales."

In this Mr. Bisset has written: "This is the only copy I ever had done up, containing all the Birmingham plates, and 30 of my intended National Directory." In this curious volume are inserted several unfinished plates, the original wrapper of the abortive "National Directory," and some advertisements of the "Museum"; where (it may be noted as an anti-Luciferian fact), we are told, may be had "Bisset's Newly-invented Ignitic Phial for producing an Instantaneous Light." There is also inserted a well-engraved fac-simile of a bank-note, by Tolley, as follows:—

"Birmingham, 23rd June, 1795.

"Bisset's Modern Museum.

I promise to Paint on Demand all Kinds of Fancy and Imperial Pictures, or execute in the most Elegant and Fashionable style, Beautiful Ornaments in Alabaster, Spar, or Petrifaction, Delivered safe to any part of the World, for Value Received

by the Public's Obedient Servant,
James Bisset.

To the Nobility, Gentry, &c."

This was the golden era of ballad literature in Birmingham. The French Revolution and the Birmingham riots had caused ferment in the minds of our toy-producing citizens, and rumours of foreign invasion kept their patriotism alive. The "Jacobins" met nightly at "Poet Freeth's," in Bell Street, and the "Church and King Men" at Joe Lindon's, in Peck Lane; and here the pipe and glass were accompanied by songs composed by the host or his guests, and expressive of sentiments in harmony with the feelings of the confraternity. Many of these festive effusions were at the time, or subsequently, collected and published. Thus we have *The Political Songster, or, a Touch at the Times*, of John Freeth himself, with his *Annual Political Songster*, and *New Ballads to Old Familiar Tunes*; the *Ballad Chronicles* of William Mackay, "recording National and Political Events between 1797 and 1832," and not published till the latter date; "*The Lisper*. Songs, &c. addressed to the Friends of Peace, &c." by James Dobbs (1802); "*The Loyal Songster*, dedicated to the Birm. Loyal Associated Corps of Infantry," by J. Tye (1799); and the *Scripscrapologia, or Doggerel Dish of All Sorts*, by John Collins, author of the famous song "To-Morrow,"—not forgetting the songs of J. Free, which had issued earlier from the press of Baskerville. As a local Tyrtæus our author was prominent. We have from him—

"The Peace Offering. Songs on the Signing of Preliminaries, and Ratification of Peace, Oct. 1 and 10, 1801.

Also the Irish Union; and Several Miscellaneous Songs, adapted to familiar Tunes," 8vo. Birmingham: Grafton and Reddell, 1801.

This volume is dedicated to the "Members of the Festive Anacreontic, and Sentimental Societies," and consists of songs, which the author informs us were all written *impromptu*. Of another volume which appeared about this time, entitled *Juvenile Reduplications*, I cannot give particulars as I am unable to lay my hands upon it.

By and by the projects of Buonaparte kindled the flame of loyalty in our author's bosom, and he went to press with —

"The Patriotic Clarion; or, Britannia's Call to Glory, containing Original Songs, written on the threatened Invasion." By J. Bisset, &c. 12mo. Birm. M. Swinney, 1803.

Of this there were "fine copies, with an elegant emblematic frontispiece," one of which is before me, 8vo, red morocco, gilt edges,—an elegant volume.

Later in life, as has been stated, Bisset removed to Leamington. Here his rhyming propensities did not desert him, and we find them strongly developed in a little volume entitled —

"Variorum: consisting of Momentary Miscellaneous Effusions,

Of former Days and present Times,
In simple (Scotch and English) rhymes;

with a Poetical Portrait of the Sexagenarian Author: containing also an Original Apostrophe on Viewing the Magnificent Ruins of Kenilworth Castle. By J. Bisset, Proprietor of the Paragon Picture Gallery, and Select Cabinet of the Fine Arts," 12mo. Leamington, 1823.

Our author here boasts that upwards of one hundred thousand copies of his different publications have issued from the press, many of which have reached the fifteenth and sixteenth editions —

"'The Orphan Boy'; 'The Converts'; 'The British Patriot'; 'Britannia Triumphant'; 'Vicissitude'; 'Theatrum Oceanæ'; 'Poetic Survey round Birmingham'; 'The Grand National Directory'; 'The Leamington Guide,' &c. &c."

He yet lived to add one more to the list which called forth his honest pride —

"The Origin, Rise, and Progress of Leamington Spa; or, What it was, What it is, and What it will be! A Poetic Effusion, by J. Bisset, &c." small 8vo. Leamington, 1828.

Bisset was now sixty-eight, having been born in 1760. He died Aug. 17, 1832, aged seventy-two years, and was buried at Leamington, his adopted home. A monument was erected by his friends "in token of their respect to his memory," and on this is recorded the previous death of Dorothy his wife, Dec. 14, 1825. An intended epitaph on himself, written a few years before, does not appear thereon, and so may find a place here:—

"What *I was—once*,—my Neighbours know full well;
What *I am—now*,—there's not a tongue can tell!—
(My bones lie mould'ring underneath this sod)
What *I shall be*—is only known to God!"

John Bisset was one of the dozen worthies known, from their number, as the "Twelve Apostles." Their lineaments are handed down to posterity in a clever Hogarthian picture painted by John Eckstein in 1792, and lithographed by T. Underwood a few years ago. A MS. memorandum on the back of the picture gives the names of the originals of the portraits, and states that it is to become the sole property of the survivor. It was the lot of Bisset to outlive his brethren, and the picture fell to him. It has since passed into the hands of Mr. Dugdale Houghton of this town, in whose possession—or rather, in that of his son, Mr. Freeth Houghton—it still remains.

William Bates.

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## DE SCOTENAY.

(4th S. iv. 491, 572.)

If Hermentrude will refer to the *Col. Top. & Gen.* v. 155, she will find it stated by Townsend, on the authority of the *post-mortem* inquest of Maude Countess of Oxford, taken in 14 Hen. IV., that her (Maude's) mother, Elizabeth, was the sister of Alice, mother of William Willoughby, and that Robert Willoughby, son of the said William, was her next heir.

Townsend, who had, he informs us, bestowed much pains in the endeavour to ascertain the parentage of the two sisters, Elizabeth Ufford and Alice Willoughby, had not been able to decide; but it is shown in an editorial note that these two ladies were daughters (but not coheirs as Tewars has it) of John first Lord Botetourt, and that Elizabeth was the widow of William le Latimer and wife of Robert Ufford, son and heir apparent of Robert Earl of Suffolk, which Robert died *v. p.*

The first wife of Robert Willoughby is called in most of the pedigrees Alice Skipwith. Banks refers to a MS. by Henry St. George; but I find that in Burke's *Extinct Peerage* (*sub* Montacute), Elizabeth, daughter of John third Earl of Salisbury, is stated to have been married to Robert Lord Willoughby of Eresby. Probably this is Hermentrude's authority.

Banks in his *Baronia* (i. 440) gives a table in which Robert de Ufford has issue by Cecilie Valoines (with others) Robert, created Earl of Suffolk, and Ralph. The latter, he says, married Maud, widow of William Earl of Ulster, and was father of Maud Countess of Oxford; the former had issue Robert, who died *v. p.* and *s. p.*, William, who succeeded, and three daughters eventually coheirs, of whom Cecilie was the wife of John Lord Willoughby. In a note he says:—

"In a work entitled *Collectanea, Topographica et Genealogica*, it is questioned how upon the death of this Earl Robert (of Oxford, son of Maud) *s. p.*, Sir Robert Willoughby could be heir to Maude Countess of Oxford, but it may readily be seen by referring to this pedigree."

I presume the meaning of this is, that the heirship came through Cecily Ufford, and this view is taken by the compiler of a pedigree of Ufford in the *Topographer and Genealogist*, ii. 271, stated to be in correction of the articles in the *Collectanea*.

It is here observed with regard to the esch. 14 Hen. IV. m. 7, which is the foundation of Townsend's deductions, that there can be no doubt that the jury found the heirship incorrectly: —

"The finding should have been that Robert Lord Willoughby was cousin and heir of Maud through Cecilia his great-grandmother, eldest sister and coheir of William Earl of Suffolk, eldest surviving son of Robert Earl of Suffolk, brother of Sir Ralph de Ufford, father of the said Maud."

In this pedigree the wife of Robert Willoughby is "Alice daughter of . . . Skipwith," and the wife of Robert Lord Ufford, the eldest son of Robert Earl of Suffolk, is Elizabeth daughter of John Lord Botetourt and widow of William third Lord Latimer. The marriage took place in 1338, but there was no issue of it, and Robert died, as has been already stated, *vitâ patris*. It appears, therefore, that we must reject the evidence afforded by the inquest on the Countess of Oxford's death.

This inquest states most clearly that Robert Willoughby was heir to the Countess through Alice his *grandmother*, sister of Elizabeth her mother. If this be true, Robert Willoughby married the sister of his mother's brother's wife.

H. S. G.

P.S.—I should mention that in my pedigree of Willoughby I have called Alice Skipwith "daughter of Sir William Skipwith of Ormsby, co. Lincoln, Chief Baron of the Exchequer, who died in 1366," for which, I think, *Collins* is my authority.

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## BROIDERED.

(4th S. iv. 421, 525.)

Your correspondent De Moravia invites references to authorities to settle the question whether *broided*, *broidred*, and *brayded* are synonymous terms. With your permission I will endeavour to supply a little information on the subject.

The original word in 1 Tim. ii. 9, πλέγμασιν undoubtedly means plaits of hair—about this I apprehend there is no question. We must, therefore, expect the equivalents in the various versions to express the same idea. In the languages cognate to our own the Gothic has *flahtôm*, which is simply the original root with the consonantal changes, according to Grimm's law. The Anglo-Saxon will not help us, as there is no Anglo-Saxon version of the Epistles—at least none published; but in the passages of the Gospels which describe the wearing of the crown of thorns, they used the word to *wind*—"thyrnene helm *awundenne*." Luther translates the passage in Timothy "nicht mit *zöpfen*," not with topknots. The Swedish follows the Gothic, "icke med *flatadt* här." The Danish, "ikke med *fletninger*," "not with plaits." Wickliffe has it, "not in *wrythen* heris." Tyndale's translation (1534), which is not always sufficiently acknowledged as the main basis of our Authorised Version, gives it "not with *broyded* heare." Cranmer's Bible (1539), and the Geneva edition (1557), adopt the same. Barker's editions (I have before me that of 1610) have "*broided* haire." The Authorised Version in its various editions, with very few exceptions, has *broyded* or *broided*. The Rhemish version (1580) gives the passage, "not in *plaited* heare."

Now what is the original meaning of *broyded?* In the old High German or Theotisc language there is a verb *bretta*, or rather *pretta*, "retorquere, stringere."* The Anglo-Saxon equivalent of this is *bredan* or *bregdan*; past tense *breæd*; the past participle is *broded* or *brogded*. Softening the *g* into *y*, as is the case with many other Anglo-Saxon words, we have the exact term used by our translators, of which our modern word "to *braid*" is the lineal descendant.

Now let us turn to *broidered*, and see if we can ascertain its origin. All the authorities concur in referring *broider*, *embroider*, to the French *broder*. Now this word is certainly not derived from the Latin source of the language. We must look to the Celtic, from which no inconsiderable portion of French words are descended. Ménage has an absurd notion that *broder* is derived from *bord* by metathesis, as embroidery was usually on the edges of garments.† Ducange, with his usual perspicacity, has hit the right point. He says, sub voc. *Brodatus*, *Brusdus*—

"Voces unius ejusdemque notionis et originis, pro opere Phrygio acupicto plumario; nostris *Broderie*. Britonibus *Brauda*, acu pingere. Britannis Insularibus *Brwyd*, instrumentum acu pingendi, *Brodio* acu pingere, intexere," etc.—*Glossarium ad Scriptores*, Parisiis, 1733, i. 1323.

In Gaelic *brod* is a needle, a sting. In modern Welsh *brodiaw* means, to embroider, to darn.

*Broided*, then, is the participle of *braid*—a Teutonic derivation which always signifies, to plait, to fold. *Broidered* is the participle of *broider*—a Franco-Celtic derivative which always signifies to work with the needle. Where words of different origin so nearly resemble each other, a little confusion in their employment is not to be wondered at. The difference was quite understood by our older lexicographers.

Cotgrave's *French-English Dictionary*, published in 1650, was an adaptation and enlargement of the first *French-English Dictionary* edited by Holyband in 1580. He gives: *Broder*, to embroy-

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* See Graff, *Althochdeutscher Sprachschatz*, iii. 287.

† *Dictionnaire étymologique*, Paris, 1750, i. 260.

der; *border, recamer*, to imbroder; *friser, cresper*, amongst other meanings, to braid.

Robert Sherwood compiled the *Dictionnaire anglois et françois*, 1650, which is bound up with the first edition of Cotgrave. Under *braid*, he gives *friser, cresper, grediller*. Under "To *broder*, to *imbroder*," he gives *broder, border, recamer*.

Samuel Johnson (edit. 1775) explains *braid* (brædan, Sax.), to weave together; *broider* (broder, Fr.), to adorn with figures of needlework.

I trust your correspondent will be satisfied that *broided* and *broidred* are not synonymous terms; and if the latter has been employed in the rendering of 1 Tim. ii. 9, it has been through inadvertence or ignorance. J. A. Picton.

Sandyknowe, Wavertree.

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DR. FRANKLIN.

(4th S. iv. 558.)

The mention by E. L. S. of Temple Franklin, a reputed natural son of the great philosopher, recalls something else corroborative to my mind. Some great men, by the way, are better not looked at too close. Amusing myself recently by making an index to the diary in MS. of my great-grandfather T. H., governor of the then province of Massachusetts Bay, ranging from June 1, 1774, to his death in 1780, I came upon a passage relating to the Franklins. Under date Aug. 29, 1779, being in London and residing in Sackville Street, the governor writes: —

"Dined at Lord Mansfield's at Caen Wood. Only Lord Robert Manners beside the family. My Lord at 74 or 5 has all the vivacity of 50. Lord Robt. is only brother to the Duke of Rutland, and is now Lieutenant of the Alcide," &c. &c. "Lady Mansfield must be above 80 . . . . . A black came in after dinner, and sat with the ladies . . . . . He calls her Dido" —

and so on; but the passage referring to the philosopher is this: —

"Dr. Franklin being mentioned, my Lord said that he [Franklin] carried his grandson (which, by the way, is the natural son of his natural son, both by street women) to Voltaire, who said to the Boy—*Love God and Liberty*. I observed to his Lordship, that it was difficult to say which of those words had been most used to bad purposes. He seemed pleased with my remark."

Here is a pretty genealogy! Perhaps E. L. S. can identify the father of the boy with the person of whom he speaks. P. Hutchinson.

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"Dr. Franklin's eldest son William died in London, Nov. 1813. His wife, whom he married in London, 1762," just after he was appointed governor of New Jersey, died in 1777. As he took the side of the loyalists in the revolution he went to England after the war, received a pension from the king, and remained there till his death. He had an only son, William Temple, who died without issue. (See Appendix to the *Life of Franklin* by Jared Sparks, i. 545. Boston, 1840.) In Franklin's will the name of his grandson, William Temple Franklin, appears several times. (See *Life of Benjamin Franklin*, Appendix, i. 601. Sparks, 1840.) I hope E. L. S. will pardon my correction relative to the exact relationship of Temple to Benjamin Franklin.

Jno. Kaye Barnes.

Walham Green.

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Is not E. L. S.'s memory somewhat at fault as regards the relationship of Mr. Temple Franklin to the celebrated Doctor Benjamin Franklin, of whom Turgot said so forcibly — "Eripuit cœlo fulmen, sceptrumque tyrannis"? His son William Franklin, Esq., was in 1770 governor of New Jersey, North America; and when Dr. Franklin was sent over to Europe in a diplomatic capacity, his grandson William Temple Franklin accompanied him as his amanuensis. It was he who subsequently

"Presented to the Republic of Letters the authentic and most interesting memorials of Benjamin Franklin, illustrative of his Life and Times."

There is no question as to the legitimacy of both son and grandson. Of the former it is said: —

"Governor Franklin filled his high and honourable situation with equal credit to himself and advantage to the province till the commencement of the American revolution, when, unlike most of the governors of the other provinces at that eventful period, he remained undismayed at his post, till he was seized by the revolutionary government, conveyed to a distant part of the country, and rigorously detained as a prisoner for near two years, when he was eventually liberated in 1778 in exchange for an American general officer. His loyalty and monarchical principles remained undiminished to his death in 1813."

In a letter of Dr. Franklin to his son, of Oct. 6, 1773, he says:—

"I know your sentiments differ from mine on these subjects. You are a thorough government man, which I do not wonder at, *nor do I aim at converting you*. I only wish you to act uprightly and steadily."

They were of course estranged by this during the whole of the American contest, but later were reconciled. May I be allowed, in confirmation of this assertion, to transcribe the feelingly expressed sentiments of the great philosopher in a letter addressed to his son from Passy, Aug. 16, 1784, the rather that it shows the high esteem the grandson, William Temple Franklin, was held in abroad: —

"Dear Son, I received your letter of the 22d ult. and am glad to find that you desire to revive the affectionate intercourse that formerly existed between us. It will be very agreeable to me; indeed nothing has ever hurt me so much, and affected me with such keen sensations, as to find myself deserted in my old age by my only son; and not only deserted, but to find him taking

up arms* against me in a cause wherein my good fame, fortune and life, were all at stake. You conceived, you say, that your duty to your king and regard for your country required this. I ought not to blame you for differing in sentiment with me in public affairs. We are men, all subject to errors. Our opinions are not in our own power; they are formed and governed much by circumstances that are often as inexplicable as they are irresistible. Your situation was such that few would have censured your remaining neuter—*though there are natural duties which precede political ones, and cannot be extinguished by them.* This is a disagreeable subject. I drop it. And we will endeavour, as you propose, mutually to forget what has happened relating to it as well as we can. I send your son over to pay his duty to you. You will find him much improved. He is greatly esteemed and beloved in this country, and will make his way anywhere," &c.

P. A. L.

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## CHAUCER'S BOB-UP-AND-DOWN.

(4th S. iv. 509.)

Mr. Bedo's plan of using the pages of "N. & Q." for his replies to communications which have appeared in other places is not to be commended. My letter detailing my search for Bob-up-and-down appeared in *The Athenæum* a year ago; and *now* an answer appears in your columns! With the letter in the Kent paper I am not concerned.

1. Mr. Bedo "refuses to believe the locality ever had a Gad's Hill repute, and challenges any one to produce a speck of evidence to support any such supposition." I said nothing about "Gad's Hill." I only spoke of "the difficulties and dangers which seem to have beset Boughton Hill" (quoting Hasted); but Mr. Bedo's challenge is easily answered, and that by Chaucer himself. To the host's question—

> "Where dwellen ye, if it to tellen be?"

the canon's yeoman's answer is—

> "'In the suburbes of a toun,' quod he,
> 'Lurking in hirnes and in lanes blynde,
> *Wher as these robbours and these theves* by kynde
> *Holden here privé ferful residence,*
> As thay that dor nought schewen her presence:
> To faren use, if I schal say the sothe.'"

Now this account referred "probably to Ospringe, or somewhere near the forest" (see Chaucer Society's Temporary Preface, p. 35, note 2). Again: when the pilgrims were on the Bob-up-and-down side of the forest, the thought of danger uppermost in the host's mind was of thieves:

> "Sires, what? Dun is in the myre.
> Is ther no man, for prayer, ne for hyre,
> That wol awake our felawe al byhynde?
> *A theefe mighte him ful lightly robbe and bynde.*"

Mr. Furnivall's words are "The (no doubt) robber-haunted forest" (*Ib.* p. 35).

2. Mr. Bedo's objection, that Chaucer uses the expression "yclept," is absurd—he evidently does not know its meaning. Mr. Albert Way (*Promptorium Parvulorum*, p. 81) has the following note on the word:—

> "The verb *to clepe* is commonly used by Robert of Gloucester, Chaucer, Gower, and other ancient writers; but as early as the sixteenth century it appears to have become obsolete."

A late example of its use will occur to your readers:—

> "In Heaven *ycleped* Euphrosynè."—*L'Allegro*, 12.

3. Since my letter to *The Athenæum* was written, I have walked the roads several times; and, although I have modified my opinion somewhat, I have not abandoned my theory. Harbledown has everything to recommend it, *except* the name. *Up-and-down* has the name, and, right or wrong, was first pointed out by me "as the site of Chaucer's *litel toun* or *homestead*." When I have time, I may communicate the final result of my numerous walks through the Forest of Bleau.

4. Mr. Bedo speaks of "small country lanes" and "little country lanes." Does he know what the roads were like in the fourteenth century? The road I advocate follows, for one-half its distance, the great pilgrims' way from Southampton to Canterbury, which is described as being "now perfect, not nine feet wide" "at one place, at another it is fifteen feet in width," "pursuing its solitary course about a quarter of a mile" from the villages. Mr. Bedo may be glad to know that the streets of *Amaurote* were "appointed and set furth very commodious and handsome, both for carriage and also againste the windes. The houses be of faire and gorgious building. . . . The stretes be twentie foote brode."

J. M. Cowper.

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## "CRUMBLE" IN TOPOGRAPHICAL NAMES.

(4th S. iv. 335, 491, 570; v. 49.)

J. Ck. R. (4th S. iv. 491) makes some statements respecting the etymology of names of places in Scotland which have the prefix *Crom*, or in which that word enters, and further concludes with asserting that the people of England and Scotland descend from the "Norsemen," as he declares they are "our true progenitors." This is, in regard to Scotland, to use the mildest phrase, as great romance and fable as ever has been propounded. The Danes (that is, the Norsemen) had no footing whatever on the mainland of present Scotland till after the tenth century, and of more than two-thirds of it they were at no time the settled inhabitants; therefore the Danes could not have given local names to a country which they *never occupied.*

With regard to the word *Crom*, your correspondent says its etymology is from a Scandinavian proper name, which he calls *Krum-r*, but

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* Governor Franklin (it is believed) formed and commanded the *Corps of Loyalists* at New York.

does not tell us what that means. In the counties of Edinburgh and Fife (neither of which the Danes ever possessed) there is a place called Aber*crom*bie. It is impossible this name, with the prefix *Aber*, could come from Norsemen, as it is derived from the Gaelic language and means a confluence; and the word *Crom* joined to it is also from the Gaelic, and signifies curved or sloping. This name and all others where the word *Crom* appears in Scottish topography were no doubt given by the Caledonian Gael at least a thousand years before even the earliest appearance of the Danes at any part of present Scotland.

In the county of Elgin there is *Cromdale*; it is from the Gaelic *Crom-dail*, that is, the curved plain or field. *Cromlet*, in the counties of Aberdeen and Lanark, is from *Crom-leathad*, meaning the curved slope. Many more examples could be given, but I should only encroach too much on your space. I must not, however, fail to mention that *Crom* likewise appears in Irish topography, and has the same meaning as in Scotland. It occurs in the counties of Kerry and Leitrim, where there never were Danish inhabitants. In conclusion, as to the Norsemen being "the true progenitors" of either the Highlanders or Lowlanders of Scotland, it is absurd, and contrary to all history and truth. A Highlander.

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In my communication (p. 49) there are misprints of two Breton words: the Breton for "rock" is *roc'h* (not *roc'k*), the Breton for "young" is *iaouank* (not *idouank*). To that communication I would add a little.

With the Breton *kroumm* (as in the dialect of Léon), or *kromm* (as in the dialects of Cornouaille, Tréguier, and Vannes), crooked, may be compared the German *krumm*, crooked, and the provincial English *crome*, crook, stick with a crook at the end. With this latter word, moreover, should be connected the English word *crow*-bar (*i. e.* bar with a *crook* at the end), or, by abbreviation, *crow*. It is a mistake to connect this word with the name of the bird called *crow*, a derivation necessitating for the nonce the erroneous supposition that the end of the bar resembles a crow's beak, which, after all, is not crooked.

As to the second half of *crumble*, I need not enlarge on the Celtic *hal, hayle, al, aled, alth*, &c.; and the Sanskrit *hala, sala, sara, sirá*, &c.

John Hoskyns-Abrahall.

Combe Vicarage, near Woodstock.

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## OLD SAYINGS OR OLD SONGS.

(4th S. iv. 499, 575.)

One semi-retentive brain contributing this bit, and another that, many an illustration of bygone times might be recovered. In the hope that some equally reminiscent initialist will follow M. P. M. and my humble self, till the few *hiatus valde deflendi* of "Langolee"—which I more than once have heard sung by that prince of Irish ballad-singers, Jack Johnstone—are filled up, I offer my reminiscences. It opens thus:—

"When I took my departure from Dublin's sweet town,
For England itself o'er the seas I did plough;
Three long days and nights I was tossed up and down,
Like a quid of chewed hay in the throat of a cow:*
Then afraid from the deck into ocean to slip, sir,
I clung like a cat a fast hoult for to keep, sir,
Round about the big post that grows out of the ship, sir—
Och, I never thought more to sing Langolee!
. . . . . .
"If you plaze, sir, says I, may I make bould to ask it—
If the coach goes at four, pray what time goes the Basket †—
For there I could ride, and sing Langolee.
"Then making his mouth up, The Basket, says he, sir,
Goes after the coach a full hour or two.—
Very well, then, says I, that's the thing that's for me, sir.
But the devil a word that he tould me was true;
For the one went before, and the other behind, sir;
They set off cheek by jowl at the very same time, sir;
So the same day and night I set off by moonshine, sir,
All alone by myself, singing Langolee.
"Long life to the moon now, that sweet noble crater,
That supplies us with lamp-light each night in the dark;
While the sun only shines in the day, which by nature
Wants no light at all, as we all may remark;
But as for the moon by my soul I'll be bound, sir,
'Twill save the whole nation a great many pounds, sir,
If they subscribe to light her up all the year round, sir,
And let her shine on, singing Langolee."

E. L. S.

[A more correct version of "Paddy Bull's Expedition," by Collins, is printed in *The Universal Songster*, 1826, ii. 215.—Ed.]

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## LITERARY INTERCOURSE BETWEEN ENGLAND AND THE CONTINENT: "DAS HELDENBUCH."

(2nd S. vii. 22.)

It was once very truly observed by your correspondent G. N. (2nd S. vii. 18):—

"It is one of the advantages of being a reader of 'N. & Q.' that it frequently revives things forgotten and sets a-rumaging in shelves and presses for books, &c., which in other circumstances would remain for the moths to prey upon them."

On reading a little further, same volume, I find (page 22) Mr. William J. Thoms's allusion to the woodcuts in the old German poem called

* Steam was in those days a thing of the future; *teste meipso* to the long and labouring passage between Dublin and Holyhead.

† I have a thorough remembrance (1782—1789) of "The Diligence"—a slowcomotive of the last century between Worcester and London—which passed my grandfather's house twice a week, with its six insides, four white horses, and a huge wicker *basket*, almost as big as itself; but not, as in Hogarth's time, carrying *live* luggage.

*Heldenbuch*, first printed and published at Frankfort-on-the-Main by Weygand Hand & Sigmund Feierabendts. I immediately turned to my edition of it, which, however, is that of 1590, not 1560. It has the original binding of the time, a well-stamped parchment cover, with, in the centre, a woman holding a crucifix, and the holy wafer and cup; underneath, "Fides est substa. 1577." In the preface to this new edition, Sigmund Feyerabend (for there is his name thus written, and he was then alone), he says:—

"Nach dem guthertziger günstiger Lüser, Ich undenenandter disz Heldenbuch, vor viel Jaren im Truck hab auszgehen lassen, und in langer Zeit kein Exemplar mehr zu bekomen gewesen, bin ich durch viel guter ehrlicher Leut vermahnet worden, dieses Heldenbuch widerumb für die Hand zunemen. Insonderheit von meinem insondersgünstigen Herrn uñ Freund *Laurentz Albrecht*, Bürger uñ Buchhändler zu Lubeck bewegt worden, dasz ich desto ehe den Kosten auff *neuwe Figuren* gewended hab."

This book is in four parts. Now, on comparing the new engravings with those mentioned in Mr. William J. Thoms's note, they appear not to correspond. Feyerabend, like many celebrated printers in those days, the Etiennes, Operinus, &c., was a learned scholar, very wise, and otherwise a very worthy man. I possess the autograph panegyric of him by P. Melissus (Paul Schede), poet-laureate, one of the most celebrated lyric poets of the sixteenth century.

"In Famam
Sigismvndi Feierabendi civis et bibliopolæ
Francofortensis.

Splendida Fama, tuæ resonans præconia laudis,
Non cessaturâ Feierabende tubâ,
Excitat ardentem generoso pectore flammam,
Et vivis animat fortia corda sonis.
Desidis est, cui torpor humi languentia somno
Dejicit, aut hausto membra gravata mero.
At cui mente viget studium virtutis honestæ,
Non animum rapiat clangor in alta tubæ?

Francoforti ad Mænum,
Aº M.D.LXXXIII. Mense Septembri.

P. Melissus,
Comes Palatinus et Eques,
Civis Romanus."

I have with it a good portrait of Melissus, holding a flower in his hand; it is signed $\frac{M}{2}$ mm. I should like to know who the engraver is. Of Feyerabend I have also a very expressive head, engraved in 1587, "Honoris ipsius causa i æs incisus à I. Sadeler." Above, in the sky, is a flying angel, trumpeting his fame, as though the verses of Melissus had been composed for the engraving, or this for the verses.

Among the woodcuts in the *Heldenbuch* of 1590 there is the representation of a man in the stocks, bound both hands and feet, which shows that this kind of punishment, so well described in *Hudibras*, obtained in those days already. P. A. L.

## THE MAN IN THE IRON MASK.

(4th S. iv. 378, 540.)

It is at last conclusively settled that the man in the iron mask, whose identity has been the cause of so much speculation, was, as Louis XV. told Madame de Pompadour, the minister of an Italian prince.

The researches of M. Marius Topin have established beyond reasonable doubt the identity of the mysterious prisoner with Count Matthioli. I quote from the last number of *L'Intermédiaire* (v. 688) a few words which give a concise summary of the present state of the question:—

"M. Topin ne fait que confirmer l'assertion de Roux-Fazillac et de Delort, qui ont révélé, l'un en 1800, l'autre en 1825, l'aventure de Matthioly, ministre du duc de Mantoue, enlevé subitement en 1679, et incarcéré par ordre de Louis XIV. Il établit que, bien avant Roux-Fazillac et Delort, des pamphlétaires, des historiens italiens, des publicistes, avaient déjà dénoncé cet enlèvement et avaient vu dans la personne de Matthioly le prisonnier au masque de fer. Il aurait pu ajouter, aux noms qu'il cite, celui de l'historien Carlo Botta, qui, au tome vi de sa continuation de Guicciardini (Paris, 1832), p. 321, dit aussi, en propres termes, que Matthioly est 'il prigionero incognito colla maschera di ferro, tanto rinomato nelle storie di Francia.' Mais ce que l'on n'avait pas encore fait, assure-t-il, c'est d'identifier exactement et définitivement le personnage enlevé près de Pignerol le 2 mai 1679, et le prisonnier de la Bastille enterré à l'église Saint-Paul le 20 novembre 1703. 'Là est le nœud de la question.' Il admet avec un critique très-sagace, M. Jules Loiseleur, d'Orléans (*Rev. cont.* juillet 1867) que sans la découverte de documents nouveaux et probants, cette identification était tout-à-fait impossible, et que le mystère devait subsister à toujours. Mais c'est justement cette découverte qu'il a eu le bonheur de faire. Ainsi, plusieurs dépêches inédites qu'il reproduit mettent hors de doute que c'est bien le même prisonnier, confié à Saint-Mars, qui entra d'abord, sous sa garde, en 1679, au donjon de Pignerol, puis, qui fut transféré par lui, le 19 mars 1694, aux îles Sainte-Marguerite; enfin, qui pénétra avec lui, le 18 septembre 1698, à la Bastille, pour y mourir le 19 novembre 1703, et être enterré le lendemain, sous le nom de *Marchialy*. Et c'est ce prisonnier que concerne une dépêche *inédite*, partie de Versailles le 28 avril 1679, et contenant *ordre du roi* d'enlever le comte Matthioly, SANS QUE LA CHOSE FASSE AUCUN ESCLAT, de le recevoir à Pignerol et L'Y FAIRE GARDER SANS QUE PERSONNE EN AIT COGNOISSANCE, enfin de faire en sort que PERSONNE NE SACHE CE QUE CET HOMME SERA DEVENU.

"Voilà qui est fort bien; la démonstration me paraît complète:

"Le masque tombe, l'homme reste
Et le héros s'évanouit."

The writer in *L'Intermédiaire* then states that M. E. Gallien had already, in the pages of that agreeable miscellany, established the claim of Matthioli by the aid of the documents already known. The conclusion of this communication of E. H.'s is also worth transcribing:—

"On citait le *Masque de Fer* comme on cite la pierre philosophale, la quadrature du cercle, la direction des ballons. Il ne faut plus désespérer de tout cela, ni de rien, *ni même de l'établissement d'un bon gouvernement en France!*"

William E. A. Axon, F.R.S.L.

The "Hawkins' Collection of Historical Prints" at the British Museum (4th S. v. 54.) I have had the pleasure of reading in "N. & Q." of the 8th inst., a paragraph respecting the forthcoming publication of a Catalogue of the "Hawkins' Prints," to the appearance of which I look forward with much interest. But in that paragraph I observe a slight inaccuracy, which, I think, you will permit me to set right. It mentions an important series of correlative historical prints as "newly discovered," whereas it is within my own knowledge that they were well known to the late excellent and lamented collector of the main series, now in course of being catalogued.

More than twenty years ago, Mr. Hawkins asked your present correspondent to prepare for him a complete list of the prints dispersed among the "Thomason Tracts" in the Museum; and it is known to me that he used what I had much pleasure in compiling at his request. Trivial as this point of detail is in itself, there would be some impeachment of my late friend's knowledge and diligence of research in what is well known to have been to him a favourite pursuit of leisure hours, had so curious an ancillary series as that referred to in your paragraph of January 8, remained "undiscovered" by him during such protracted inquiries as were his.

Edward Edwards.

Woodside Cottage, Highgate.

Rev. A. B. Grosart and a "Lover of Correct Texts" (4th S. iv. 530; v. 45.)—Mr. Grosart is too rapid in his conclusions. I observed, but did not ~~correct~~ count, in the four errors I referred to—*obitnm*, *eligiacum*, and *swave*. The first being merely the transposition of a letter, and the spelling of the second and third being possibly taken from the original manuscript. The mistakes I had in view, in addition to the *postem* for *postera*, were the *lave* for *labe*, *pneumati* for *pneumate*, and, which he seems to have overlooked altogether, *sui* in the first verse for *fui*. For the correctness of this statement I may appeal to a well-known contributor to "N. & Q.," to whom I immediately pointed out the errors on opening the volume. Having set Mr. Grosart right on this point, I trust he will not believe for a moment that I have the slightest wish to underrate his labours or his merits. I greatly admire his thorough-going industry and research, his strong enthusiasm, and his hearty appreciation of what is beautiful or excellent in our older literature. I consider that we owe him much for what he has done in reference to the English Puritan divines, a class of writers in the knowledge of which he has no superior; and for what he has done, and is doing, in regard to the English Religious Poets—a good work, which I hope will be prosecuted to the end. My only object was to direct his attention to a subordinate but still important point, which appeared to have been somewhat neglected; and that having been now done, my purpose is sufficiently answered. As respects the "hope" which he tells us he has been "wicked enough" to indulge, I can only address him in the adjuration preferred to the Sibyl of old:—

> "Recall that wish, ere yet the bolt has sped
> And ruin circles my devoted head."

I trust I may be allowed to subscribe myself—

A Lover of Correct Texts, and a sincere Friend to the Fuller Worthies' Library.

"Jeresgive," a Mistake for "Yeresgiue" (4th S. iv. 560).—I am much obliged to Mr. Tew for his quotation; the explanation is not difficult. It is the old English *3eres3iue*, which may be represented by *yeresyiue* or *yeresgiue*, but not by *jeresgiue*, as the letter 3 may be denoted by *y* or *g*, but not by *j* (except in German). It is a *year's-gift*, i. e. an annual donation, or, in common parlance, a Christmas-box. The first part of the word is the genitive case of *year*; the latter part is the A.-S. *gifu*, G. *gabe*, a gift. It occurs in *Piers the Plowman*, iii. 99 (ed. Skeat, Clarendon Press Series, p. 27):—

> "Ignis devorabit tabernacula eorum qui libenter accipiunt munera, etc.
>
> Amonge this lettered ledes this latyn is to mene,
> That fyre shal falle, and brenne al to blo askes
> The houses and the homes of hem that desireth
> Yiftes or yeresyyues bi cause of here offices."

That is to say, Langland explains the text (Job xv. 34) by the phrase:—

> "Among these learned people this Latin signifies, that fire shall fall, and burn all to blue ashes the houses and homes of them that desire gifts or *yeresyiues* by reason of their offices."

The word is duly explained in my glossary.

Walter W. Skeat.

1, Cintra Terrace, Cambridge.

Greek Ring Inscription (4th S. iv. 479, 569.) If B. C. H. will read the inscription on his ring as it was intended to be read—that is, backwards—he will see that it is nothing more than the word Σοφιη, which is very intelligible Greek, without having recourse to the mysteries of the digamma.

William Aldis Wright.

Trin. Coll., Cambridge.

Friday Unlucky (4th S. iv. 505.)—Your correspondent W. P. quotes from M. Minard a statement that Friday is in France considered an unlucky day—the number of travellers being smaller on that day, even in omnibus traffic. The Registrar-General of England, in his last report, says: "Seamen will not sail, women will not wed on a Friday so willingly as on other days of the week." Out of 4,057 marriages in the midland districts of England, not 2 per cent. were celebrated on Friday, while 32 per cent. were entered into on Sunday. The next in favour was Monday with 21 per cent., then Saturday with 17

per cent. Mr. Watson, the city chamberlain of Glasgow, in his last statistical report, says:—

"It is a well-established fact that nine-tenths of the marriages in Glasgow are celebrated on Friday; only a few on Tuesday and Wednesday; Saturday and Monday are still more rarely adopted, and I have never heard of such a thing in Glasgow as a marriage on Sunday."

So that, in Scotland, Friday is the lucky day of the week, at least for marriage.

The Editor of the Leisure Hour.

"The too Courteous Knight" (4th S. iv. 561.) The expression "*all lay in the devil's mouth*" seems, by the context, to signify "wide open." If so, it is not difficult to see why—for the mouth of hell is at all times wide open, and is represented in old woodcuts and stained-glass windows by the jaws of a hideous monster stretched open to their utmost extent. It is then quite possible that the writer referred to a picture with which his eyesight must have been very familiar. Even Tennyson speaks of the "jaws of hell."

Walter W. Skeat.

1, Cintra Terrace, Cambridge.

The Sun: its Gender (4th S. iv. 558.)—The statement of E. H. A. that he has never seen the sun used of the feminine gender, except in the works of Mede, is exceedingly amusing. The difficulty would rather be to find any instance of its being masculine in any English writer from the time of the author of *Beowulf* to at least the end of the fourteenth century. I at once give a couple of examples, viz.: "the sonne gaf hire litht," (the sun gave *her* light), Layamon's *Brut*, ed. Madden, l. 7239; and "the sonne gan louke *her* lighte in *her-self*" (the sun locked up her light within herself or was eclipsed), *Piers the Plowman*, ed. Skeat, B. xviii. 243. My "B. text" of Langland's *Piers the Plowman*, containing the latter quotation, is now being published.

In our early writers the sun is feminine and the moon masculine. The question is rather, what are the earliest instances of the contrary? According to Dr. Bosworth's edition, we find the moon masculine in the old English version of St. Matt. xxiv. 29, which he dates at about A.D. 995, but feminine in Wycliffe's version, A.D. 1389.

Walter W. Skeat.

1, Cintra Terrace, Cambridge.

Iona (4th S. iv. 325, 520.) — Your correspondent S. S. may consult Bishop Chr. Wordsworth's *Sermons on the Church of Ireland*, under "The age of St. Columba," for *his* views (in my humble opinion altogether fanciful and unphilological) on the connection between the name of this island and the Hebrew for a dove. C. M'C.

Dublin.

Douglas and Clydesdale (3rd S. xii. 71; 4th S. v. 21.) — P. A. L. is informed that these are the marquisate titles of the eldest son of the Duke of Hamilton. The present Duke, before his accession to the dukedom, used to sign his name "Douglas and Clydesdale."

John Pickford, M.A.

Bolton Percy, near Tadcaster.

Marriage Licenses (4th S. v. 15.)—G. W. M. asks where "license bonds" may be inspected? Marriage licenses are granted by the surrogates or officials of, 1, the archbishop of the province; 2, the chancellor of the diocese; 3, the archdeacons. The jurisdiction of the first extends over the whole province; of the second, over the whole diocese; that of the third is limited to their respective archdeaconries. The *allegation* (there is no "bond") sworn to by the party before the issue of the license is preserved (or a record of it) in the registries of these several authorities, viz., at Doctors' Commons for the first, at the registry of the bishop for the second, and at the respective registries of the archdeacons for the third. In the case of Winchester, as put by G. W. M., the allegation, if not at Doctors' Commons, will be found at the bishop's registry or that of the archdeacon of Winchester. I know of no *right* which the public have of searching in such cases—I believe there is none—but my own experience is that a courteous inquiry would meet with a satisfactory answer. Licenses for marriage in dissenting places of worship are quite another matter, and are issued under the General Registration Act, and are, I suppose, recorded at the General Registry Office in London. E. V.

Sir Francis Pemberton (4th S. iii. 424; iv. 122.) — After reading Mr. Foss's note, that the monument of this judge had been specially examined, and that the date of his death in the inscription was plainly June 10, 1697, it seemed useless to reply until either I could verify my extract from the register dating his burial on Jan. 15, 1697-8, or I could prove by other evidence that this last date must be wrong. I have been unable to consult the original registers of Highgate Chapel, but I have ascertained that the will of Sir Francis was proved in the Prerogative Court on August 11, 1697, with two codicils. Codicil No. 1 is dated June 6, 1697, but codicil No. 2 is not dated, and merely gives some trifling legacies to servants, &c. I find, moreover, that it is recorded in the minute-book of Highgate school that on June 23, 1697, Sir Wm. Ashurst, Knt., Alderman of London, was elected a governor of Highgate School and Chapel in the place of Sir Francis Pemberton, Knt., who had died on June 10 preceding. Mr. Foss, therefore, was right in trusting to Chauncy's copy of the epitaph, and I was wrong in relying on my transcript of the register; and I beg him to accept my apologies accordingly. Tewars.

George Vincent (4th S. iv. 364, 548.)—I am sorry that no more precise information has been elicited by "N. & Q." respecting the talented but unfortunate artist, George Vincent. J. E. Davis will find in Redgrave's *Century of Painters, History of the Norwich School* (vol. ii. p. 374), the best-known facts about Vincent, with some good criticism on his art. I hope M. G. will pursue his inquiries. Norwich.

Alsike (4th S. iv. 512.)—Linnæus mentions in his *Flora Suecica* that *Trifolium hybridum* grows abundantly in the parish of *Alsike*, about ten English miles south of Upsala, together with *T. pratense* and *repens*, of which two species he considered it to be a hybrid. The present name of *T. hybridum* in Swedish is *Alsike klöver* (clover). I take this opportunity to mention that *Rutabaga*, the designation for the Swedish turnip in America, where "Swedes" is never heard, owes its origin to a Swedish provincial word—*rotabaggar*, literally rootrams. J. H. Lundgren.

Caldar (4th S. iv. 512.)—In reply to the inquiry of your correspondent Q. as to the meaning of the word *caldar* (or calder) as applied to stones, the most probable derivation is from A. S. *galdere*, a sorcerer, enchanter. The word is found in all the Teutonic languages—O. G. *gal-len*, Norse *gal-en*, &c., with the sense of singing, chanting, which was attached to the idea of sorcery: so *nightingale*, Ger. *nacht-i-gal*, is the night-singing bird, *Gal-lus*, the cock which crows. The root is found in Sanskrit, *gri*, or *gar*, sonare, mussare; the liquids *l* and *r* being interchangeable. Now for its application to the stones. The Calder stones referred to by your correspondent I know well, having resided within a mile of them for twenty years. They are somewhat larger than described by Q. Previous to their being surrounded by the protecting wall and railing, many marks of the circle and cup character were visible on their rough surfaces, but the ivy which has been planted has covered them with a thick veil of foliage. That they are pre-Saxon in their origin there can be no doubt, as they form the meeting-point of three townships—Woolton, Allerton, and Wavertree. The Saxon settlers finding them prominent objects on a bleak rocky moorside, might very naturally connect them with the mysterious rites of their predecessors whom they had driven out, and hence the name of the "sorcerer's stones." I may mention that very recently, within a moderate distance from these stones, a number of cinerary urns of rude pottery of the early stone period were dug up. J. A. Picton.

Sandyknowe, Wavertree.

Booksellers' Catalogues (4th S. iv. 425.)—Upon obviously *wilful misstatements* in booksellers' catalogues no one can be too severe, but as they do not generally profess to be other than very hasty compilations, it would be strange if they were not frequently open to the charge of *carelessness*. There is, however, a limit to all things; and if all the errors which have excited the ire of your Oxford correspondent are from one single number of one single bookseller's monthly catalogue, I entirely agree with him that such an amount of carelessness is hardly tolerable; *but* I object to his tarring us all with the same brush unless he can show that such a catalogue is a *fair* specimen of those published by booksellers of standing. I would as soon plead the statute of limitations as say *caveat emptor* in the wider sense of the phrase; but book-collectors should ascertain the standing in the trade of those with whom they deal, and certainly should not judge the better by the worse.

Without for a moment doubting that W. H. Ireland was the author of the spiteful poem entitled "Chalcographimania," I do not admit that the preparation of an affidavit by Caulfield is more than corroborative evidence that he was not, for the authorship of anonymous or pseudonymous publications is a matter about which men of much higher rank in the world's estimation have not hesitated to utter or write an untrue denial.

A Bookseller.

Heraldic: Wycherly (4th S. iv. 550.)—The reference of E. W. to Wycherly of Wycherly, co. Salop, shows the identical coat required, and Burke (*Gen. Armory*) confirms this. But this publication also assigns to Wycherly another coat, viz. per pale arg. and sa. three eagles displayed, counterchanged, and crest, as with the arms queried—an eagle displayed sa. ducally gorged ar. Which of these is the paternal coat of Wycherly I have no means of determining, but I incline to think the latter, and that the former belongs to some branch of the house of Clifford, and may have been adopted by Wycherly in consequence of some marriage connection between the families. Did a Clifford ever marry an heiress of Wycherly and assume her name while retaining his own arms? Crowdown.

Spill (4th S. iv. 454, 546.)—The Swedish words *spjele*, subst., and *spjelka*, vb., both meaning splinter, throw considerable light on the etymology of the word *spill*, and make it abundantly clear that it has very little to do with *spill*, to shed liquid (Swed. *spilla*), but is intimately connected with *spell* [to split words]. The "*spele* in the finger" (in Swedish "*spjele* i fingern") spoken of by Mr. Sweeting, and *spell*, as written and pronounced in several counties, are varieties of this word in England. Jamieson gives *spale*, *spail*, *speal*; the Icelandic forms are *spila*, *spöl*, all signifying splinter, and all corresponding to the first Swedish form. The Anglo-Saxon *spel*, subst.; *spelcean*, vb.; the Dutch *spalk*, and *spilkā*

f Gothland, also of the same mean-
d to the second form. In Dutch
, and in German *spalten*, dialecti-
to split; and the French *épeler*, to
probably from the same root. In
rd is unknown.

J. H. LUNDGREN.

S. iv. 283.)—May I suggest that
ell if contributors to "N. & Q." on
should state if they are personally
th the spots; and if not, on *whose*
y describe and discuss them? If I
Carnac from my own observation,
y from C. W.'s remarks that the
*upon their smaller ends* in rows,
micircles." Who ever found stones
their smaller ends? or who knows
th any of the lower ends are buried?
uthority does C. W. speak of them
am quite aware that there are many
Carnac—one in *Leisure Hour* some
s the worst that I ever saw; and
, the stones were made to stand on
nds, but even there not in circles.

LELIUS.

w (4th S. iv. 453, 571.)—I am rather
nd Foxe referred to as "*the* autho-
believed that, unconfirmed, he was
whatever. I have not taken this
own investigations, so I quote an
fact:—

Dean (Dr. Hook in the *Lives of the Arch-*
s us, that some years ago he had occasion
ite Dr. Maitland as to the amount of credit
martyrologist. Dr. Maitland answered:
believe him when speaking of an oppo-
get, if he ever knew, who was the father
*rday Review*, Feb. 15, 1868, p. 203.

tted a few words which do not bear
tter.

rgyman, in preaching a sermon, recited
ory out of Foxe's *Martyrology*; namely,
wood, being a perjured person and a great
great plagues inflicted on him, and was
hand of God. An action having been
enwood, who was present at the sermon,
Wray, Ch. J., before whom the case was
e words had only been recited as a story,
guilty of publishing them maliciously, and
not guilty. The opinion of Wray, Ch. J.,
affirmed to be good law, and judgment
e defendant."—*Prick's Case*, Cro. Jac. 21;
*ridgment*, 282, ed. 1832.

e when accuracy was almost un-
ruth little cared for. Was he much
her polemical historians?

H. B. C.

DRE (4th S. iv. 387, 543.)—As any-
nection with Major André must be
w perhaps of your readers are aware
family of the late Major-General
Cuyler of Uitenhage, in the Cape Colony, within a few miles of Port Elisabeth, is preserved with great care a very interesting relic, namely, the portraits of the general's parents, painted by Major André while he was a prisoner at Albany, N.Y., of which city General Cuyler's father, an American ~~loyalist~~, had been mayor. It is recorded in his Life that he drew his own portrait (engraved in Sparke's *Life and Treason of André*) on the morning originally intended for his execution.

H. H.

Portsmouth.

SIR BRIAN TUKE (4th S. iv. 313, 489; v. 24.) My note does *not* say that Sir Brian Tuke died in 1536, but only that it *is so stated in Stow*. My accuracy therefore is not affected, whether in fact Sir Brian died in 1536, as Stow says, or in 1545, as MR. PIGGOT says, or in 1547, as MR. NEWSOME implies. I observe that Nichols says he died on Oct. 26, 1536. (*Literary Anecdotes*, ix. 163.) I hope that MR. NEWSOME will clear up all doubts by sending an abstract of Sir Brian's will to "N. & Q."

TEWARS.

Sir Brian could not have died in 1536, as Stow states; for in February 1540, Henry VIII. granted him the manor of South Weald, Essex, and the rectory for the sum of 883*l.* 6*s.* 8*d.*, to hold *in capite* by the twentieth part of a knight's fee. He had three sons, Maximilian, Charles, George; and three daughters, Elizabeth (wife of Sir R. Scott), Alianor (wife of John Maynard of London), and Mary (wife of George Touchet, Lord Audley). Maximilian and Charles, according to Morant, both died without issue—the latter, March 29, 1547. George, the third son, then twenty-three years old, succeeded, and married Margaret, daughter of W. Morice, of Chipping Ongar.

JOHN PIGGOT, JUN.

CARDINAL RICHELIEU (4th S. v. 15.)—A READER will find a detailed, perhaps a somewhat embellished account of the Cardinal's fantastic appearance before Anne of Austria, the Duchess de Chevreuse, &c., in the first vol. of *Louis XIV. et son Siècle*, par Alexandre Dumas, p. 41. The book includes the reigns of Louis XIV., the Regent Louis XV., and Louis XVI., and consists of sixteen small volumes—not perhaps a high historical authority, but very amusing. It will, at all events, supply what your correspondent A READER wants.

C. H. C.

POSITION OF THE CREED, ETC., IN CHURCHES (4th S. v. 31.)—In reply to MR. KIRKPATRICK'S query, may not the existence of the creed on the west wall of the nave of West Hoathly church be accounted for on the supposition that at the time of the Reformation the communion-table was placed in the very opposite position to that previously occupied by the altar, in order the more

effectually to remove all remembrance of the sacrifice of the mass; and that the careful restoration of modern days has placed the table where the altar formerly stood? H. F. T.

"Tota Natura in minimis" (4th S. iv. 534.) It is not probable that these words can be found in any classical writers, for they state a false proposition. They have been used by some modern minute philosopher who indulges in speculations on molecules and atoms, and who may be considered "the small unknown." I possess a work written by an Inner Templar—*What is Matter?*—in which (p. 94) he says:—

"I was led to a definite knowledge of the nature of an atom, wherein I saw the manifestation of *one* law, resulting in two equal and opposite forces—attraction and repulsion. I immediately felt that the world is but the resultant of atoms—a great atom of attraction and repulsion, and the universe but the resultant of all worlds—itself also, as it were, an atom of these two forces, attraction and repulsion, the manifestation still of *one* great law."

By a geometrical and analytical investigation the author has arrived at the following result (p. 181): "The equatorial diameter of all atoms is the same; namely, $\frac{1}{2000000}$th part of an inch." To understand this author thoroughly, the reader must master pp. 121-190; and I think he will agree with me that the result is more important even than Dalton's theory of definite proportions.

T. J. Buckton.

Arthur Barnardiston (4th S. iv. 337, 492.) It turns out that I was right in doubting whether Arthur Barnardiston, who married at Westminster Abbey in 1671-2, could be the Master in Chancery of 1655; for it has been found that the Master's will is dated Nov. 10, 1655, and was proved in the Prerogative Court on Dec. 19 in the same year. The testator mentions his brother Sir Nathaniel, and must therefore have been the son of Sir Thomas Barnardiston of Witham, who, in his will dated July 29, 1610, speaks of "my *second* son Arthur." I observe that all the Baronetages make him younger than his brother Thomas; but his father must have known best whether Arthur was his second or third son; and his filiation is correctly stated in Mr Almack's interesting account of the family in the 4th vol. of the *Suffolk Archæologia*. Tewars.

Cromwell and Milton: "Belgicus Poeta" (4th S. ii. 606.)—Although it is an awkward task to explain one or two isolated lines of poetry, I give you the translation as near as I possibly can:

"Does any one amongst you mean to say that devil and hell is there? Yes, to throw oil in the fire, to do injustice, and to murder is considered right there."

I do not know the name of the "Belgicus Poeta," but the spelling shows that he lived in a northern province of the Netherlands.

J. Van de Velde.

"There were Three Ladies Playing at Ball" (1st S. vi. 53; 2nd S. v. 171; 4th S. iv. 396, 517; v. 23.)—Will Vox allow me to draw his attention to the ballad of "The Cruel Sister" in the *Minstrelsy of the Scottish Border*, iii. 287, edition 1861, and also printed at 387 *et seq.* of that finely illustrated volume *The Book of British Ballads*, edited by S. C. Hall. The body of the younger sister, who had been drowned by her rival, the elder sister, in the "bonny mill-dams of Binnorie," is discovered by a famous harper. He makes a harp of her breast-bone, with strings of her yellow hair; and before the assembled court the harp, untouched by human hand, begins sad strains of melancholy music:—

"But the last tune that the harp played then,
Binnorie, O Binnorie!
Was—'Woe to my sister, false Helen!
By the bonny mill-dams of Binnorie.'"

What a fine illustration of spiritualism!

John Pickford, M.A.

Bolton Percy, near Tadcaster.

Metropolitan (4th S. iv. 572.) — Lyndwood (*de Pœnis*) says:—"Dicitur archiepiscopus respectu *episcoporum* quorum princeps et summus est; metropolitanus verò dicitur respectu *civitatum* in quibus constituuntur episcopatus." The city in which is an archiepiscopal see is the metropolis; hence we speak of the metropolitical churches of York and Canterbury. The Bishop of London is only dean of the college of bishops in the province of Canterbury. So Frances (*de Cathedralibus*) says:—"Inter Christianos metropolitanæ civitates appellantur quæ habent archiepiscopum," (p. 61). The learned Beveridge affirms "pro certo autem habemus ex explorato Dorobernian sive Cantuariam *Anglorum metropoliticam* perpetuo fuisse ecclesiam, ex quo illi ad fidem Christianam conversi sunt." He confirms his position by the absurd argument of Gilbert, bishop of London, who claimed for his see the title of metropolis because the archflamens once resided in it; and, alluding to the apparent contradiction, "quod eadem hodiè non sit ecclesiæ atque regni metropolis, sed hujus quidem Londinum, illius autem Cantuaria," solves it by the fact that at the coming of St. Augustine, Canterbury and not London was the civil metropolis. (*Works*, vol. xii. c. v.) The modern use of "*metropolitan*" in some of the colonial sees has its apt parallel in the sublime ignorance which created "*honorary canons*."

In a word, London is the civil metropolis of the realm, and Canterbury the ecclesiastical metropolis of its larger and southern province; but the Bishop of London is not bishop of the metropolis although his see is in the capital (*prima civitas*) of England. It is the old story of the gold and silver shield.

Mackenzie R. C. Walcott, B.D., F.S.A.

Apparition of Old Booty at Stromboli (4th S. v. 31.)—I thought that I had laid Booty's ghost in "N. & Q." (1st S. iii. 170), but he still runs. I do not know what is meant by "the King's Bench records." What and where are they? If any one will tell me I will go to look at them. I know what *the record* in a cause is, and am confident that none was made up in Booty's case, because none could be—"actio personalis moritur cum persona." An executrix, by the English law, never could maintain an action for slander of her testator. I may also remark that the position of the attorney who arrested and held to bail a defendant in a suit for unliquidated damages would have been unpleasant if brought before the court. H. B. C.

U. U. Club.

Henry Buckle (4th S. v. 30.)—The author was the late John George Phillimore, Q. C., and Lecturer on Constitutional Law at Lincoln's Inn. The MS., which I saw, literally before the ink was dry, differed somewhat from the version in "N. & Q." I remember that it had, instead of—

"Whatever's good or great in men
May be traced to hydrogen"—
"Much that is sublime in men
May be traced to nitrogen."

An Inner Templar.

## Miscellaneous.

### NOTES ON BOOKS, ETC.

*Some Account of Gothic Architecture in Spain, by* George Edmund Street, A.R.A., Honorary Member of the Imperial Academy of Fine Arts, Vienna. *Second Edition.* (Murray.)

It may be doubted whether Mr. Street has conferred greater obligations upon his professional brethren or upon all students of the history of Christian art, by the publication of the handsome and instructive volume of which the second edition is now before us. The book is the result of the author's feeling that part of the duty which every artist owes to his mother art is to study its developments wherever they are to be seen and whenever they can find the opportunity. Acting upon this feeling, Mr. Street has devoted considerable labour, and made several long journeys to Spain for the purpose of studying on the spot the development of Gothic architecture in that country during the artistic impulse which wrought such wonders all over Europe in the twelfth, thirteenth, fourteenth, and fifteenth centuries. Regarding the interest of the subject as threefold—first, artistic and archæological; secondly, historical; and lastly, personal—Mr. Street has arranged his notes of his several journeys in the form of one continuous tour; he then furnishes a general *résumé* of the history of architecture in Spain; and lastly, gives us an account of the men who as architects and builders furnished him with the materials for his work. An appendix, containing catalogues of dated examples, and Spanish architects and builders, and documents illustrative of the construction and mode of payment for construction of some of the more important buildings, gives completeness to a volume, which not only dispels the ignorance which has hitherto prevailed in this country as to the true history and nature of Gothic architecture in Spain, but furnishes, we have reason to believe, a fuller and more accurate account of it than is to be found in any Spanish work upon the subject.

*The Roxburghe Ballads. With short Notes by* William Chappell, Esq., F.S.A., Author of "Popular Music of the Olden Time," &c.; *and Copies of the Original Woodcuts, drawn by* Mr. Rudolph Blind *and* Mr. W. H. Hooper, *and engraved by* Mr. E. F. Rimbault *and* Mr. W. H. Hooper. *Vol. I., Part I.* (Printed for the Ballad Society.)

It is with unfeigned satisfaction that we congratulate the subscribers to the Ballad Society on the publication of the book before us. We do so, not only because it affords evidence that better counsels are prevailing in the management of the Society, but also because the book is exactly such a book as the Society was established for the purpose of printing. Of the value and interest of the well-known collection of Roxburghe Ballads there can be no question, and that their careful republication will be a good service to literature is equally evident. Nor is it less evident, from the specimen before us, that Mr. Chappell will accomplish this desirable object. The Part now issued contains no less than forty-four ballads, very varied in their character and merits, but all valuable as illustrations of old manners, customs, feelings, and modes of thought. They are severally introduced by literary notices; for the most part brief, but to the point, and containing just the information which the reader expects to receive from a judicious editor, which Mr. Chappell has proved himself to be. Nor ought the fac-similes of the woodcuts to be passed over without notice. They are capitally executed, and add to the interest and value of a book, which is alike creditable to the editor and to the Society, and will, we should think, be the means of securing many new names to the list of its members.

*The Academy* announces the discovery, by Mr. Thomas Wright, in the Library of Corpus Christi, of an alphabetical Vocabulary with Anglo-Saxon explanations, which Mr. Wright considers of the eighth century, and to have been originally composed for the use of the clergy of Canterbury Cathedral. It will be printed in the second volume of Mr. Wright's Collection of Vocabularies.

An attempt is being made to renew the agitation for throwing open the Reading Room of the British Museum in the evening, and the influence of Parliament is to be evoked in furtherance of the scheme. We hope Parliament, the Government, and the Museum authorities, will well consider the dangers which would attend such a proceeding, and how utterly would be the loss which a fire would entail upon the great National Library. If any attempt is to be made to supply students in London with an evening reading-room, it should be in an establishment distinct and separate from the British Museum; but to the formation of which the Museum might be called to contribute all books of general interest of which there are duplicates in the National Collection.

*Calendar of the Clarendon State Papers preserved in the Bodleian Library, Vol. II., from the Death of Charles I.* 1649, *to the end of the Year* 1654. *Edited by* the Rev. W. Dunn Macray, M.A., *under the direction of* the Rev. H. O. Coxe, M.A., Bodley's Librarian. (Clarendon Press.)

Although the second volume in point of arrangement, this is the first issued, and the editor very naturally and properly reserves his account of the growth of the collection of papers here calendared, and how it came into the possession of the University of Oxford, for the preface to his first volume. Mr. Macray, who has prepared his calendar in general accordance with the Calendars of State Papers published under the direction of the Master

of the Rolls, explains how much time has been occupied in the arrangement and incorporation of a large mass of unsorted, and in many instances undated papers, but adds, that it is chiefly among these hitherto unexamined papers that new matter of general interest occurs. For instance, amongst these are some very interesting letters showing how, in spite of a promise of non-interference which she had given the King, Henrietta Maria was endeavouring to force the Duke of Gloucester into a Jesuit College, and to effect his conversion to the Church of Rome. This is only one of the many curious points illustrated in the present volume. There can be little doubt of the great value which Mr. Macray's judiciously executed Calendar, with its ample index, will prove, when completed, to all historical students.

Books Received.—*Vestiges of the Historic Anglo-Hebrews in East Anglia, with Appendices and an Apropos Essay by* the Rev. M. Margoliouth, LL.D. &c. (Longmans.) A curious essay on a bronze vessel of great antiquity, with Hebrew inscriptions, which the author contends was used for the collection of alms.

*The Garroche Party; being literary Estimates of Political France, by* Blanchard Jerrold (Hotten), consists of a series of sketches of the methods and forms of political contention among our neighbours, written with freedom and ability.

*Examination of Conscience upon special Subjects, translated and abridged from the French of Trouson, edited by the* Rev. Orby Shipley, M.A. (Rivington), is a new volume of "The Ascetic Library." The author was Superior of the Seminary of St.-Sulpice; and the translation has been considerably abridged in substance, and wholly re-arranged in form, to make it more practically useful to English churchmen.

The second part of Mr. Maclean's "Parochial History of Cornwall," "The Deanery of Minver," is nearly completed, and will very soon be delivered to the subscribers.

A Translation of Bibliophile Jacob's (Paul Lacroix) well-known work on "The Arts of the Middle Ages and of the Renaissance Period," illustrated with chromolithographs and numerous woodcuts, is announced by Messrs. Chapman & Hall.

London and Middlesex Archæological Society. The series of evening meetings for the present year commenced on Monday last at University College, Gower Street, and will subsequently be held, as heretofore, on the second Monday in each month. Among the papers for the sessions the following promises have already been received:—"The last Ten Years of Halliwell Priory," by the Rev. T. Hugo; "Sir William Harper, Mayor, 1561," by Mr. J. Gough Nichols; "On Ancient Musical Instruments," Mr. J. Sachs; "The Holbourne," Mr. J. G. Waller; "Remarks on the Conduits of Old London," Mr. A. White; "St. Benet's Church, Gracechurch Street," Mr. T. Milbourn, Hon. Sec.; "An Account of the Aldermen of the various Wards of the City of London, from 1275 to the present Time," Mr. B. B. Orridge; "Some Particulars of the Public Career of Alderman Sir Roger Martin, Master of the Mint," Mr. B. B. Orridge; "Tavern Signs and Signboards," Mr. W. H. Overall; "Memorials of the Great Fire of London," Mr. J. E. Price.

Curiosities of the "Post Office London Directory."—In the Commercial Department of the new *Post Office London Directory*, which has just been published, and is 2,364 pages in extent, besides 300 more of advertisements, the family of Brown or Browne reaches about 800; the Joneses appear to be a little in excess even of that number; while the Smiths, Smyths, and Smythes muster, at least, 1,600 strong. There are at least 450 Whites and about 350 Greens to only 24 Blacks and 21 Greys, though the other variety of that colour can produce a roll of about 100 names. The "Knights" and the "Days" occupy a little under two columns each; and the Johnsons, Johnstons, and Johnstones, together a little over six columns; there are nearly four columns of Robertses, four columns of Robinsons, and nearly five more of Thompsons and Tomsons; the Turners occupy nearly four columns, the Wards upwards of three, and the Woods another four. The list of names in letter Z reaches a column; but these are nearly all foreigners. In the "Court" Directory, of course, these proportions are not kept up in a corresponding degree, though even there there are six columns of Smiths—in other words, a total of 600.

Dr. Lee, the late Bishop of Manchester, has bequeathed his extensive library, which is said to be unusually rich in valuable editions of the Holy Scriptures, to the trustees of Owens College.

Hebrew Literature.—It is proposed, says *The Academy*, to form a society for publishing in a popular form the most important monuments of Jewish intellect, in the post-biblical phases of its development. These will be translated, sometimes with the original texts; public lectures will also be organised, and periodical meetings. The subscription will be one guinea annually. Communications to be addressed to N. E. Hartog, B.A., 15, Belsize Square, N.W.

The appointment of Mr. W. B. Rye (the author of a book of very considerable interest, "England as seen by Foreigners in the Days of Elizabeth and James the First") as Keeper of the Printed Books at the British Museum, is a most satisfactory one. It would have been a matter of deep regret if, with so many of their own officers every way fitted for the office, the authorities had selected an outsider for this important place.

We are glad to hear that Mr. Richard Holmes, of the Manuscript Department of the British Museum, who, it will be remembered, was selected as the Archæologist of the Abyssinian Expedition, has been appointed to succeed the late Mr. Woodward as Librarian and Keeper of the Prints to Her Majesty.

The Holbein Society's second volume, Holbein's "Icones Biblicæ," will be issued to the members almost immediately.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

The Sportsman's Dictionary. Vol. II. London: E. Hatch, Ludgate Hill, Paternoster Row, 1735.
Shibboleth; or, Every Man a Freemason. London: J. Cooke, 176[illegible].
Wanted by *Mr. C. Duffell Faulkner*, Deddington, Oxon.

Anecdotes, Biographical Sketches, and Memoirs, by Mrs. Hawkins.
Wanted by *Sigma*, Post Office, Howden.

Morning Post, March 3, 1858.
Beverley Express, August 29, 1857.
Wanted by *E. J.*, "Notes & Queries" Office, 43, Wellington Street, Strand.

Gardener's Chronicle, 1865. Bound or unbound.
Wanted by *Mr. J. Winstanley*, Ridgefield, Manchester.

Engraved Portrait of Sir Joseph Radcliffe (formerly Pickford), who died in 1819, from the original painting by Owen.
Wanted by the *Rev. John Pickford, M.A.* Bolton Percy, near Tadcaster.

Hoare's History of Wiltshire.
Pennant's Journey to Alston Moor.
Dibdin's Bibliographical Works. Any of them.
Mrs. Behn's Plays. 4 Vols.

IX OF DERBYSHIRE.
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ten or printed, with illuminations.
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## ntices to Correspondents.

TALOGUE OF ART BOOKS. *All Additions and Cor-* *ddressed to the Editor, South Kensington Museum.*

THE LAST VOLUME *will be issued with* "N. & Q." *of*

*ticles of interest in next week's number will be found*—
d page in the Life of Lauder.
Marrying.
Roman Altar.
ter of the Earl of Somerset.
*charade attributed to Archbishop Whately, begin-*

"Man cannot live without my first."
3rd S. vi. 407, *but without eliciting the answer. The* *riddle inquired after is very gross.*

*passage commencing*—
the brake the whirring pheasant springs,"
indsor Forest, line 111, *et seq.*

(ante, p. 7.) *Owing to some error in the transcript* *ous critical remarks of the late Mr. Dodwell on the* *Francis to the authorship of* The Letters of Junius, *important passages were so obscure, that the shortest* *ervice them will be to print them entire. They are as* *ome's Note Book:*—

e whether the most ardent friendship could place as mediocrity; but quite sure I am that he never . In all heats, tempests, and affrays during his long rver, not a spark of fire dropped from him that could h ordinary genius, much less with this superlative

d by the Leviathan of India, Francis had drawn his ones in his place wary Junius, &c."

*here is no law regulating the use of Cockades, but the* *e badge of the Hanoverian House, is generally worn by* *bers in the Army and Navy, of members of the Royal* *of all those who hold the Queen's commission.*

*Scougal, author of* The Life of God in the Soul of *and son of Patrick Scougal, Bishop of Aberdeen.*— *ion of the phrase "the gift of the gab," see* "N. & Q."

*question whether St. Luke was a painter himself, or* *not as a patron of painters, has been ably discussed in* , iii. 189, 234, 274, 297; iv. 229, 336.

*ther legend of St. Bibiana is noticed in* "N. & Q." 3rd

gham) *has not forwarded the title of his "old book."*

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*LONDON, SATURDAY, JANUARY 22, 1870.*

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## Notes.

### AN UNPUBLISHED PAGE IN THE LIFE OF LAUDER.

In the year 1751 the literary world of London was disturbed by a publication bearing the name of William Lauder, in which the authenticity of the poem of *Paradise Lost* was challenged.

This William Lauder was a Scotch schoolmaster, and seems to have combined (in emulation of another literary charlatan, Macpherson, of "Ossian" notoriety) ingenuity and effrontery in pretty equal proportion; for so eloquently did he plead for truth, and so powerfully represent the immortal author of *Paradise Lost* as a plagiarist, that after convincing nine-tenths of the former believers in John Milton that the great poet was no poet at all, but a rhapsodist, a stringer of borrowed pearls, a writer of "centos," he actually induced the scrupulous Dr. Samuel Johnson himself to write a preface to this Scotch farrago, which amounted in effect to an exposure of the literary dishonesty of the man whose name alone is permitted to be coupled with that of William Shakespeare. This preface was a crowning device. The fact that the most respectable authority and the oracle of his day had endorsed Lauder's pamphlet caused the greatest confusion; for when Johnson roared, the other animals had learned to hold their peace. Unfortunately for the learned doctor's sententiousness, matters speedily took a turn which proved the fallibility of the oracle and the impositions of its priest. The unworthy pedagogue was detected, and punished in proportion to the enormity of the fraud. The Rev. John Douglas (then rector of Eaton-Constantine, in Shropshire, and afterwards Lord Bishop of Salisbury, to whom Goldsmith alludes in his "Retaliation," as "the scourge of impostors, the terror of quacks") came out in indignation against Lauder in a conclusive pamphlet (1751) entitled—

"Milton vindicated from the Charge of Plagiarism brought against him by Mr. Lauder, and Lauder himself convicted of several Forgeries and gross Impositions on the Public, in a Letter humbly addressed to the Right Honorable the Earl of Bath."

Dr. Douglas was successful in his attack against and exposure of Lauder's interpolations, and so confounded the impostor that an apology, also written by Johnson, who must have felt himself not a little compromised in the matter, was published, and addressed to the worthy rector, in which Lauder confesses to the interpolations, though he gives no satisfactory reason for the fraud. He pleads a species of insanity diverted into deception, while he repudiates all vindictiveness against Milton's poetical or political fame. The whole apology is remarkably lame, and has none of that strength and firmness of tone which characterises Johnson's writings. Sir John Hawkins owns that he cannot reconcile the two contradictory opinions uttered by Johnson upon Milton's character and works, and it must be confessed that, *primâ facie*, the learned doctor stands convicted of inconsistency. But we must refer our readers to the account of this remarkable episode as it is given in Boswell's *Life of Johnson* (edit. Malone), and to Johnson's *Philological and Miscellaneous Tracts*, where preface and apology are printed side by side. This exposure had the desired effect. His friends disgusted, and the literary world incensed, Lauder was compelled to quit his country, and after some wandering he sought shelter in the island of Barbados—a spot famous as a refuge for many important (as well as unimportant) offenders. Victims of political persecution in the matter of the Jacobite cause escaped and were exiled thither continually, till, as Carlyle has it, the name of the place and the denomination of the punishment became identical; for the phrase of warning to offenders was, "We will Barbados them."

To return, however, to Lauder: this worthy at first opened a grammar-school, but either failing in this speculation, or with the desire to dismiss any association with his former life, he took a huckster's shop in the "Roebuck," which he conducted with the aid of an African woman whom he had purchased, and by whom he had one daughter, Rachel, afterwards celebrated as "Hostess Palgreen" of the Royal Naval Hotel.

Lauder's conduct to his offspring was what might have been expected from the debasing effects produced on the mind by the power given to us over our fellow-creatures by holding them in bondage. The ties of blood were forgotten in the authority of the master, and in his daughter Lauder only recognised the slave. The girl, however, to her honour be it spoken, repulsed his unnatural advances so successfully, that Lauder, enraged at her insubordination, ordered his unhappy daughter into the hands of one of the mercenary "whippers"—a class now long extinct—with instructions to administer castigation. Rachel was already awaiting the first blow, tied up outside the shop-door, when, to the glory of romance, an officer of the British navy who was passing at the moment rushed upon the relentless executioner, tore the whip from his hands, and carried off bodily the rescued victim.

The officer in question, this "Deus ex machinâ," was no other than Captain Pringle of H.M.'s ship Centaur, who, not many years afterwards, was himself almost miraculously saved from shipwreck. Lauder, irritated and provoked that his victim had thus escaped, and viewing her now merely as a slave, sought redress of the captain by causing him to be arrested under the "Detinue Act." But eventually our hero purchased Rachel from her father at an exorbitant price, and manumitted her. Nor did his protection of the interesting young girl end here; he established her in a small house at the lower end of the town, which by her industry was afterwards enlarged, and it ultimately became the celebrated hotel of which we have made mention, and the temporary residence of a prince who succeeded to the throne of Great Britain and Ireland under the style and title of "William the Fourth." Certain buoyant traits in this distinguished personage's habits relating to our heroine Rachel will be recorded in their place. Soon after her establishment in business some peccadillo, of which she was the prime agent, so incensed Captain Pringle that he broke off any further intercourse with his protégée, and shortly sailed for Jamaica; and it was when homeward bound from that island that the Centaur foundered at sea, and her commander, with eight or nine of the surviving crew, after enduring unparalleled sufferings in the long-boat, reached England in safety.

Rachel, however, did not refuse to be comforted because of her lover's desertion, but surrendered at discretion to the Deputy-Provost-Marshal Palgreen, who bestowed that addition to her name by which she was ever afterwards known—Rachel Pringle Palgreen. She now began to give symptoms of that *embonpoint* which progressively ballooned to those dimensions which in due time filled the great arm-chair at the door of her hotel.

Hostess Palgreen was in her glory when the Pegasus frigate with Prince William on board anchored, on November 24, 1786, in Carlisle Bay. Barbados is a very loyal island, and it has been a favourite spot for cruising princes to take their ease in. At the time of which we write there was more wealth with which to give substantial expression to loyalty than in these free-trade days. Not, however, to enter upon comparisons between the halcyon and the degenerate days of Barbados, we will go on to say that the cheerful lieutenant was received uproariously. Balls, dinners, entertainments, fêtes public and private, perpetually succeeded each other, and the proverbial West Indian profusion was to be seen in perfection. Hostess Palgreen was in the highest degree important at this season, and expected some of the crumbs of the royal favour to be thrown to her as hotel-keeper. Her turn came in due course. His Royal Highness had on one particular occasion dined with the mess of the 49th regiment then on the station, and returning to the hotel in the evening rather more than "half seas over," and accompanied by certain choice spirits of both services, commenced a royal frolic by breaking the furniture, and, by the co-operation of his boon companions, carried on the intellectual sport with such activity that in a couple of hours every article was completely demolished; the very beds were cut open, and their contents ejected into the street, after the fashion of a mimic snowstorm. Crack went pier-glasses, chandeliers, and lamps; smash went decanters, goblets, and crockery—all perished in the havoc; while the sly impassive Rachel, like a female Marius, sat amid the ruins of her hotel, smiling at grief and counting the damages. One after another her servants came running to her to announce some new outrage, but our stoical hostess moved not. As each communication was made, she would smile grimly and answer—"Go 'long, man! aint he king's son? if he no do what he like, I like for know who can do 'em! let he 'lone, let he 'muse heself—dauna king's son—bless he heart!" with many other like expressions of indifference coupled with loyalty. It was, however, now time for the prince to return on board, and as he was almost sated with his princely sport and had literally "cleared the decks," he began to think of taking his departure, when he encountered Rachel still sitting, as we have described, at the door of her dismantled hotel. The temptation was too much for the prince in his then condition of hilarity; so, as a crowning joke, he upset her and her chair together and ran off, leaving her unwieldy body prone at her own threshold, to the ineffable amusement of the surrounding crowds.

"Woden and Thor, each tottering in his shrine,
Fell broken and defaced at his own door."

Nevertheless, our fat hostess evinced no sign of anger even at this last escapade, but called after the prince in her lustiest tones—"Massa William Prince, you come back to-morrow see what mischief you bin do!" and then, after much floundering, she was reinstated.

The morning came, and Rachel heard that the Pegasus was to sail in the afternoon for St. Vincent. Instantly she collected her friends together, and directed them to take an inventory of the breakages, reserving to herself the privilege of assessing the damages; and before the sun was over the foreyard of the frigate, one of the satellites of the hotel was on board with a full, true (?), and particular account of the loss, &c. with a humble petition for indemnity, the damages being appraised at the trifling sum of seven hundred pounds sterling. The generous prince made no question of the correctness of the document, but sent her an order for the full valuation, which was duly paid, and Rachel was thereby enabled to furnish the Royal Naval Hotel with more splendour than ever.

William Lauder died very miserably in Barbados in the year 1771. R. Reece.

## THE DOLPHIN ON A ROMAN ALTAR.

Two dolphins are sculptured on the capital of a fine Roman altar, dedicated to the god Silvanus, which was recently found near Stanhope, in the county of Durham, and was described at the last meeting of the Newcastle Society of Antiquaries. The altar having been dedicated by the præfect Aurelius Quirinus, who was in Weardale in the reign of the Emperor Gordian, it may be taken to have been sculptured between 238 and 244 A.D.

It is, perhaps, worthy of remark (although not material to the subject of the present note), that another altar, dedicated to the same divinity, was also discovered at Stanhope. This altar, which was found on the moors near that place in 1749, was dedicated by another Roman præfect "on the killing a very large boar." If a dolphin occurred also on this altar, some connection of that animal with the god Silvanus would be suggested.* It occurs, however, on two other altars not dedicated to him. One of them was found at Housesteads, and is now in the Museum of the Society of Antiquaries at Newcastle; and the other is mentioned by Horsley to have been found at the adjacent station of Caervoran. So that the dolphin appears to have a significance, whether connected with Silvanus or not.

In describing the altar to Silvanus recently found at Stanhope, Dr. Bruce did not offer any elucidation as to the meaning of the dolphin, and merely said he had no doubt it was "symbolic of some article of faith or of some sentiment"; and he referred to its occurrence upon Etruscan cinerary urns, as (for example) on one in the Museum at Volterra. He suggested that, when used on a sepulchral urn, it may have "expressed the fleeting nature of human life." The dolphin might certainly well stand as an emblem of fleetness, for, according to Pliny, it is the swiftest of animals; but it can hardly, when used on a votive altar, have had the significance suggested.

But although there is not any apparent connection between the dolphin and the god of woods and boundaries, may not the following considerations elucidate its occurrence upon an altar dedicated to that divinity? To Silvanus the Tyrrhenian Pelasgians are said* to have dedicated, in the earliest times, a grove and a festival; and the dolphin was actually called *Tyrrhenus piscis*, in consequence, as it would seem, of the fable about Dionysus and the pirates.† Possibly, therefore, in the dedication of this altar to Silvanus, and the delineation of a dolphin upon it, we see the vitality of a Tyrrhenian tradition among the Romans of the Empire. The fact that Greek traditions fell into oblivion after Tyrrhenia became subject to Rome (which it did five centuries before this altar was dedicated) has no great weight in an opposite direction, for the Tyrrheni undoubtedly exercised great influence on the Romans, their modern rivals.

But, apart from Pelasgian tradition, the dolphin is singularly enough brought into connection with Silvanus by the fact that the god of woods and flocks is described as being fond of music; for the dolphin became an emblem of Apollo, the god of music and all the arts, by reason of the god having, as it was fabled, once assumed the form of a dolphin. It is remarkable, too, that it was believed, as Pliny tells us in his *Natural History* ‡, that the dolphin is pleased by music. Again, as the dolphin was the common symbol of

* It would, moreover, bring the dolphin into such a juxtaposition with the boar as to present a singular though probably only accidental coincidence with the image in the treatise *De Arte Poetica*, in which Horace suggests the representation of a dolphin among trees or a boar among waves:—

"Qui variare cupit rem prodigialiter unam,
Delphinum sylvis appingit, fluctibus aprum."

The altar was in the rectory garden at Stanhope when Gough's additions to Camden were written.—Camd. *Brit.* ed. Gough, iv. p. 363.

* *Æneid*, viii. 600:—

"Silvano fama est veteres sacrasse Pelasgos,
Arvorum pecorisque Deo," &c.

The descendants of the Pelasgian Tyrrhenians, coming from the Ægean Sea, brought (it is to be remembered) purely Greek religion and institutions to Etruria.

† The dolphin of the Pelasgi may possibly have some connection with Dagon, the fish-god of the Philistine idolatry.

‡ Book ix. ch. viii.

water, and as Silvanus was not only a sylvan deity, but (like the god Terminus) a guardian of landmarks *, its occurrence on his altar may refer to a river having constituted the boundary of the tract here dedicated to Silvanus. I believe the altar was in fact found near the bank of a stream.

The dolphin may, however, well have a significance unconnected with Silvanus. It was accounted the lover of man, as we learn both from Plutarch and Pliny. The dolphin which preserved the life of Arion when he was cast into the waves was commemorated among the stars and promoted to a constellation. Thus we read in Ovid's episode of Arion †:—

"Quem modo cælatum stellis Delphina videbas,
Is fugiet visus nocte sequente tuos."

And again —

"Di pia facta vident. Astris Delphina recepit
Jupiter, et stellas jussit habere novem."‡

Hence (as a noble and accomplished friend has suggested to me) the dolphin on these Roman altars may possibly indicate that they were dedicated under the influence of the constellation Delphinus.

The dolphin was commonly the symbol of the waters. In Greece it was therefore taken by the early navigators for their emblem, as the tunny was by the Phœnicians. In the oldest mystic symbolism, fish were the natural emblems of the productive power of the waters, being more prolific than any other creatures. On Greek coins the bull is placed sometimes between two dolphins, and in some instances upon a dolphin, while in other cases the Minotaur, or a more humanised representation of the god, occurs within a scroll meant to represent the waters. So, perhaps the dolphin on the altar found at Stanhope may be an emblem of the adjacent river, and indicate that its waters were frequented by sea-fish.

The dolphin was frequently introduced in ancient architecture and sculpture. According to Pausanias, ‡ the daughter of Ceres by Neptune was represented, in a cave of Phigalè, in Arcadia, holding on one hand a dolphin, and on the other a dove—both creatures of mystic symbolism. The Medicean Venus, just rising from the sea, is supported by a dolphin. From ancient times it has been, as it still is, a favourite ornament of fountains. The columns of the Flaminian Circus in Rome were wreathed with dolphins, as we learn from Juvenal *: —

"Consulit ante phalas delphinorumque columnas."

It has been said † that the dolphin signified among the Romans dispatch in business. Vespasian, we are told, ordered a dolphin twisting about an anchor to be represented on some of his coins, "importing thereby both *tarditas* and *festinatio*." Whatever may have been its origin, this symbol (of the dolphin and the anchor) has become a very familiar one.

The dolphin, when it occurs on sepulchral urns or monuments, seems to have quite another emblematic meaning. In a tomb in the cemetery of Perugia is a disk with solar rays and a large dolphin in relief—a representation, apparently, of the sun rising from the waves, and an apt emblem of resurrection. The dolphin is a common ornament in Etruscan sepulchres, and is supposed to have a symbolic reference to a double life. Mr. Dennis, however, says that it has also been taken as emblematic of the maritime power of the Etruscans, and as marking a city which had a port, as it does on the coins of Volterra.

It is worthy of remark that the dolphin occurs on some of the sculptured stones of Scotland—those ancient monuments of the Caledonians, probably a kindred Indo-European race.‡ The dolphin so constantly meets us in Christian art and sculpture that it must have acquired, at an early period, a sacred symbolism. It was accounted the holy fish, perhaps from its legendary connection with Apollo; but it acquired a holier signification in the art of the Catacombs if the dolphin was the ἰχθὺς that stood for the name of the Saviour.§

Wm. Sidney Gibson.

* As protector of the limits of land, Silvanus is addressed by Horace in the second epode —

"Qua muneratur te, Priape, et te, Pater
Sylvane, tutor finium."

This god occurs more than once in Horace. The offerings made to him were according to the season and to the need for his assistance. Thus, for increase of grain they offered ears of corn; for fruitful vintage they made an offering of grapes; and for a blessing on their flocks they offered milk.

† *Fasti*, book ii. l. 78, and end of the tale.

‡ As cited in Knight's *Essay on the Symbolic Language of Ancient Art*, &c.

* *Sat.* vi. 589.

† Horsley, *Brit. Rom.* p. 231, refers to this in describing the altar found at Caervoran, on which the dolphin occurs.

‡ Instances at Upper Manbean, in Elgin, and at Meigh may be seen in the engravings given in the Spalding Club books.

§ This ancient anagram became symbolical of Christ because, as is well known, the letters composing it are the first letters of the words ΙΗΣΟΥΣ ΧΡΙΣΤΟΣ ΘΕΟΥ ΥΙΟΣ ΣΩΤΗΡ.

## RAMSAY'S "EVERGREEN."

The last edition of Allan Ramsay's *Evergreen* is, I believe, that published in Glasgow in the year 1824. It is, I believe, simply a reprint of the edition of 1764, which does not profess to be other than a reprint of the original edition of 1724. The edition of 1824 has a glossary, but all the editions are without note or comment. The fact that "Hardyknute" appears in the second volume

proves that worthy Allan was mistaken in stating in his title-page that the poems were "wrote by the ingenious poet before 1600." But this was a mistake which all the world lay under at that time; and I believe that the mistake applies to "Hardyknute" only. Take it for all in all, *The Evergreen* is the best collection in existence of old poetry, and in my opinion a collection of the best old poems in our language. Considering how many learned and ingenious men have given themselves to kindred tasks, it is surprising that these most curious and interesting volumes should to this day be left as bare of explanation or illustration as when they first appeared in 1724. If such a man as Mr. Maidment would take the task in hand, giving us a new edition, he would confer an immense favour on the lovers of old literature. A new edition ought to give a short biography of Dunbar, Fleming, Robert Henryson Semple, Henry Steward Kennedy, and the other ingenious persons whose names appear at the end of these poems. I confess that I think the ancient spelling might be got rid of with advantage. Certainly the peculiar Scotch spelling need not be retained. There is nothing gained by using the letter *s* in the place of the letter *y*, or in writing *quhat* for *what*, *quhen* for *when*, *sche* for *she*, and such-like Scotticisms. But my desire is only to suggest a new edition. I am far from thinking myself competent to advise the editor. I am sensible that there are matters in the book which in the present day would not be deemed fit for publication; but the class of persons who would read the books would neither be demoralised nor seriously shocked by them; such passages are not numerous; and while Prior is republished with "Paulo Purganti," &c., I confess that I think old Allan's book ought not to be mutilated.

Worthy Allan had neither the learning nor the taste of Dr. Percy; but *The Evergreen* contains more good poetry than Percy's *Reliques*; and if Allan's collection were given to the world with such a setting as Percy gave to his *Reliques*, Sir Walter Scott to his *Minstrelsy*, or Maidment to his *Ballads*, Ramsay's *Evergreen* would take its true place in literature, which hitherto it has not done.

J. H. C.

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THE APPLICABILITY OF THE WORD "PIRATE."

I happen to be thoroughly acquainted with the me and the circumstances of the case of the roline, the steamer in which certain citizens of United States, who called themselves "sym-thizers" with the "patriots" (as the insurgents ed themselves) of Canada, were crossing from shore of the United States to Navy Island—a sh possession in the Niagara River—and which, he order of Sir F. B. Head, was cut adrift her moorings at Schlosser's Landing, and precipitated over the Falls two miles below, in the night of December 29, 1837.

"Historicus," in *The Times* of December 31, 1869, quotes with approval Daniel Webster, the great American statesman, as, in reference to its employment on the British side by Mr. Fox, denying the applicability of the word *pirate* to that vessel.

Now, it is true that Cicero (in his *De Officiis*, 3, 29) says, not merely that a pirate is not a belligerent (*perduellis*, on which word compare Cicero, *De Off.* 1, 12, and Gaius in the *Digest*, l. 50, tit. 16, leg. 234), but that a pirate is a foe of mankind in general (*hostis humani generis*).

But the *English Dictionary* of Noah Webster, LL.D. of Yale College, Newhaven, U.S., as edited in 1864 by Drs. Goodrich and Porter, professors in that college, gives the following as a secondary meaning of the word *pirate*, a tertiary meaning being "one who infringes the law of copyright"—

"An armed ship or vessel which sails without a legal commission for the purpose of plundering other vessels on the high seas."

Probably this secondary meaning was given in order to make the word *pirate* applicable to the Alabama; at all events it suits that vessel as regarded by the United States.

At the same time it virtually suits the Caroline, for the omission in her case of "the purpose of plundering other vessels" must surely, as well as the fact that her operations were prosecuted on a river and not "on the high seas," be viewed as an accidental and immaterial circumstance.

The fact is that (to waive the case of the Alabama, which was *directly* in the service of insurgents) we need a word that would exactly suit the Caroline, the Enosis (the Greek vessel that helped the Cretan insurgents against the Porte), and, say, any vessel in which "sympathizers" of the United States might, on some future occasion, aid and abet the Fenians in Canada or elsewhere. Daniel Webster, while protesting against the application of the word *pirate* to such vessels, says that it would rest with the government risen against how it should treat the crew of such a vessel as the Caroline. A crew liable to the treatment commonly allotted to pirates would care little whether the vessel were termed a pirate or not. Can we do otherwise than employ, for such cases, the word *pirate* in a secondary sense, unless we adopt some such compound as "rebel-helper"?

John Hoskyns-Abrahall.

Combe Vicarage, near Woodstock.

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A Panegyric on the Ladies.—The following *jeu-d'esprit* may be worth preserving in "N. & Q." I never saw it in print, and only met it lately in MS. after nearly half a century. My mother gave me a copy of it when I was at school, but

some daughters of an uncle found it, and understanding it literally, committed it to the flames; and their governess said my mother was giving me a bad education to allow me to carry about such sentiments. The key to the poem is found by reading the lines alternately.

"*A Panegyric on the Ladies.*

I.

"Happy he must pass his life
Who's free from matrimonial chains;
Who is directed by a wife
Is sure to suffer for his pains.

II.

"Adam could find no solid peace
When Eve was given for a mate;
Until he saw a woman's face
Adam was in a happy state.

III.

"In the female race appear
Hypocrisy, deceit, and pride;
Truth, darling of a heart sincere,
In woman never did reside.

IV.

"What tongue is able to unfold
The failings that in women dwell?
The worth in woman we behold
Is almost imperceptible.

V.

"Confusion take the man, I say,
Who makes a woman his delight;
Who no regard to women pay,
Has reason always in his sight."

II.

The Giraffe.—In the fourth chapter of his *History* Gibbon describes the Emperor Commodus as having slain, in the amphitheatre, "several animals which had been seen only in the representations of art, or perhaps of fancy"; and it is added in a note that he—

"killed a camelopardis or giraffe (Dion. l. lxxii. p. 1211), the tallest, the most gentle, and the most useless of the large quadrupeds. This singular animal (says Gibbon) a native only of the interior parts of Africa, has not been seen in Europe since the revival of letters; and though M. de Buffon has endeavoured to describe, he has not ventured to delineate the giraffe."

Upon this Dean Milman observes: "Gibbon is mistaken, as a giraffe was presented to Lorenzo de' Medici either by the Sultan of Egypt or the King of Tunis"; and the authority he quotes is confirmed by an extract from a contemporary MS. in the *Memoirs of Pandolfo Collenuccio* by W. M. Tartt (p. 224), of which one of the few copies printed is in the library of the British Museum.

"1487 (says the chronicler) a dì 11 Nov., entrò in Firenze uno animale detto la giraffa con 1° leone e altri animali mandati dal Soldano di *Babilonia* al commune di Firenze."

But Mr. Gilbert, in his *Life of Lucrezia Borgia*, ii. 65 (and he generally writes upon good authority), says that a giraffe, "the first seen in Europe in modern times," was brought to Ferrara by the sultan's ambassador (who would not part with it) in 1472.

A passage and a note by Gibbon, and a note by Milman are sufficient, I presume, to justify me in asking you to put upon record this correction of the dates connected with them. * * *

Garderobe.—A friend who was travelling in Norway last summer had his attention drawn by a companion to a quantity of winter clothing, principally furs, arranged as if exposed for sale, in the spacious cloaca of the inn at which they were spending the night. A similar exhibition at the next establishment induced him to examine more closely, when he found that the articles were the half-worn winter clothing of the family, suspended there for preservation, by means of the smell, from the attacks of moths. This observation is of interest to the archæologist and also to the philologist; to the former, because it indicates why such large rooms, even special towers in some of the mediæval castles, were devoted to latrinal purposes; and to the latter, because it explains the origin of the name *garderobe*, whence our modern wardrobe. J. W.

Sunday Fishing, 1484: Lord Kilmaurs.—Sir Alexander Cunningham, Lord Kilmaurs, upon October 19, 1484, was prosecuted by Sir John Cuke, chaplain of the New Werk of Finlayston, for 5*l.* 5*s.* (Scots?) of arrears for three terms of stipend: and for the wrongous detention from the reverend gentleman of the profit of the "Poundars tyde of the Zair* of Finlastoun, with men, bait, and net."

In modern parlance the clergyman's name was Cook. Priests in 1484, and for some time afterwards, were uniformly styled "Domini,"—Pope's Knights, as the reformers called them. A clergyman fishing on a Sunday, by "men, bait, and nets," would astonish good folks now-a-days.

The noble defender was cast in the action brought against him, and the Pope's knight vanquished the Scotish knight. The reverend gentleman was also allowed to prove his piscatory loss, and Lord Kilmaurs was ordained to pay the amount when ascertained.

Lord Kilmaurs was one of the few adherents of James III. of Scotland, who made him Earl of Glencairn. When the rebel lords triumphed, and the defeated monarch was murdered by an unknown assassin in Sauchie in June 1488, Kilmaurs was despoiled of his earldom, in the same manner as the Earl of Crawford was deprived of his dukedom of Montrose.

James IV. restored the earldom by a new creation to Cuthbert, the grandson of Sir Alexander. The title is at present a dormant one. J. M.

* *Zar* or *Gair*. A small enclosure built in a semi-circular form near the sea. At high water the salmon come within it, and at low water can be easily taken, as there is no way to escape.

Weather Sayings.—As "N. & Q." appears to be a receptacle for weather sayings, the following may be worthy a corner:—

An old gentleman informed me that he had made it a constant practice for the last fifty years, during a frost, to watch a mole-hill, and had always found that if the mole threw up fresh earth, within forty-eight hours the frost would be gone. He was advised to do this by his father.

De Moravia.

Hastings.

Inscription at Exeter Cathedral.—On the west wall of the south transept, which, with the corresponding one, is formed by the lower part of Romanesque towers of an earlier building, is incised the following inscription in Lombardic characters:—

+ PEIMVS ADAM SIC PRESSIT ADAM SALVET **VS
ILLVM SVI VENIT ADAM QVERE REFACTVS ADAM.

The whole is quite clear with the exception of two letters in the first line, where the word is probably DEVS or IHVS. The allusion is no doubt to the first and second Adam, but the construction is curious. QVERE, I presume, is for QVA RE.

I may add that three consecration crosses remain on the exterior of the south wall of the south aisle of the nave, two of them close together.

Verna.

Origin of the Basques.—Who can venture to give an account of that mystery the Basque language without at least raising the question whether the old world may not after all have been colonised from the new, and whether the Basque inhabitants of the Pyrenees, and the Iberians who went before them, may not have been originally a little nest of wanderers who had drifted across the Atlantic Ocean?

A Reviewer in the "Record," Jan. 5, 1870.

## Queries.

Bringing in the New Year.—This is a subject which has been several times noticed in "N. & Q.," and the fact seems fully established that anything light-haired or feminine bodes evil. I heard an amusing anecdote on the point a few days since. A farmer in the North of England, having occasion to visit a town at some distance on the last day of the year, was benighted, and did not reach home until two o'clock in the morning of New Year's day. Having succeeded in rousing his sleeping household, his eldest daughter put her head out of the window, and inquired who was there. "It's me," said her father. "Well then," quoth she, "you mun go back to where you came from, I'm none going to let you in to-day!" And the unfortunate man actually had to return, until somebody blacker than himself had brought in the New Year. But the especial cause of my note is to request the opinion of your readers skilled in folk-lore to the following difficulty. Desiring that everything should be properly *en règle*, I inquired who had brought the new year into my present habitation last Saturday; and I am informed that it was carried in simultaneously by the gardener and the cat. Now, the gardener, though masculine, is grey and has been sandy; the cat, though feminine, is black. How, then, will my fortunes for 1870 distribute themselves? for good, according to the colour of the cat and the gender of the gardener? or for evil, according to the gender of the cat and the colour of the gardener? I am sure you will perceive the practical importance of this grave question.

Hermentrude.

Burial-place of Edward Plantagenet, only Child of King Richard III.—Is the burial-place of this Prince of Wales known—the only child of King Richard III.? He was born in 1473 at Middleham Castle, in Wensleydale, which had become the property of his father, then Duke of Gloucester, owing to his marriage with the Lady Anne Neville, the daughter of the king-maker, the Earl of Warwick. He also died there in 1484. There is no monumental record to be found in the church of Middleham of his interment, which was made collegiate by his father, and who regarded it with special favour. The castle of Middleham was also at one time the chief residence of King Richard III., most likely either on account of early reminiscences, or on account of the beauty of its situation, commanding as it does one of the finest prospects in Wensleydale. *Primâ facie* one would imagine that Edward Plantagenet found a grave within the walls of the antique church of Middleham, which is close to the castle; still, on the other hand, there is neither record of such a fact either in the way of monument or local tradition; nor, as far as can be ascertained, is Middleham ever mentioned as his sepulchre by the many writers on the antiquities and scenery of Wensleydale.

John Pickford, M.A.

Bolton Percy, near Tadcaster.

Lord Byron's "Irish Lady."—In the progress of Lord Byron's description of Haidee he says:—

> "There was an Irish lady, to whose bust
> I ne'er saw justice done, and yet she was
> A frequent model"—

and so on. Who, pray, was this "Irish lady"?

James J. Lamb.

Underwood Cottage, Paisley.

Chester Family.—Can any of your readers give me information respecting Colonel Chester, an English officer in Walcheren, who, according to Froude (xi. 16), in 1573, on the free use and

promise of Spanish gold by Alva, undertook for thirty thousand crowns to introduce the Spaniards into that island? The authority for this assertion is a letter in the archives of Simancas from Antonio de Guaras, the Spanish factor in London, to Philip II. Is there any proof that Chester's offer was either accepted or performed? May he not have intended to accept Alva's bribe and then deceive him? The man who could offer to betray one side for money, would as likely be false to his engagement with the other. Who was Thomas Chester the poet, a translator of French romances, in the reign of Henry VI., mentioned in Warton's *History of English Poetry*, section vi.? Was he related to Richard Chester, one of the envoys of Henry VI. to the court of Rome, and friend and correspondent of Bishop Bekynton? Was this Richard Chester a member of the Chester family which—*tempore* Elizabeth—was settled at Chicheley in Buckinghamshire? B. W. G.

Southampton.

William Combe's Handwriting.—I am very desirous of seeing a specimen of the handwriting of William Combe about the year 1770, or even as late as 1779, when he was publishing the *Royal Register*; and shall be greatly obliged by references to any letters of his of about that date. T.

Cottle Family.—Will any Devon or Dorset correspondent be kind enough to let me know the parentage, &c., of William Cottle, Mayor of Lyme Regis in 1667, or give any information relating to the Cottell or Cottle family of Devon and Somerset between 1600 and 1700? T. Johnston.

12, Upper Camden Place, Bath.

Dagtale Bell.—Will any of your correspondents kindly inform me the origin of the following custom:—A small bell, about nine inches high, called the "Dagtale Bell," was a few years since hung outside the tower of Frodsham church, in Cheshire, about the height of the belfry. On Sundays and other holidays, after the bells had ceased ringing, a man used to look outside the tower, and when he saw the vicar coming instantly rang the little bell. Perhaps other churches were similarly furnished, but the origin of the word "dagtail" appears to me very obscure.

T. Helsby.

French Coffins.—I should be much obliged if any reader of "N. & Q." in France would favour me by post with the usual proportions, admeasurements in inches, and design of a French coffin for an adult. I believe the cover is not flat but coped, and that the sides are not nearly so deep as is the case with ours.

W. H. Sewell.

Yaxley Vicarage, Suffolk.

Grovier and Stow Families.—Wanted, information respecting Priscilla Grovier, wife of Jeremiah Gould, before 1620. The family of Grovier supposed to be of Devon or Dorset. Also, information of a Sir Thomas Stow of Devonshire, said to have died 1670. Any information as to Stow or Stowe families will oblige

H. A. Bainbridge.

24, Russell Road, Kensington.

Gustavus Adolphus and Donald Lord Reay. About fifteen years ago I got a cutting from one of the Edinburgh newspapers, entitled "The late Vice-Admiral the Hon. Donald Hugh Mackay." After giving an outline of the admiral's life, the article concluded as follows:—

"Among the keenness of antiquarian research, though too frequently descending to trifles, which distinguishes this generation, would that some antiquarian friend of the Modern Athens would some day lay his hand upon a collection of holograph letters of the famed 'Lion of the North' Gustavus Adolphus, written to Donald Mackay, the first Lord Reay, lent by the father * of the deceased admiral to an individual of eminence in Edinburgh, but, probably by mere accident, never returned subsequently to that gentleman's sudden decease. It is understood that those letters were of a deeply interesting kind, elucidating the true principles and character of that eminent prince, as well as those of his Scottish auxiliary and associate in warfare, whom Gustavus honoured with his unreserved confidence and intimate personal friendship. The representative *havers* of such interesting memorials can surely not be any way profited by prolonging their custody of them."

I would like to know where these letters now are, and if there is any likelihood of their being published either in whole or in part. Sir Donald Mackay, first Lord Reay, was one of the most active supporters of Gustavus Adolphus, and his memoirs would form a fitting companion volume to those of Kirkaldy of Grange and Sir John Hepburn. John Mackay.

Montreal.

Mrs. Hervey.—Can any of your correspondents give me any information as to Mrs. Hervey, the *quasi* wife of the "great law lion" Thurlow? Campbell, in his ill-written and cynical *Life of Lord Thurlow*, of whose natural and legal abilities the late lord was, in my opinion, very envious, says very little about her. Had she been of low origin or vicious character, doubtless the late ex-Chief Justice and Chancellor would have noticed such being the case—for he has most industriously narrated everything to the disadvantage of all judges *not* Scotchmen. Mrs. H. and her Chancellor lived happily together; all their daughters married well; and even Campbell is forced to admit that Thurlow was a good father.

Camden.

Homer.—I have a volume with the title—

"Homeri Poetæ clarissimi Odyssea, Andrea Dino Justinopolitano interprete, ad verbum translata. Eiusdem Batrachomyomachia, id est, Ranarum & muriam

* The Hon. George Mackay of Skibo.

pugna, Aldo Manutio Romano interprete. Eivsdem Hymni Deorum xxxii. Georgio Dartona Cretense interprete. Excudebatur Lugduni Anno domini MDXXXVIII."

I do not find it in Brunet. Is it rare?

W. F.

A Junqur.—A few days since I chanced to be in the shop of a shell-fishmonger in Fleet Street, when a man, having the appearance of a respectable farmer, entered and inquired for a "junqur." "A what?" said the shopman. "A junqur," replied the other. "I don't know what you mean." "Why, a junqur," was the rejoinder, given with some asperity, as if surprised at the other's stupidity—"a junqur," he repeated, "one of them things there," pointing to a number of crabs. Not distinctly catching the word he used, I asked him what it was. He at once repeated it, and then slowly spelt it out to me—*j u n q u r*. "Where do they use that word for a crab?" I asked, for he spoke with a strong provincial accent which I did not recognise. "Why, all round the Kentish coast." "Indeed; I pride myself on being a 'man of Kent,' yet never remember to have heard it before." "Ah, you go to Ramsgate and ask for a crab, and they'll tell you it is poison." I shall be glad, sir, if any reader of "N. & Q." can give me some information about this word *junqur*, and also why the people of Ramsgate consider a crab poisonous.

J. D.

Royal Descent of the Macduffs.—I have always understood, but I do not recollect ever seeing such a statement in any author, that the ancient family of Macduff, Thanes and Earls of Fife, descended from the old Scottish kings. Various writers mention *Duff*, son of Malcolm I., and the arms of Macduff are—"Or, a lion rampant, gu." the royal arms of Scotland, which also occupy a prominent place in the coats of the various families claiming descent from the Macduffs. I shall feel obliged if some reader of "N. & Q." will inform me whether the royal derivation of the Macduffs is mentioned by any writer, or whether there are any grounds, besides those to which I have referred, for presuming it.

A. M. S.

The Name Masey.—The interesting replies to the inquiry as to the origin of the name of Gough induce me to solicit information as to the meaning, &c., of the name Masey. In Ireland its form is Massey; in France and Italy, Massé and Massi.

M.

Manes.—There are many conjectures as to the derivation of this word—the assumed name of Cabricus, if not the real founder, the great apostle and promulgator of the Manichæan heresy. Cyril traces it to a Persian word meaning speech or eloquence. Epiphanius would claim for it a Babylonian origin, but also hints at the Greek μανία = madness. Professor Lassen is quite decided in his opinion that it comes from the old Persian word *manich*, signifying "spirit."

I am no polyglottist, but doubtless there are such among the numerous contributors to "N. & Q.," and therefore I do not despair of obtaining a satisfactory reply.

Whatever be its source, we may reasonably presume that the name was adopted with an intentional and direct reference to some of the more prominent tenets of the sect.

Edmund Tew, M.A.

Motto.—Whose motto originally was the following, "All things happen to those who wait," Talleyrand's or Napoleon's?

Ethel.

Negroes in America.—Dr. Smiles states at p. 289 of *Self Help*, popular edition, that about the time of the American War of Independence, Mr. David Barclay had a "little slave community transported to one of the free American States, where they settled down and prospered." I should be glad to ascertain the name of the place where this incident happened, and if the blacks in question have remained an unbroken community till the present day.

A. H.

Poem.—Can you tell me where I may find the rest of the following poem?—

"The mountain sheep were sweeter,
But the valley sheep were fatter,
And so we deemed it meeter
To carry off the latter."

A. E. P. G.

The Portuguese Foot Regiment.—In the church of St. Alphage, Canterbury, is a stone bearing the following inscription:—

"Here lyeth the body of the late Revd Mr Le Suer, at first chaplain to the Earl of Lifford's regt: afterwards to a regt called the Portuguese Foot; & lastly, minister to a French Epi'oal Chapel in this city."

He died in 1746. Which was the Portuguese Foot? And which was the Earl of Lifford's regiment?

George Bedo.

6, Pulross Road, Brixton.

Raleigh Family.—I have in my possession on a scrap of paper the following copy of a receipt from the above family:—

"Decimo Septimo die Februarii Año 1616.—Received the day & yeare above written in part payment of a greater sum for a certeyne tenemēt wth the appurtenance lyinge in Micham in the county of Surrey from Thomas Plummer Esquire the sum of six hundred 'pounds of lawfull English moneye.'

"Witness our hands

"W. Raleigh
E. Raleigh
W. Raleigh

£ vj . oo."

Can you or any of your readers kindly inform me from what work this copy of receipt was most likely extracted? Whilst I am writing on the

above family, will you allow me to return my best thanks to Messrs. Crouch, Redmond, and Wilkins for their information concerning the portrait of Sir Walter Raleigh that I am looking for, but as yet have not been successful in finding (*vide* "N. & Q." 4th S. ii. 164, 214, 235, 309). There is a print of the portrait wanted in Raleigh's *Hist. of the World*, eleventh edition, 1736, by Oldys; and pp. cxliv. and cxlv. of his life give a description of the picture as being the best and most authentic one of him known.

Dudley Cary Elwes, F.S.A.

South Bersted, Bognor.

"Recognitio Futura" (4th S. iv. 313, 419.)—

"An old tradition says, that those whom we have served on earth shall be the first to welcome us to heaven."

Where is this tradition to be met with?

J. Manuel.

Newcastle-on-Tyne.

Reid Family.—I shall be much obliged for any information about the Reids of Pitfoddles, in Scotland, particularly as to whether the family is still existing. Arms: Argent, a chevron azure between three mullets in chief and a cross-crosslet fitched in base gules.

George W. Marshall.

Wencombe House, Bicknoller, Taunton.

Wakefield, Yorkshire.—Will any fellow-student of "N. & Q." residing at or near Wakefield kindly inform me whether any monuments or tablets to the Arnot (or Arnott) family are now existing in the parish or any other church? A Rev. George Arnott was the vicar at the close of the seventeenth or early in the eighteenth century.

C. L.

Owen Wynne, Serjeant-at-Law.—Can any of your correspondents solve the following genealogical puzzle:—W. W. E. Wynne, Esq., of Peniarth, Merioneth, possesses a beautiful old silver waiter or "tray," which is supported, not on feet, but on a single pedestal. On the front of it are the arms of Mr. Wynne's great-great-uncle, Robert Williams, M.P. for Montgomeryshire in 1741, impaling those of his wife Muryel, daughter of Arthur Williames of Ystymcolwyn. But at the back there is this inscription:—"Ex dono chariss. Avunculi Owini Wynne Servientis ad legem, et nuper Capitalis Justiciar. in South Wallia." The goldsmith's mark, it is believed, is 1693. That would be some twenty years before Robert Williams was born. Who was Owen Wynne? Was he related to Robert Williams? It has been suggested as possible that it was an old waiter which Robert Williams purchased, and had his own arms engraved upon it, allowing a former inscription to remain.

M. C. J.

Xenophon.—In the *Hellenics*, bk. i. cap. i. 34, ὀλίγοι τῶν ἐπὶ πᾶσιν, this evidently means "a few out of the whole body." Can anybody quote a parallel use of ἐπί in this sense? *Hellenics*, cap. vi. 11: How comes the word θωπάζειν to mean "to fawn upon a person," as it does in this passage? Also in section 20 of the same chapter: What were the παραβόμματα for? also used in bk. ii. cap. i. 22. Bk. i. cap. xvi.: Is there any explanation of τοὺς φρούρους δὲ τῶν Ἀθηναίων [illegible] ἀνέβασε? A line or two above he says that he will not sell any Greek into slavery. Dindorf says that there is a reading τοὺς δέ—is there any manuscript authority for it?

Loyola.

## Queries with Answers.

Hughes Ball Hughes: the "Golden Ball" (4th S. iv. 520.)—The casual mention made at the above reference of this once conspicuous personage has awakened a desire I have often felt to know something more of his career. He flourished in the Georgian era; was enormously rich, hence his appellative; was a dandy of Brummellian type; married Mercandotti, a dancer at the King's Theatre—"that exquisite creature," says the enraptured author of the *Every Night Book* (8vo, 1827), who further records (in his notice of the French Theatre)—"Hughes Ball and his treasure, Mercandotti, are to be seen here almost every evening of performance—yonder they are"; and finally, died at Versailles three or four years ago. This is the sum and substance of my knowledge of him, and I shall be glad to receive some further information concerning a personage once so conspicuous in the "circles of fashion."

William Bates.

Birmingham.

[The following account of the death of "Golden Ball" appeared in the *Gentleman's Magazine* for April 1863, p. 539: "Died at St. Germains on March 13, 1863, Mr. Edward Hughes Ball Hughes, who had long resided in that suburban retreat. In the days of George IV. Ball Hughes, or 'Golden Ball,' as he was called, was one of the leading dandies of a period which immediately followed that of Beau Brummell. Ball Hughes figured in the best society of London, among whom his fortune and favourable personal appearance made him a welcome guest. One evening at the Italian Opera the audience were disappointed at the non-appearance of the celebrated dancer, Mademoiselle Mercandotti, who had unexpectedly become the wife of Ball Hughes. They departed for the Continent, and from that time the 'Golden Ball' was heard of no more in the circles of fashion in London." There is a portrait of Mdlle. Mercandotti, whole length, in character, engraved by Cooper, and one of the Golden Ball himself, in the London Corporation Library. Dighton, *del.*, published by McLean.]

"Off" or "On."—Please to settle a family discussion:—

"I dined on a beefsteak." "I dined off a beefsteak." "I dined from a beefsteak."

Which is right, and why? My own view of the grave question I will not intrude.

HERMENTRUDE.

[More than one English phrase, involving the apparently ungrammatical use of a preposition, has been reduced within the memory of man to what has no doubt been thought a more correct form. It may be submitted that in such cases the older form is, for the most part, logically and grammatically correct. The change would seem to have arisen from disregard of the fact that prepositions, like most other words, have not only their primary, but their secondary meanings, and that some one of the secondary meanings would have borne out the phrase which has been condemned and altered as faulty, so as to have maintained the expelled preposition in its place.

All this is so much a matter of opinion, or rather of taste, that we know not how far we may be borne out in applying our principle to the case now before us. We regard both the phrases, "I dined on a beefsteak," and "I dined off a beefsteak," as good vernacular English; the difference of the two phrases, if strictly taken, being simply this:—the latter would imply that you did not eat the whole of your steak, and the former would leave that point unsettled. "Dined *on*" is at any rate as old as our English Bible: "He feedeth on ashes."

In the third phrase, "I dined from a beefsteak," "from" seems to have been introduced because neither "on" nor "off" was deemed grammatical. If it satisfies some ears, it will be uncongenial to others. Perhaps in another generation it may find universal acceptance as good English.]

LABARUM.—This was the name of Constantine's banner, as is well known to all readers of ecclesiastical history. Opinions, however, are divided as to the etymology of the word. Jeremy Collier's explanation is ingenious, but, to my thinking, far from satisfactory:—

"*Labarum*, or Laborum, quasi laborum ὅρος, *i. e.* terminus, the end of toil, trouble, or labour, because Constantine delivered the Church from persecutions it groaned under, or because he put an end to the calamities which the tyrant Maxentius brought upon the city of Rome."

I beg the favour of information.

EDMUND TEW, M.A.

[The origin of Labarum (or Laborum) has given great trouble to etymologists, and no derivation yet offered has received general approbation, or has indeed appeared to merit it. A writer in the *Gentleman's Magazine*, vol. liv. part ii. p. 726, imagines that he has discovered in Labarum the initials of the words "Legionum Aquila Byzantium Antiquâ Româ Urbe Mutavit." Another writer, at p. 827, says, "I do not assent to the derivation of the *Labarum*, p. 726," but adds, "At the same time I confess my inability to supply the deficiency." Adr. Sevrack, in the second index of his *Origines* (1614), says confidently, deriving from the Celtic, "*Lab-hair* vel *Hair-lab* Celtis luce clarius est, *panniculus exercitus*." As, when many antidotes are recommended for the same disease, we may safely conjecture that the true remedy is not yet found, so does the abundance of derivations sometimes indicate that the real origin of a word remains to be discovered.]

MALTON.—I particularly wish to know if there was *ever* published a "History of Malton"; if so, when, and by whom? Any historical notes of Malton would be thankfully received and acknowledged by

E. MORTON.

Malton.

[Some account of Old and New Malton may be found in the *Beauties of England and Wales*, xvi. 263; Hinderwell's *History of Scarborough*, 8vo, 1811; and Allen's *History of the County of York*, iii. 464. Its gaol and poor house are described in the *Gentleman's Magazine*, lxxv 692–694. Notices of the Old Malton priory church are given in Dugdale's *Monasticon*, edit. 1830, vi. 970; Tanner's *Notitia*, edit. 1787; and, with an engraving, in *The Surplice* of August 15, 1846, p. 587. For letters concerning a Roman inscription found at Malton in 1753, consult the Addit. MS. 6181, pp. 24–25 (Brit. Museum), and the *Philosophical Transactions*, xlix. 69; and for a letter of F. Drake, concerning the site of Camalodunum, dated April 5, 1755, see also the Addit. MS. 6181, p. 27. Some interesting papers on the recent excavations at Derventio (Malton) appeared in *The Times* of Dec. 28, 1865; Jan. 17, 1866; Dec. 18 & 27, 1867; and Jan. 3 & 7 1868.]

SIR PETER LELY.—What was the exact date, or at least the exact year in which Sir Peter Lely, the painter, was knighted by Charles II.? it occurred between 1670 and 1680.

J. C. S.

[Peter Lely, of St. Paul, Covent Garden, was "knighted" on January 11, 1679–80.]

## Replies.

### BATTLE AT TEROUENNE.

(4th S. iv. 562.)

To the reply made at this reference I beg to make a little addition. I wish also to ask questions. I will add for F. H. that Thérouane ceased to exist in 1553. I do not know anything of a battle in 1528. In 1553 it was besieged for the Emperor Charles V. by troops under the command, first, of Adrien de Croi, Comte de Rœux, who died during the siege; and finally, of César Ponce de la Laing. It was taken by assault June 20, 1553, and then Charles ordered its *entire* demolition. The bishopric of Thérouane was suppressed, and three new sees were erected by the Pope—Boulogne, Saint-Omer, and Yprès. An excellent *Notice historique de Saint-Omer suivie de celles de Thérouane et de Tournehem*, published at Saint-Omer in 1830, says:—

"Thérouane n'est plus qu'un village contigu à l'ancienne ville, dont il ne reste que des fossés, qui, malgré le laps du temps, ne sont pas encore comblés."

But the earlier capture by Maximilian and Henry VIII. in 1513 has a still existing interest for persons who care for the historical heraldry of England. Some doubt seems to rest upon the day of the capture. I quote the *Notice historique* again:—

"Une première tentative de la part des Français pour ravitailler cette place fut très-heureuse. Il n'en fut pas de même d'un convoi plus considérable qu'ils essayèrent d'y faire entrer et qui donna lieu, le 18 août, à un combat connu dans l'histoire sous le nom de déroute d'Enguinegatte, ou *journée des Eperons*. Les plus braves y payèrent de leurs personnes: le duc de Longueville et le chevalier Bayart y furent enveloppés et emmenés prisonniers par les Anglais. Thérouane n'ayant pu être secourue, fut forcée de capituler *trois jours après, c'est à dire le* 21 *août*, et fut détruite à l'exception des églises . . . . . Charles-Quint commença l'année suivante (1517) à faire rétablir Thérouane."

Rapin also gives the 18th as the date of the battle, but says that the surrender of the place was on the 22nd.

But an English original authority, which I will now quote, dates the battle, if my notes are right, on the 16th.

The Duke of Longueville was taken—"enveloppé et emmené prisonnier par les Anglais." But the man who had the honour of taking him was Sir John Clerk of North Weston, Oxfordshire. Guillim, in his own edition, 1610-11, mentions the fact and gives the coat but not the epitaph. Antony à Wood copied the epitaph, and it is to be seen in his MS. B 15, in the Ashmolean Library. Many years ago I copied it from the brass on the monument of Sir John still remaining in the church at Thame. I give it, but I regret to say I cannot break it into the lines into which it is distributed on the brass:—

"Here lyeth Sr John Clerk of Northe Weston, knyght, whyche toke Louys of Orleans, Duk of Longueville & Marquis of Rotuelin, pryson' at ye jorney of Bonny by Terovane ye xvith day of August in the yth yere of ye Reigne of ye noble & victorious Kyng Henry ye VIII., wyche John decessyd ye vth day of Ap'll Ao. dñi. 1539, whose soul God p'd'n."

I will now, to save the trouble of reference, give part of Guillim's statement:—

"He beareth *Argent* on a *Bend* Gules three *Swans proper* between as many *Pellats*, rewarded with a *Canton sinister Azure*, thereupon a *demy-Ramme* mounting *Argent* armed *or* between two *Flowres de lices* in chiefe of the last, ouer all a *Batune dexter-waies argent*."

Then he tells the story; and then says:—

"In memory of which seruice the coat-armor of the Duke was given him, marshalled on a canton sinister in this manner, by special commandement from the King . . . . the substance and effect whereof together with this coat, is expressed upon the monument of the said Sir John Clarke in the church of Tame, in the county of Oxford.'

But Guillim here gives us some information beyond what is recorded on the monument. And this is one of the few instances in which Guillim, or whoever wrote the *Display* under his name, used the opportunities of his day, and added to his book something of that kind of interest which ought to have pervaded it. There is in this inscription, and in Guillim's account of it, one word I do not understand—"ye jorney of *Bonny*." We have the journée des Eperons, but what is *Bonny?* I have never been at the site of Thérouane. Perhaps some reader of "N. & Q." has been there, and may be able to throw some light on this word.

The Norfolk family of Heveningham seems to have been rewarded in a similar way. Guillim gives their coat, but without even mentioning their county, at p. 255 of his own edition. He spells the name Henningham. But in the visitation of Norfolk, Harl. MS. marked "1101. 4756. 5823," is a pedigree of Henningham. The MS. is a visitation brought down to 1625. It gives a shield of 8 quarters—Heveningham, Gerville, Kelley, Gissinge, Redisham, Reppes, Yarde, and Heveningham—again in the last place. But over all is a small inescocheon, quarterly or and azure, and to this is appended the word *Turwen*. This I take to be the English for Thérouane, or, as F. H. has found it, Turwen. Will any Norfolk reader of "N. & Q." give us some information about the part taken by the Heveningham of his day at Thérouane?

This great family got to Pipe in Staffordshire. Henry Townshend, Knight, of Elmley Lovett, Worcestershire, married Dorothea, daughter of Christopher Heveningham of Pipe. She died in 1605. The old house of the Townshends at Elmley Lovett is rapidly going to decay. Nash gives no account of it:—I doubt if he ever saw it. I visited it and made some notes there a few years ago. Before my visit there had been a sale of the contents of the house; and soon after, in a shop in Worcester, I saw a framed parchment drawing of the shield of the Townshend and Heveningham match. It showed the husband Townshend; and the wife,—Heveningham, and quarterings,—and, over all, the little escocheon, quarterly argent and azure. It had come from Elmley Lovett. D. P.

Stuarts Lodge, Malvern Wells.

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## CALEDONIAN FORESTS.

(4th S. iv. 335, 481.)

If the question of the wooded state of Caledonia rests on the hearsay statement of Roman writers of the first century, it surely is a very open question which may well be doubted. Granting, however, that all these writers had themselves been as far north as the Grampians—the region, if any place

was, of the Sylva Caledonia—still, what of the great country north and north-west of it, of which confessedly they knew nothing? The country might be well-wooded from Mearns to Lochaber, but to conclude from that that woods abounded north and south of that district would be absurd enough.

Mr. Burton (iv. 158) says that Major describes the Caledonian Alps as densely wooded fifteen centuries later. What mountains did Major mean? The Grampians? Granting, again, that this region was really, as it was described and as is implied, with native forests, still what of the north and north-west of it? Although quite willing to let Pliny and his countrymen hold to their opinion of Caledonian forests as they existed in the first century, I am not disposed to accept Major's description unless it be borne out by contemporary evidence, which I do not believe it is.

To come back to the north and north-west parts of Caledonia, treading on firm ground, we know that James I. was fond of hunting at Darnaway. But there were no great woods there then, although there were some great trees; and we are told that, to allow room for the king's sport, large portions of cultivated land had to be thrown waste on either side the Findhorn, their proprietors being compensated for the temporary loss. In other words, these lands were converted into a chase or "forest." At Cawdor, too—so changed now—there were few trees when "the flowers o' the forest were a' wede away"; but long before Culloden, thousands of acorns had been planted by thrifty hands, to become two hundred years after a joy for ever to a landscape-loving generation. We need not cross the Frith.

Coming south to the Breadalbane territory, it is beyond all dispute that nearly all the wood in it—and its magnificent woods have few equals—has been planted since the Reformation. The first two larch-trees of the famous forest of Dunkeld, still shown I believe, were planted in 1711, a much more recent date. The Highland proprietors of the sixteenth century, Black Duncan and the ill-fated Earl of Gowrie among the chief, were great planters: they found bare hill-sides, and clad them with pine and oak, which the men of the nineteenth century please their fancy by regarding as the "forest primæval"! I fear, too, they had to stock them with game.

Old Pennant saw no great native woods when he travelled all Scotland last century; they were mostly all planted. Moreover, when at Invercauld he saw some trees which impressed him much, yet they were only two hundred years old, the work to doubt of some of the aforementioned great planters. If he, one of the earliest and most correct of observers, was struck with the age of these trees, we may rest assured that whatever (or wherever) the Sylva Caledonia of the Romans or the Birnam Wood of the Thane of Fife may have been, they had left nothing behind to prove their traditional greatness.

The truth is, as Mr. Cosmo Innes acutely remarks, that this popular error has originated in the frequent use of the word "forest" in old charters. But in them it does not mean what we call a *wood*, but a chase, a game preserve, a range of land having legal privileges for the preservation of game (*Early Scotch Hist.* 100.) In this sense, as Mr. Logan may find, Glen Tilt is spoken of by Pennant (i. 121-5) when it was entirely woodless, though not entirely deerless; just as, moreover, it was in James V.'s time two hundred years before, as we know from Lindsay's description of the magnificent entertainment given to that pleasure-loving youth by the Duke of Athol. And Boswell found the word so used even in Skye.

Pennant's *Tours* and M'Culloch's *Western Highlands*, and of course Cosmo Innes' *Early Scotch History*, will convince most that there is no ground whatever for the general notion that Scotland was, in the historic period at least, a wooded country. Poor bare Scotland it has always most emphatically been, yet "bonnie Scotland" for all that.

A. Falconer.

Sunderland.

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## HANGING OR MARRYING.

(4th S. iv. 294, 417, 525.)

The custom is known in France, and is made use of in fiction as having been practised in that country. If it existed in the Isle of Man and some other places, it was in use over a wide district. In the French paper *Le Loing* of June 10, 1869, in its feuilleton entitled "La Pupille du Comédien," by Victor Perceval, there is a well-drawn scene bearing on this point. The period is the time of the Revolution, and several persons are led to the scaffold to be executed. I confine myself to the case of a young woman of sixteen or seventeen, and I append a cutting in which the circumstances are given:—

"Le drame sanglant touchait à sa fin. Il ne restait plus que la jeune fille étroitement pressée contre la poitrine du saint ministre de Dieu.

Depuis le commencement de l'exécution, Charles Renaud, sous prétexte de refouler le peuple, avait fait opérer une volte-face à son cheval. Il tournait ainsi le dos à l'échafaud et s'épargnait la vue de l'horrible spectacle.

En levant les yeux sur les fenêtres de l'Hôtel-de-Ville, qui se trouvait devant lui, Charles aperçut madame Millet et ses filles.

La présence des deux sœurs à cette lugubre scène n'étonna point le sous-officier; la position de leur père la rendait obligatoire.

Lucie, le visage inondé de larmes, se cramponnait convulsivement des deux mains à la balustrade de la fenêtre.

— Laure! oh! Laure! cria-t-elle tout à coup d'une voix déchirante.

Cet appel lamentable fit courir un frisson dans les veines de Charles, il tourna la tête du côté de l'échafaud.

La jeune fille qui gravissait les degrés du sanglant édifice était une enfant de seize à dix-sept ans, belle de cette pâleur de la mort qui donne au contour du visage humain l'idéale pureté des figures sculptées dans le marbre. Ses lèvres, légèrement rosées, étaient immobiles; ses yeux, très-grands et très-beaux, ne regardaient rien, ils semblaient perdus dans les profondeurs de l'infini. La voix du prêtre les dirigeait vers le ciel, et peut-être voyaient-ils déjà au-delà des mondes.

Au cri de mademoiselle Millet, la condamnée tressaillit faiblement. Le vieillard lui dit quelques mots, elle releva la tête et la tourna du côté de Lucie.

Alors un divin sourire éclaira sa figure et elle montra d'un regard le ciel à son amie.

— Laure! Laure! répéta Lucie en se débattant entre les bras de sa mère épouvantée.

— Arrêtez, arrêtez, cria tout à coup une voix ferme et puissante.

— Qui ose commander en ma présence? demanda impérieusement le proconsul.

— Moi, citoyen représentant, répondit Charles Renaud d'un ton plein d'assurance.

La foule stupéfaite attendait avec angoisse le dénoûment de cette étrange scène.

Lucie, penchée hors de la fenêtre, l'œil fixe et l'oreille tendue, semblait ne plus respirer.

— Citoyen représentant, continua le jeune homme, tu es l'organe de la loi que tu viens de faire respecter avec la grandeur d'âme qui t'honore. Eh bien! c'est cette loi que j'invoque.

— Je t'écoute, citoyen maréchal-des-logis, répondit l'envoyé de la Convention d'un ton bienveillant.

Charles reprit:

— Le soldat qui a bien mérité de la patrie, dit cette loi, peut sauver une condamnée en l'épousant; j'ai bien mérité de la patrie et je demande en mariage la citoyenne Laure.

— Tu es dans ton droit, mon brave Renaud, qu'il soit fait selon ton désir.

— Citoyen exécuteur, ajouta le proconsul, remets cette jeune fille à celui qui en veut faire sa femme.

Le jeune homme mit pied à terre, escalada les degrés de l'échafaud et en redescendit tenant Laure entre ses bras.

Le peuple, qui n'osait témoigner ouvertement son ivresse, se pressait autour de Charles, les femmes pleuraient, les hommes se serraient la main, et le maréchal-des-logis fut accompagné jusqu'à la salle où se tenaient le maire et le représentant, par un concert de félicitations qui, pour être murmurées à voix basse, n'en étaient pas moins sincères et moins expressives.

Quant à Lucie, aussi faible dans le bonheur qu'elle avait été forte devant la souffrance, dès qu'elle fut bien certaine que son amie, mademoiselle de Noirmont, n'avait plus rien à craindre, elle tomba dans un évanouissement profond.

Laure, soutenue d'un côté par le prêtre, de l'autre par Charles, fut amenée devant le proconsul.

—Citoyen maire, lis la formule de mariage, ordonna l'envoyé de la Convention; en vertu des pouvoirs souverains qui me sont délégués par le peuple, je dispense les futurs conjoints des formules ordinaires.

— Répondez oui, à tout ce que l'on vous demandera! dit le prêtre à la jeune fille.

Et sans savoir à quoi elle s'engageait, Laure obéit.

— Au nom de la loi, vous êtes mariés! dit le maire d'un ton solennel."

P. Hutchinson.

## BIBLIOGRAPHY OF PUNCTUATION.

(4th S. iv. 512.)

Here are a few additions to Mr. Crieff's list of books on pointing. I have had only one of the books (No. 9) before me. The titles of the rest I have taken from Watt's *Bib. Brit.* and the *British* and some other catalogues: —

1. A Treatise on Punctuation by an Old Printer. London: Pitman, 1867, 12mo.
2. Brenan (Just.), Composition and Punctuation explained. London: E. Wilson, 1857, 18mo.
3. Chauvier (J. H.), Treatise on Punctuation, translated by J. Huntingdon. London; Simpkin, 1849, 12mo.
4. Coate, Rules for Punctuation. London: Hamilton, 18mo.
5. Day (W.), How to Stop: Punctuation reduced to a System. London: Harrison, 7th ed. 1862, 16mo.
6. Francillon (Fr.), Essay on Punctuation. London: Whittaker, 1842, 12mo.
7. Hartley (C.), Principles of Punctuation. London: E. Wilson, 18mo.
8. Mind your Stops! London: Groombridge, 1855. 16mo.
9. [Mitchell (John)], A Manual of Punctuation. For Self-teaching and for Schools. By a Practical Prin Manchester: Dunnill, Palmer, & Co. 1859, 12mo.
10. Monteith (Robert), The True and Genuine Art of Pointing. Edinburgh, 1704, 4to.
11. Philosophy and Practice of Punctuation: a Psychological Essay. London: Virtue, 1868, 12mo.
12. Pinnock (W.), Elements of Punctuation (and Key). London; Whittaker, 18mo.
13. Robertson (Joseph), An Essay on Punctuation. London, 1785, 12mo.
14. Rousseau (Samuel), Punctuation; or, an attempt to facilitate the Art of Pointing, on the Principles of Grammar and Reason; for the use of Schools and the assistance of General Readers. London, 1818, 12mo.
15. Smallfield (Geo.), Principles of English Punctuation. London: Whitfield, 1852, 18mo.
16. Steel (David), Elements of Punctuation; with Critical Observations on some Passages in Milton. London, 1786, 12mo.
17. Where to Stop and Why, a Treatise on Punctuation. London: Longmans, 1848, 12mo.
18. Wilson (John), Treatise on Grammatical Punctuation. London: Whitfield, 1850, 5th ed. 1856, 12mo.

I have copied the following from *Nouveau Manuel de Bibliographie universelle*. Par Messieurs Ferdinand Denis, P. Pinçon, et De Martonne. Paris, 1857, p. 422: —

1. *Vincard.* Traité de la Ponctuation. Paris, 1809, in-12.

Voyez *sur ce traité le catalogue d'*Aimé Martin.

2. Traité de la Prosodie française, par l'abbé d'*Olivet*. Nouv. édit., augm. des notes de *Du Marsais*, et suivie du Traité de la Ponctuation par *Beauzée*. De l'imprimerie des notaires, à Paris, chez Bruno-Labbé, 1810, in-12.

3. *J. H. Chauvier.* Traité de Ponctuation. *En voie d'imp.*

4. *A. Frey.* Principes de Ponctuation.

Voyez *G. Peignot*, Dictionnaire raisonné de Bibliologie, 3 vol. in-8, aux mots *Orthographe* et *Ponctuation*. *Ch. P. Girault Duvivier*, Grammaire des grammaires, 13e édit., rev. et corr. par *P. Aug. Lemaire*. Paris, 1847, 2 vol. in-8, article *Ponctuation*.

Voyez aussi un article bien fait dans le recueil intitulé: *O Panorama*, t. ii. pp. 219 et 235.

C. W. Sutton.

Hulme.

If Mr. Crieff will refer to the *Index to the British Catalogue of Books published during the Years* 1837 *to* 1857 (London: Low & Co., 1858) he will find references to about a dozen works on punctuation. I do not think it worth while to transcribe them, as the pages of "N. & Q." are better occupied by notices of books which have escaped the cataloguers, to say nothing of the uncertainty attending the description of books at second-hand.

R. B. P.

## FIRST-BORN SON.

(4th S. iv. 513.)

It is of little consequence whether any instances can be found in profane historical writings to prove that the term "first-born" son may be applied to an *only* son. Our concern in this matter must be with the language of Holy Scripture, the customs of the Jews, and the interpretations of the Holy Fathers. The expression in the language of Scripture by no means implies any subsequent progeny. We read in Exodus iv. 22, "Israel is my son, my *first-born*"; and xiii. 2, "Sanctify unto me every *first-born*." Helvidius in the fourth century, and Jovinian, asserted that the Blessed Virgin had other children after our Blessed Saviour. But this error was solidly refuted by St. Epiphanius, St. Jerom, and St. Augustin. St. Jerom proves, in his book against Helvidius, that *first-born* in the language of Scripture means the first, whether followed by other children or not; and confirms the perpetual virginity of Mary by the testimonies of the very early Fathers—SS. Ignatius, Polycarp, Irenæus, and Justin.

With reference to the expression *first-born*, St. Jerom writes thus:—

"Omnis unigenitus est et primogenitus: non omnis primogenitus est unigenitus. Primogenitus est non tantum post quem alii, sed ante quem nullus. . . . Definit sermo Dei, quid sit primogenitum: *Omne* inquit, *quod aperit vulvam*. Alioqui, si non est primogenitus, nisi is tantum, quem sequuntur fratres; tamdiu sacerdotibus primogenita non debentur, quamdiu et alia fuerint procreata; ne forte, partu postea non sequente, unigenitus sit, et non primogenitus."—S. Hieron. *Adv. Helvidium*, cap. 5.

F. C. H.

I think we need go no further than to Exod. xiii. 2, to which passage the Evangelists probably refer. Compare St. Luke ii. 22-24: as Bishop Pearson says, "the apertion of the womb determineth the first-born." Let me refer Z. Z. to *Pearson on the Creed*, art. III.; Hooker, *E. P.*, v. 45; *Wordsworth on St. Matthew*, i. 25, and the writers cited herein. Bishop Pearson's text and notes are especially good.

J. T. F.

The College, Hurstpierpoint.

Numerous instances may be adduced where this term, *from the nature of the case*, includes, besides its own, the meaning of *only son*: as, when in Exod. xii. it is said, "The Lord smote all the first-born in the land of Egypt," the statement is intended to be universal in its application; and as in the command Exod. xiii., "Sanctify unto me all the first-born." Again, in the well-known line—

"Dear to the father is his first-born's birth,"

the sentiment is not limited to the fathers of families more or less numerous. But I venture to assert that no authority can be found for the use of *first-born son* as equivalent to and substituted for *only son*; while with reference to the assertion which suggested Z. Z.'s inquiry, I may apply to the above phrase the remark which Dean Alford in his commentary on Matt. i. 25 applies to another in the same verse, and bearing on the same subject, that—

"No one would ever have thought of interpreting the verse any otherwise than in its *primâ facie* meaning, except to force it into accordance with a preconceived notion of the perpetual virginity of Mary."

W. B. C.

## SIR WILLIAM ROGER, KNIGHT.

(4th S. iv. 167, 342, 545.)

I do not connect Sir William Roger, the favourite of James III., with the Rogers in Coupargrange who owned a small property called *Marywell*; at least, I have no fact to offer in evidence. There need be "no mystical cant on a very plain subject." "Marywell," I have said, "formed part of the church-lands in Coupargrange belonging to the abbey of Couparangus." It was situated, as I believe, within the parish of Bendochy, in the county of Perth, the district of Strathmore, and commissariat of Angus. Most people know that every abbey had its *grange*—the chief house of each of the abbey baronies—under which appellative, it may be reasonably presumed, were included lands variously designated. According to Mr. Cosmo Innes, the grange was "a spacious farm steading" placed under the supervision of a monk or lay brother, and adjoining which was a "mill with all its pertinents." The grange-mill of the abbey of Coupar was called "the abbey mill of Blacklaw," to which, we are told, "the adjacent lands were thirled after a most grinding fashion." The lands of Coupargrange were at one time in the hands of twelve proprietors. At the date of the publication of the *New Statistical Account*, all these,

united into a single estate, were the property of Patrick Murray, Esq., of Simprim. Whether the estates of Grange and West Grange, in the same parish, were or were not included in the original home-farm of the abbey, I do not know. From the twelfth century—when the church of Rome everywhere culminated, and, as Forbes * quaintly observes, "The voice of the Gospel could not be heard for the noise of hammers and trowels"—down to the epoch of the Reformation, nearly the whole parish consisted of abbey lands owned by the ecclesiastics of the abbacy.

That W. E. should have jumped to the conclusion that all personal names and land estates not mentioned in "the last *County Directory of Scotland*" are necessarily non-existent, is one of those amusing delusions incident to the various forms of unreflecting objection which one occasionally meets with. I should think it highly improbable, on the assumption of any usage with which I am acquainted, that the charters by Sir William Roger could have been transferred to Thomas Meik with the title-deeds of the Marywell property. "A reference to this person," W. E. says, "would easily ascertain the fact." Yes, if, without the intervention of Mr. Home,† we could communicate with a man who has been probably a hundred and fifty years in his grave! How should I be presumed to know anything of the descendants of Mr. Meik? The marriage contract of my great-grand-aunt Kathrin Roger, in my possession, executed "Att Coupargrange the seventeen day of November ane thousand Seven hunder and sexteen years," to which the name of one "Thomas Meik," specifically designed "of Maryuell," is one of the subscribing witnesses, sufficiently vouches my statement both as to the individual and the name of the property which he owned. Here is a literal transcript of the testing clause, together with the respective signatures thereto appended:

"Theur pretⁿ in uitnes qrof uriten on stamp paper Conform to lau by James Stewart Servitor to Patrick Zeamen Clerk of the regality of Kerm̃r [Kerriemuir] both partys And the Sᵈ George Rodger [Roger] have Subv̄ed these pretⁿ day moneth year and place forSᵈ Before These uitnesses *Thomas Meik of Maryuell* The Sᵈ William Rodger [Roger] John Lauson all the bridge of Den William Kea in Migle James Ogilby in Cupargrange & the Sᵈ Patrick Yeaman and James Steuart as allsoe William Irland of Parkhead.

"Tho: Meik Witness — John Steuert
William Roger Witness — Gorg Roger
James Ogilvy Wittness — P. Zeaman Witness
James Stewart Uitnes
Wm Irland Wittness."

Should W. E. have any mental reservation as to the existence and authenticity of this document, I shall be willing to submit it to the *experimentum crucis* of an examination by the Editor of "N. & Q." The Session Records of Bendochy reach back to the year 1648. Previous to this, if we except the very meagre information of the heraldic sculpture alluded to in a former communication—which gives the letters G and R conjoined, and the date 1581—the only authentic notice of the family within my knowledge is the Will of "William Roger in Coupargrange," of which probate appears to have been obtained on July 18, 1583. A transcript of this will be found in the General Commissariat Register, General Register House, Edinburgh. If W. E. will drop his *incognito* and communicate with me direct, I shall be glad to aid him in his inquiry by any means in my power. Besides unnecessarily occupying the columns of "N. & Q." with matter relatively unimportant, it is irksome to maintain a public correspondence in relation to mere family history in no way interesting to the general reader.

J. C. Roger.

13, New Inn, W.C.

* "A Treatise on Church Lands and Tithes, by William Forbes, Advocat. Edinburgh, 1705."

† D. D. Home, the spirit medium.

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## CRESTS.

(4th S. v. 32.)

The helm on the second great seal of Richard I. appears surmounted by a kind of cap charged with a lion passant, the whole surmounted by a fan-like ornament. The next earliest example on a seal is that of Henry de Laci, Earl of Lincoln, c. 1272. Similar fan-like crests appear on the seals of Edmund Crouchback, Earl of Lancaster, c. 1286, Alexander de Balliol, c. 1292 (engraved in Boutell's *Arms and Armour*, 191), and Henry de Perci, 1300. In Boutell's *English Heraldry* (218) is a capital example of a figure which began to supersede the fan crests from the seal of Thomas, second Earl of Lancaster, 1320. Tall spikes were at this period placed on each side of the crest, intended at first to display the *coutoise* or lady's scarf or favour. The seal of Ralph de Monthermer, Earl of Gloucester, c. 1323, has on the helm an eagle crest and a coutoise. The latter disappeared in the middle of the fourteenth century. After that the crest appears upon a wreath (perhaps derived by the Crusaders from the turban of the Saracens) or coronet.

Crests are shown on the helms of the knights fighting in Shaw's *Dresses and Decorations*, c. 1260 (from Royal MS. Brit. Mus., 20, D. 1.) In the Loutterell Psalter (executed for Sir Geoffrey Loutterell, who died in 1345) that nobleman is represented with a sort of ornamentally shaped *ailette* on his tilting helmet, charged with his arms (az. a bend between six martlets arg.). This is a capital example of a knight arrayed for the silt, and is engraved in Fairholt's *Costume*, p. 98.

The custom of conferring crests as distinguishing marks originated with Edward III., who, in

1333, granted one (an eagle) to William Montacute, Earl of Salisbury. Four years after the grant of this crest was made hereditary, and the manor of Wodeton given to support its dignity. Crests must have been common in Chaucer's time from his description of the one borne by Sir Thopas—

> "Upon his crest he bore a tour,
> And therein stiketh a lily flour."

An early figure crest is the lion crowned, and assumed by Edward III. The great families of Howard and Percy have for centuries borne the lion crest. The former was granted to Thomas Mobray by Richard II.

A fine tilting helmet and crest is shown on the seal of Sir Thomas de Beauchamp, K.G. 1344 (Boutell's *Arms and Armour*, 194).

In monumental brasses the tilting helmet with crest is frequently well shown. Examples: Sir Hugh Hastings, Elsing, Norfolk, 1347; matrix of brass of Sir Jno. Riviére (1350), Tormarten, Gloucestershire; Lord John Harswick (1384), Southacre, Norfolk; Sir William Bryenne (1395), Seal, Kent. These are engraved in Haines' *Monumental Brasses*. On the brass of Lord Stourton, A.D. 1404, at Sawtry, Hunts, is a curious crest—a demi-monk grasping a scourge of knotted cords—a canting crest derived from the family of *Moyne*. A very elaborate tilting helmet, surmounted by a Saracen's head, appears on the brass of Sir John Drayton (1411), Dorchester, Oxon.

In the register-book of St. Alban's is a beautiful drawing of Robert Chamberlain, esquire to Henry V. c. 1417. His bascinet rises to a point, upon which is placed a hollow tube to receive the *panache*, or plume of feathers. The head of the effigy of Richard Beauchamp, Earl of Warwick, c. 1435, in the Beauchamp Chapel, Warwick (one of the finest effigies extant), rests on a fine tilting helmet.

John Lord Lysle, K.G., has a curious crest on his garter-plate, *a mill-stone arg. pecked sable.* The Saracen's head of the Bourchiers is shown on several of their garter-plates.

Mr. Lower, in his *Curiosities of Heraldry*, says that the crest of one of the Echingham family, "a demi-lion rampant," on a helmet in Echingham church, Sussex, is of wood; and that of a knight of the Pelham family in Laughton Church, Sussex (a peacock), is of iron. Boutell, in his *Heraldry Historical and Popular* (Bentley, 1864), gives a good many engravings of crests on helms, and there is a fine plate of the same in Lacroix's *Les Arts au Moyen Age*, Paris, 1869 (84).

Your correspondent is quite right in supposing that the crown of the helmet was sometimes fashioned into the shape of some heraldic monster. Mr. Boutell (*Arms and Armour*, 268) engraves a fine sixteenth century Italian example of the sort in the Artillery Museum, Paris, and also some remarkable ones in the Russian Imperial Museum.

John Piggot, Jun., F.S.A.

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In the Castle of Erbach, situated about twelve English miles north of Eberbach, on the Neckar, and in the centre of the Odenwald, there are three tilting helmets with their tournament crests still attached to them, and in the same state as when they were used. These crests are made of light wood or pasteboard, and are between three and four feet high, and have rather a comic appearance. I forget to whom they belonged, but I remember that one had the usual wings, and another the very common horns (or trumpets) spreading out on each side of a central crest. I imagine that the crest was very seldom used in battle, the knights being distinguished by their banners; but when used, then small, made of iron, and screwed into the helmet. The castle I mention is the residence of the Counts of Erbach-Erbach; it contains an extraordinary collection of antlers, chiefly monstrosities, and is well worth visiting when stopping at Heidelberg.

Nephrite.

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The crest worn on the helmet was carved in light wood. The difficulty of shaping it, and the necessarily serious increase of weight to the helm, precluded its being made of iron. Illustrations of crests attached to the helmet may be seen on the stall-plates at Westminster Abbey and St. George's Chapel, Windsor, and in most books on heraldry, &c. What F. M. S. alludes to, as having seen in an engraving, was probably a *winged* helmet—a form not uncommon in the fifteenth and sixteenth centuries, and a specimen of which is in the Tower Armoury. These wings were of iron. Some of the antique Roman helmets had animals on them wrought in metal; but these, and the above-mentioned wings, were not heraldic crests.

P. E. Masey.

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There are in the collection of the Palazzo Pretorio here in Florence two helmets, both of which have the tops fashioned into crests. One is very remarkable, and certainly resembles the helmets figured by Kaulbach and other German artists. It is of the fifteenth century. The present Marquis of Westminster has had it faithfully copied in metal, and it is now in his possession. W. B. S.

Palazzo Giugni, Florence, Jan. 12, 1870.

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Your correspondent F. M. S. will find a great variety of crests on helmets above the coats of arms of the principal royal and noble houses of Europe in—

"Historia Insignium illustrium seu operis Heraldici pars Specialis, etc. autore Philippo Jacobo Spenero D.

Francofurti ad Mæn. Impensiis Joannis Davidis Zunneri, 1680."

Likewise some in —

"Der Weisz Kunig. Eine Erzehlung von den Thaten Kaiser Maximilian des Ersten, von Marx Treitzsaurwein."

with many curious woodcuts by Hans Burgmair, where a knight armed cap-a-pie is represented with a crested helmet. P. A. L.

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Amongst the reproductions in the South Court of the South Kensington Museum F. M. S. will find a copy of the helmet of Francis I. and others rising into a crest in the way he mentions.

FRANK REDE FOWKE.

74, Warwick Gardens, Kensington.

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## DUKE OF SCHOMBERG'S MONUMENT.

(4th S. iv. 540.)

In answer to Mr. PONSONBY's inquiry, some of the efforts and entreaties made to induce the descendants of Frederick Duke of Schomberg to erect a monument to his memory are recorded in Mason's *History of St. Patrick's Church, Dublin* (1820), and will be found in the appendix of notes to that volume (A. I. li.).

Swift seems to have written officially as well as individually to the Countess of Holderness (the granddaughter of the illustrious duke), but without the courtesy of an answer. In May 1728 the dean wrote to Lord Carteret characteristically as follows: —

"The great Duke of Schomberg is buried under the altar in my cathedral. My Lady Holderness is my old acquaintance, and I writ to her about a small sum to make a monument for her grandfather. I writ to her myself: and also there was a letter from the dean and chapter, to desire she would order a monument to be raised for him in my cathedral. It seems Mildmay, now Lord Fitzwalter, her husband, is a covetous fellow; or, whatever is the matter, we have no answer. I desire you will tell Lord Fitzwalter 'that, if he will not send fifty pounds to make a monument for the old duke, I and the chapter will erect a small one of ourselves for ten pounds; wherein it shall be expressed that the posterity of the duke, naming particularly Lady Holderness and Mr. Mildmay, not having the generosity to erect a monument, we have done it ourselves.' And if for an excuse they pretend they will send for his body, let them know it is mine: and rather than send it, I will take up the bones and make of it a skeleton, and put it in my register office, to be a memorial of their baseness to all posterity. This I expect your excellency will tell Mr. Mildmay, or, as you now call him, Lord Fitzwalter: and I expect likewise that he will let Sir Conyers D'Arcy know how ill I take his neglect in this matter, although, to do him justice, he averred 'that Mildmay was so avaricious a wretch that he would let his own father be buried without a coffin to save charges.'"

Swift's letter to the Countess of Holderness, to which he alludes in the foregoing, is entered in the book of chapter-minutes, and is as follows: —

"Madam,—I took the liberty of writing to your Ladyship, some years ago, upon the score of an old acquaintance; but you were not so good as to return me an answer, although my letter were altogether intended to the honour of your Ladyship's family, and particularly of that great person the Duke of Schomberg, your grandfather, whose body lies in a vault of St. Patrick's Cathedral, where I have the honour to be dean.

"The chapter and I having reflected with much concern that the remains of a general so renowned all over Europe, and so highly deserving both of England and this kingdom, should lie obscurely without any monument over him, have made a formal order in full assembly, whereof I send you a copy annexed, that I should be desired to represent this matter to your Ladyship, and to request that you would please to assign what moderate sum you think fit to erect a plain marble monument over his grave: it shall be submitted to your Ladyship whether you will chuse to get an epitaph drawn by some friend of your own, or leave it to us.

"Your Ladyship may be firmly assured that the money, be it more or less, shall be laid out with the utmost good management, because it is a matter which the chapter and I have much at heart.

"I send this letter under cover to Sir Conyers D'Arcy, being wholly ignorant where to address your Ladyship.

"I am, with great respect,

"Madam, &c.

"J. S."

"Deanery House,
May 22, 1729."

These and, we may presume, other remonstrances having proved futile, the dean in the year 1731 erected the monument which still holds a conspicuous place in the aisle of St. Patrick's Cathedral — a large plain slab of black marble, fixed high in the wall, bearing the following inscription: —

"Hic infra situm est corpus FREDERICI DUCIS DE SCHONBERG ad Budindum occisi, A.D. 1690. Decanus et Capitulum maximopere etiam et etiam petiunt ut hæredes Ducis monumentum in memoriam parentis erigendum curarent. Sed postquam per epistolas, per amicos diu ac sæpe orando all profecere hunc demum lapidem statuerunt: saltem ut scias hospes, ubinam terrarum

SCHONBERGENSES cineres delitescunt.

Plus potuit fama virtutis apud alienos quam sanguinis proximitas apud suos. A.D. 1731."

Caustic as these lines are, Swift informs us in a letter to the Countess of Suffolk (July 24, 1731) that he had omitted passages which had much bitterness in them, and that he had done so by the advice of his chapter. One of these omissions, Dr. Delany tells us, was as follows: — Instead of "saltem ut scias hospes," etc., it stood thus: "Saltem ut sciat viator indignabundus quali in cellula tanti ductoris cineres delitescunt."

ROBERT MALCOMSON.

Court Place, Carlow.

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Will COL. PONSONBY excuse me if I venture to express a doubt whether Frederic Armand de Schomberg when he came to England changed his family name to Schomberg?

I have now before me two proofs that if the

change was made, it was not at all events permanently or uniformly adhered to. The first is a letter dated Lisburne, Dec. 30, 1689 (some time therefore after the Marshal came to this country), recommending the appointment of a commissioner in Ireland "for the better carrying on of their Majesties' service," and signed in a bold hand "Schonberg." The other proof is an interesting document, written apparently by the secretary of Duke Charles, 1692-3, headed and indorsed—"Projet pour la Campagne prochaine donné par le Duc de Schonberg." I may also refer to a portrait by Faithorne of Fred. Arm. Duke of Schonberg, but I believe this is the only instance where the name is so spelt in a print. H. P.

Chelsea.

James Bissett (4th S. iii. 32, 206; v. 19.)—In the sort of *omnium gatherum*, under the above heading, by an octogenarian, an erroneous supposition is hazarded, which perhaps he will allow a septuagenarian, who is well acquainted with the locality introduced, to rectify. The writer speaks of Mr. Magnis's boarding-school, Barr, near Walsall, and adds "now, I think, a nunnery." Mr. Wright has confounded Barr with Oscott, distant from it about two miles. The old college at Oscott, some years after its inmates had removed to the new college near Erdington, was converted by Bishop Ullathorne in 1851, not exactly into a nunnery, but into an orphanage for female orphans placed under the care of the Sisters of Mercy. I have no doubt that the orphanage at Old Oscott is the supposed nunnery. F. C. H.

"Snakes conspicuous by their absence" (4th S. iv. 561.)—Prefixing, for the sake of distinctness, the above heading, I offer from my papers the following extracts by way of reply to that query of Mr. Harry Sanders which is the first of those headed "Quotations wanted":—

1. "Chap. lxxii. *Concerning Snakes.*—No snakes of any kind are to be met with throughout the whole island."

Below is the following foot-note:—

"Mr. Anderson says it is owing to the excessive cold that no snakes are found in Iceland."

This is in p. 91 of a book bearing the following title-page:—

"The Natural History of Iceland: containing a particular and accurate Account of the different Soils, burning Mountains, Minerals, Vegetables, Metals, Stones, Beasts, Birds, and Fishes: together with the Disposition, Customs, and Manner of Living of the Inhabitants. Interspersed with an Account of the Island, by Mr. Anderson, late Burgo-Master of Hamburgh. To which is added a Meteorological Table, with Remarks. Translated from the Danish Original of Mr. N. Horrebow; and illustrated with a New General Map of the Island. London . . . . . MDCCLVIII."

2. "Chapitre lxxii.—*Des Serpens.*—Il n'y a pas de serpens en Islande, comme dit fort bien l'Auteur; mais il se trompe en attribuant la raison à la rigueur du climat. J'ai remarqué plus haut que le froid n'est pas plus excessif en Islande qu'en Danemarck; ainsi les serpens pourroient donc bien y vivre. Quoi qu'il en soit, il est sûr qu'il ne s'y en trouve point, et je ne pense pas que l'on y en porte jamais."

This is in tome i. p. 326 of the following book:—

"Description historique, civile et politique, de l'Islande, avec des observations critiques sur l'histoire naturelle de cette isle, donnée par M. Anderson. Ouvrage traduit de l'allemand de M. Horrebow, qui y a été envoyé par le Roi de Danemarck. Tomes ii. Paris, 1766."

Perhaps some one can supply the heading of this unique chapter, and the chapter itself, as they stand in the original work.

John Hoskyns-Abrahall.

Combe Vicarage, near Woodstock.

An unnoticed Fragment by Dean Swift (4th S. v. 4.)—Mr. C. W. Sutton must excuse me if, before I can accept the fragment he produces from the *Morning Herald* of October 11, 1827, as a genuine production of Dean Swift, I venture to ask for some information as to the evidence on which it is so attributed. Does the *Morning Herald* (I have not the file to refer to) give any explanation as to the source from whence it came, and whether the original was printed or in manuscript; and if the latter, whether it was in the Dean's autograph? External evidence is certainly required to support its authenticity, for the internal is anything but satisfactory. The letter is much more like the production of an imitator and enemy of the Dean than of that great writer himself. It has neither the Dean's original points or power of writing, and is a very inferior composition. Then is it at all probable that Swift, referring to himself, would say that he had the good fortune not to embarrass himself much (during the course of his ministry) about the cure of souls; that, had he not sworn the peace against the malign aspect of a little lawyer of that city (Dublin), he had been put out of *countenance* all the days of his life, if not struck quite dead; and further, that he designed to pay a speedy visit to London, and could laugh, ridicule, and flatter them (the English) into what he pleased—some he'd bamboozle, others he'd drink into compliance, and in short, whilst punning, wit, and impudence were above ground (they need) never fear? This is the language surely of a would-be satirist of Swift and not of Swift himself. Till, therefore, some evidence is given of the genuineness of what Mr. C. W. Sutton styles "this characteristic letter by the Dean of St. Patrick's," I do not think it will have much chance of being included in the next edition of Swift's works.

Swift, it must be remembered, had many imitators of more or less cleverness and popularity.

One of the best imitations of him that I am acquainted with, and that not a servile one, is "the Dedication to Pope Clement the 11th," prefixed to Steele's *Account of the State of the Roman Catholic Religion throughout the World*, and which, though Steele's name is attached to it, is known to have been written by Bishop Hoadly. That and another short piece or two are the salt and condiment of the Bishop's works in three portentous folios, which always appear to me, when I see them fixed on a shelf, as a literary mausoleum, dedicated to Low Church controversy.

JAS. CROSSLEY.

[Before this letter appeared in "N. & Q." we consulted the *Morning Herald* of that date, where it is printed without any editorial remark as to the source whence it was obtained.—ED.]

THE DUNMOW FLITCH (4th S. iv. 194, 262; v. 19.)—Dr. Bell, in his *Shakespeare's Puck* (i. 17), says the custom of hanging up flitches, perhaps as a reward for fecundity in the marriage state, is interwoven into the earliest popular antiquities of the Romans; for Spence, in his *Polymetis* (p. 286), has the following passage:—

"Alba Longa is a place where Æneas met with the white sow and thirty pigs, and here was a very fine flitch of bacon kept in the chief temple even to Augustus's time, as I find recorded in that excellent historian Dionysius Halicarnassensis."

This sow with thirty pigs was an emblem of fertility (Montfauc. *A. E.* i. 323.) According to tradition, a sow was the means of the brine-spring of Lüneburg, and part of her is still preserved there, the date of which must be fixed before the Christian era. Some of the bones boiled and charred are preserved in a lanthorn over the green-baize table of the room of assembly, hence termed the "Schincken-stube" or ham-room. Dr. Bell copied the inscription on this lanthorn—

"Hic tibi cernere licet reliquias Porci qui primus aquarum, quæ Luneburgæ Salzæ scatent, repertor dicitur."

Swine were held in great veneration in the North, and the sacrifice of this animal was frequently demanded by the deities of Italy. In Tettau and Temme's *Volkssagen* (ii. 25) is an account of the offering of a flitch of bacon by the heathen Prussians to Percunnos, their mighty deity:—

"A mighty deity of the heathen Prussians was Percunnos. An eternal fire was kept burning before him, fed by oak billets. He was the god of thunder and of fertility, and he was therefore invoked for rain and fair weather; and in thunderstorms a flitch of bacon (*Speckseite*) was offered to him."

JOHN PIGGOT, JUN.

GUILD OF MASONS AT FAVERSHAM ABBEY (4th S. iv. 310, 374, 460, 519, 576.)—MR. BEDO is welcome to the last word on this subject if he will only give an authority for it. In his last communication to "N. & Q." he says Lewis's statement, that the monks of this abbey were affected by the statute of mortmain, is erroneous. What is MR. BEDO's authority for this assertion? and where does Lewis contradict himself on this point? I know all he says at p. 34 of his history.

I did not admit that a mason would be wanted in repairing the old houses. MR. BEDO evidently confounds a mason with a plasterer. The calculation entered into by MR. BEDO does not overthrow my statement that the average rent was about ten shillings a house. I took the known rental of twenty-three houses, all I could ascertain. MR. BEDO takes the rent of *one only* of these twenty-three, and quietly assumes that it was "a good house," and inhabited by a man "belonging to one of the best families." The house may or may not have been a good house (its position in Hogmarket Lane is not much in its favour), and the Dryland who inhabited it (qy. owned it after the Dissolution?) may or may not have been the Dryland referred to by MR. BEDO.

Where does Southouse or any other historian say these twenty-three houses were only "the important houses"? One of them produced *nothing* annually, yet I am required to believe this was "an important house." If it were, what did the unimportant ones fetch? Surely the abbot must have paid people to live in them.

J. M. COWPER.

PORTRAIT OF DR. WATTS (4th S. iv. 452.)—A portrait, engraved by S. Freeman, agreeing with the description of J. C. J. may be found in G. G. Cunningham's *Lives of Eminent and Illustrious Englishmen*, 1837, iv. 280. C. W. S.

"THE FOREST SCHOOL MAGAZINE" (4th S. v. 14.)—With reference to the query of your correspondent, I hasten to assure him, in the absence of the editor, that this magazine is "still in existence," and that its promoters will, no doubt, be happy to hear from him after the 17th of Jan., the day on which the school reassembles.

F. BARLOW GUY, HEAD MASTER.

MARRIAGE IN A PRESBYTERIAN CHURCH (4th S. iv. 477.)—Scots marriages in church are not quite so uncommon as G. R. supposes. About two years ago at Northesk church, Musselburgh, the parish minister married four or five couples in one day. In St. Vigeans' parish, county Forfar, it is still the practice, at least among the fisher community, to get married in church. These are staunch church folks, exceedingly tenacious of old customs, and for the most part consider a marriage celebrated in their house no marriage at all. At the church of Guthrie, another parish in the same presbytery, marriages have been celebrated within the last two or three years to my knowledge. I have never heard of a marriage in

a Presbyterian Dissenting place of worship, but I daresay a larger acquaintance would furnish many additional proofs that this custom, which our over-zealous Protestantism has too long discountenanced, is not now *very* rare in the church of Scotland. W. F.

Satyre, 1595 (4th S. v. 33.)—In defence of a valuable work from which I have received much aid, allow me to assure L. that Bohn's edition of Lowndes *does* furnish notices of both the works to which he calls attention. I will direct him to the articles, leaving the rest of his query to the rev. gentleman of whom he requests it. Under the heading "Satires" L. will find in the first notice the work to which he alludes:—

"A pleasant Satyre or Poesie, wherein is discovered the Catholicon of Spayne and the chief Leaders of the League, finelie fetched over and laid open in their Colours. Newly turned out of French into English. London: 1595, 4to."

This satire was entitled by its French author *Satire Menippée*.

For Tamerlane, see, under that heading, among other references, one to Bec, Jean du. There L. will find this notice:—

"Bec, Jean du, Abbot of Mortimer, History of the Great Emperour Tamerlane, newly translated out of French into English by H. M. 1597, 4to, pp. 265. Warton observes, that probably the story of Tamerlane was introduced into our literature by means of this work."

J. A. G.

Carisbrooke.

"Three Dialogues on the Amusements of Clergymen" (4th S. iv. 530.)—I remember, when a boy at Cheam school many years ago, having this little book placed in my hands by the late Rev. James Wilding, the then master, as the work of William Gilpin, who formerly kept the same school. It is not indeed included in the list of his works given in Rose's *Biographical Dictionary*. There was a tradition amongst us boys, that Gilpin was the original Dr. Syntax, and that the *Tour in Search of the Picturesque* was composed in ridicule of his *Tour to the Lakes*. His friend, Col. Mitford the historian, mentioned in the letter given by your correspondent, was educated at the same school.

Richard Hill Sandys.

89, Chancery Lane.

The Laureate's Motto (4th S. iv. 378.)—Either Mr. Tennyson or the compositor in the *Pall Mall Gazette* has, by wrongly spelling one word, made this motto mean what it was intended not to mean. *Gwyr*, "men," is put in the place of *Gwir*, "truth;" so that the words stand *Y Gwyr yn erbyn y byd*, "The men against the world," in place of *Y Gwir yn erbyn y byd*, "The truth against the world." If Mr. Tennyson has *gwyr* in his entrance-hall, it is simply a mistake, such as is often made when Welsh words are intended to be used by those who do not know the language or do not use a dictionary.

"The men against the world" might imply that those using the motto were men who defy the world; or if physical force was a notion not adopted, it would teach that "men" (the majority, I suppose), were the authority, not *truth*—an opinion which you certainly would not endorse in "N. & Q." Lælius.

James Telfer (3rd S. xii. 242, 352, 451, 533; 4th S. i. 108, 249.)—I have already had my say as to this poet, yet I desire, with your permission, to add the following note, considering it, in connection with the subject, worthy of preservation in your pages:—

"It was a sight in itself for an observer, fond of the queerer etchings of human character, to get his eye on Telfer at a Newcastle book-stall. There was about him the port of a tranquil, modest man. His rain-beaten white hat, telling of a deal of wet weather about Saughtree and Daston Burn; the well *wauket* folds of his auld gray plaid hitched over his left shoulder; his big, awkward framework, with that unpresuming pock-pitted face, and the knowing look and sign of inward comfort with which he handled and *keeked* between the rarer old books, would have given the hint to an observer of character that this vacation visitor was not a clown, but had the subtle something of the 'grand old name of gentleman' about him."

It may be interesting to your correspondent Mr. J. H. Dixon, to whom your readers are indebted for the "first asking" respecting James Telfer, to know that the above quotation is part of a very kindly notice of his "friend and fellow balladist," Mr. Robert White, which appeared in the *Newcastle Daily Journal* of October 4, 1869.

J. Manuel.

Newcastle-on-Tyne.

The Phrase "Dear Me" (4th S. v. 41.)—Many years ago, when I was in Italy, I used to hear continually, in conversation with Italians, the energetic exclamation *Dio mio!* ("My God"!) Pronounced rapidly, it used always to fall upon my ear as "Dear me"; and it struck me, at that time, as being probably the origin of our unmeaning English ejaculation. J. E. J.

Axtell of Berkhampstead (4th S. iv. 478.)—The registers of Great Berkhampstead supply the following facts:—

"William Axtill married Dorritie Symons, 1 Oct. 1619.

"Danniell, ye sonne of William Axtill was baptized ye 26th of May, 1622."

The name, spelt in various ways, is of frequent occurrence in the registers, the first entry being the baptism of John Axtell in 1563, and the last the burial of Anne Axtel, an almshouse woman, in 1734. I think the parents of the above William Axtill were married in 1585, July 8—viz. William Axtell and Alice King; but possibly he may have

been the issue of one or other of the following marriages:—

"John Axtell and Katherine Littleboy, 31 Aug. 1560.
John Axtell and Agnes Monox, 14 April 1561."

CHARLES J. ROBINSON.

Norton Canon Vicarage.

LONDON STILE HOUSE (4th S. iv. 561.)—This house has a stone in front bearing date 1660, and I have been informed that it was used as a pest-house at the time of the Plague of London; and after that it was used as an inn for travellers; and also that the house, with a parcel of land, &c. &c., was given by Queen Anne to a man of the name of Hammett for services rendered at the time of the Plague. This information however is doubtful, and prompts me to trouble you for more reliable information, for which I shall feel truly grateful. Within the last seventy years the house bore the arms of the City of London on the front.

EDWARD VERNUM.

"CRUMBLE" IN TOPOGRAPHICAL NAMES (4th S. v. 72.)—In my communication referred to, there is a misprint: for *alth* read *altt* (the Gælic word that in composition appears as *alt* or *ault* dropping one *t* as the English words "full" and "fill" drop one *l* in "fulfil").

JOHN HOSKYNS-ABRAHALL.

THE STUARTS AND FREEMASONRY (4th S. iii. 532; iv. 20, 136, 536; v. 42.)—Notwithstanding Brother JOHN YARKER's remarks, I believe MR. PINKERTON to be perfectly correct in stating that Freemasonry only dates from 1717. It was then manufactured by Drs. Desaguliers, Anderson, and Co.; and I am not aware of any of the passwords and signs which we now have being used by the operative Masons before that date. We have many *words*: the old Masons, as well as the other crafts, had a word, but what it was I cannot say, and I have had no proof that Brother YARKER knows. The Stuarts therefore, before 1717, could not use what did not exist. As to the remark, "the proofs unfortunately are not susceptible of introduction to your pages," that, in my eyes, is a paltry dodge; although I can easily understand that "proofs" which only exist in a heated imagination, are rather difficult of introduction to any pages. Brother YARKER has already made so many mistakes, that I could place no reliance upon what he says unless it was otherwise supported. MR. PINKERTON no doubt hits hard, but Masonic pretensions require it—like the cats, they seem to have nine lives.

W. P. BUCHAN.

Glasgow.

"RUE WITH A DIFFERENCE" IN "HAMLET" (4th S. iv. 559.)—I trust most sincerely that MR. SKEAT's view of this very interesting passage may not be regarded as final.

1. MR. SKEAT argues that the difference, indicated by Shakspeare, consists in the spelling; but Ophelia does not say "you will *spell* it differently," but "you must *wear* it with a difference." I conclude, therefore, that the thing to be worn is rue in both cases, but that the question of what that difference consists in remains open for the reader's investigation. I incline very strongly to the heraldic view, because it is correct to speak of coat armour as "worn with a difference," and of nothing else that I know of.

2. It is obvious that Shakspeare designed to draw a distinction between the Queen in *Hamlet* and Ophelia, and that distinction must be sought for in their moral characters, as evolving the circumstances under which the language of flowers is applied to each person; for Ophelia "fits" her documents.

3. In the passage quoted from *Richard II.* Act III. Sc. 4, I do not find any *distinction* of meaning, but only an *extension* of meaning: thus, "rue *is* the sour herb of grace, *and* it stands for sorrow." Here are not two meanings, but one explanation of the language of flowers, nor is there any allusion to wearing it. Queen Isabel dropped a tear, and it is to produce the plant of sorrow.

4. Inclining to the "heraldic" theory, I continue thus: When Ophelia takes rue for herself, it is in its defined character of "herb-grace; *she* can wear it o' Sundays," with all purity and fitness. Not so the Queen; her rue is "differenced" (an heraldic term) by the consciousness of guilt, and it would be mockery for her to wear "herb-grace o' Sundays." Ophelia wears her rue to *preserve* the recollections of an indulgent parent and an affectionate lover; the Queen's rue is to augment, by bitter recollections, the pangs of a guilty conscience, to preserve the memory of a murdered husband and an exiled son. To Ophelia rue is a consolation, to the Queen a penance.

A. H.

A COMPLETE "FIASCO" (3rd S. vi. 306.)—The following cutting gives a somewhat different account of the origin of this phrase from that given by your correspondent as above. Perhaps it would be as well to keep both versions:—

"One of the French papers gives the following account of the origin of the expression, 'To make a complete *fiasco*.' A German one day, seeing a glassblower at his occupation, thought nothing could be easier than glass-blowing, and that he could soon do it as well as the other. He accordingly commenced operations by blowing vigorously, but could only produce a sort of pear-shaped balloon or little flask (*fiasco*). The second attempt had a similar result, and so on until *fiasco* after *fiasco* had been made. Hence arose the expression which we not unfrequently have occasion to use when describing the result of our private and public undertakings."—*Pall Mall Gazette*, Dec. 20, 1869.

C. W. S.

PICKERIDGE, ETC. (4th S. v. 33.)—Can E. F. give the early form (or forms) of Pickeridge?

As to Broxa and Silpho: the former, *temp.* Henry I., was written Brocesay; in the Abbot's Book (Whitby) Brocchesay, Brocchesey, Brocchesei, &c.; in 1146, Brokesay; in 1316, Brokesey; &c. This termination, varying through *a*, *ay*, *ey*, *ei*, *eid*, may be either Anglian or Old Danish. In Tordisa, Thordisa, other ancient forms of which are Thordesay, Tordsay, Thordeisa (the old name of what is now East Row Beck, near Whitby), I have no doubt it is O. N. *á*, river, stream. If Anglian, the *a* or *ey* will mean islet, the name for which, as formed by a stream whether constantly or only periodically, is in this district almost invariably *holm*. Thus, there must be some forty or fifty *holms* in Cleveland alone. Brock (or Broch, in its more ancient form) is a prefix of frequent occurrence in the district Broxa lies in; and in some instances it would seem to be a personal name, as in Brotton, Broughton, both formerly Broctun. In Broch-hole Beck, Brockrigg, &c., the animal probably supplies the name. On the whole, I think that, as Thordisa is "Thord's stream," Brocchesay is fully as likely to be Brock's stream as Badger's island. I may add that, in close vicinity to Broxa, the local names Thirley, Thirlsey, Hella, Cockrah occur. Silpho, in the Abbot's Book, and in a deed dated 1146, is written Silfhou; in 1316 it stands Silfou; in 1396 Silfhow. The suffix in this case is, beyond doubt, the O. N. *haugr*, N. *haug*, Sw. *hög*, Dan. *höj*, Jutl. *hgv*, &c. Silf may be the O. Dan. Sölvi, or Anglian Sealf. The fact that the Scand. *howe* is suffixed in many instances, in the district in question, to Anglian names is both patent and interesting. I instance only in Glap Howe (Angl. Glappa or Clappa) near Skelton, Lil-howe (Angl. Lilla), Basin Howe (Angl. Basing or Besing), Sexhow (Angl. Sæxa), Potto (anciently Pothow, Pottowe; Ang. Putta)—all in Cleveland. Gnipe Howe, Swart-howe or Swarth Howe (two or three of the name), Stanghow (two of the name), and many others, are O. Dan. in both their elements. Naturally, out of the vast number of conspicuous objects which most of these "Celtic" burial-mounds or houes are, not a few would be specially named by the Anglian colonists, and many of these probably renamed by the Scandinavian settlers. I have been able to trace only three of the Anglian names of places with any certainty. The Anglian names of Houes still surviving become, therefore, doubly interesting.

J. C. Atkinson.

Danby in Cleveland.

Fanquei and Pang (4th S. v. 32.)—Your correspondent will find that the common interpretation of the Chinese phrases which he quotes is correct. *Fan* is derived from *pan*, the claws of an animal, and *teen*, a field. The word has several meanings, amongst which (in vulgar language) a foreigner. *Kwei* is the 194th radical, and has most decidedly the diabolical meaning generally assigned to it. Two more civil modes of designating visitors from afar in use among the celestials are *e jin* and *fan jin*. The first of these characters is composed of *ta*, great, and *kung*, a bow, and apparently indicates, as has been pointed out by Mr. Chalmers in his *Origin of the Chinese*, that the first foreigners with whom the inhabitants of the Middle Kingdom had intercourse were armed with larger and more formidable weapons than the natives themselves. *Pang* will be found under the 163rd radical, and means a smaller state. It is used in contradistinction to *kwo*, a kingdom. Thus Morrison gives *kwo* literally greater and lesser states, metaphorically kingdoms generally.

Should this answer not fully satisfy your correspondent, no doubt some of your collaborateurs will give him further information.

W. E. A. A.

Joynson Street, Strangeways.

"Three Ladies playing at Ball" (4th S. iv. 517; v. 23.)—Mr. C. W. Barkley's verse from recitation is the first of the common version of "The Cruel Brother."

Vix evidently confounds this ballad with that of "Binnorie" or "The Cruel Sister." He has quoted the Irish version of the latter, as given by Miss Brooke in her *Reliques of Irish Poetry*. (See Bell's *Early Ballads*, p. 206.)

I have heard the first verse of another version of "The Three Ladies" in Forfarshire:

"There were three sisters playin' at the ba',
Wi' a hech hey an' a lillie gay;
There cam a knicht an' lookt ower the wa',
An' the primrose springs sae sweetly.
Sing Annet, an' Marret,* an' fair Maisrie,†
An' the dew hangs i' the wood, gay ladie."

W. F.

Neologism: "Bore:" "Wiring" (4th S. iv. 408, 523.)—I think "bore" simply means to keep on penetrating, as if with a gimlet—the sense given to it in the dictionaries: a painful process, whether considered physically or mentally. In the streets one hears the expression "I'll wire into you"; signifying either "I'll thrash you," or "I'll take you down." I suppose "wiring," thus applied, is an intensified kind of "boring," as if to pierce with a red-hot wire.

J. W. W.

[Our readers are referred to a paper on "Modern Slang, Cant, and Vulgar Words," in "N. & Q." 2nd S. viii. 491, in which will be found an extract from one of the late Prince Consort's speeches, where effective use is made of the word "bore."—Ed. "N. & Q."]

Harold Family (4th S. v. 32.)—The following information is at Mr. Harold's service:—

Harold of Cherell will be found in the Heralds' Visitations of Wiltshire, at the British Museum, 1165 fo. 21, and 1443 fo. 100 b.

* Margaret. † Marjory.

A printed pedigree of the Earl of Harold occurs at p. 166 of Blore's *History and Antiquities of Rutland.*

And in vol. ii. of Robson's *British Herald* I find the following entries:—

Harold or Harrold [Ireland]: Argt. a fesse between three mullets of six points gu. *Crest.* A gate ppr.

Harold [Ireland]: Gu. a fesse between three etoiles argt.

Harold [Ireland]: Argt. a fesse gu. between three mullets vert.

Harold [Ireland]: Argt. a fesse between three crescents gu.

Harold or Harrould [Salop]: Vert. a fesse flory counter flory or.

Harold, Harould, and Harrold: Same arms. *Crest*, a hawk's lure ppr.

Harold [Suffolk]: Gu. an escarbuncle between two etoiles or.

Harold: Gu. a fesse argt. between three etoiles or.

Harold: Gu. an escarbuncle or between three etoiles of the second.

Harold: Gu. a cross moline ermine.

Harold: Gu. three crosses moline ermine.

Harold: Or two bars (another bends) gu.

FRANK REDE FOWKE.

74, Warwick Gardens, Kensington.

I beg to refer your correspondent MR. T. R. HAROLD for an ample authentic account of the Irish family of Harold to my *History and Antiquities of Limerick*, pp. 141-2.

MAURICE LENIHAN, M.R.I.A.

Limerick.

OLD FRENCH WORDS: "BOLLE" (4th S. iv. 96, 178, 341, 541; v. 24.)—As regards this word, which has lately been referred to more than once in your columns, a reference to the arms of the old Lincolnshire family of Bolle (sometimes spelt Bolles) in Burke's *Extinct Baronetage* will clearly illustrate and confirm MR. PAYNE'S rendering. The armorial bearings are—"Az. out of three cups, or, as many boars' heads, couped, arg." The family was originally of Swineshead, which probably accounts for the addition of the boars' heads to the bolles, bowls or cups, in the shield. Can any correspondent obligingly quote the date of the grant of the arms, and state if there is any record of the family, in common with their name, being of French or Norman origin? It may not be uninteresting to mention that of the senior branch of this house came Sir John Bolle, Knt., of Haugh, co. Lincoln, who distinguished himself at the siege of Cadiz in 1596, and was by tradition the hero of the ballad written about that period, preserved in Dr. Percy's *Relics of Ancient English Poetry*, entitled "The Spanish Lady's Love for an Englishman." W. E. B.

GOETHE ON LORD BYRON AND WALTER SCOTT (4th S. v. 10.)—In this article Goethe is recorded to have said:—

"The ode on the death of General Moore is one of the most beautiful poems of Byron. Shelley must have been a narrow-minded fellow not to feel this. Moreover, Byron seems to me to have been far too kind to Shelley."

Having lately had to read up everything about Shelley, and not having observed (or at any rate not recollecting) anything about this affair, I am curious to learn on what Goethe's statement is based. Had he any and what ground for implying that Shelley supposed the ode in question to be by Byron, and to be below his mark? We all know now that the ode was *not* by Byron; and few, I presume, would affirm that any added distinction would accrue to him had he been the author. At any rate, it is sufficiently grotesque to find so great a man as Goethe running down so great a man as Shelley for not admiring as Byron's a minor poem which was not Byron's.

W. M. ROSSETTI.

56, Euston Square, N.W.

"THY WISH WAS FATHER, HARRY, TO THAT THOUGHT" (4th S. iv. 435.)—Sir William Hamilton, in *A Letter to Augustus De Morgan, Esq.* (London and Edinburgh, 1847), cites, as one of the mottoes printed on the back of the title-page—

"The wish is father to the thought.—BEN JONSON."

Adding five others, viz. two in Greek, and two in Latin, with ten lines from Prior; but none of them are included in DR. RAMAGE'S array of citations. I own I have not as yet found the line in Jonson, although I have searched a good deal for it. Here one does feel the want of a Cowden Clarke for "Rare Ben." T. S.

Crieff, N.B.

THE RIVER DART (4th S. iv. 407.)—The present name of this river is a corruption of its former name, Darwent (in Saxon *Dærenta, Derta*), and is derived, like that of the Derwent, from British *Dwr-gwent*, "the fair, bright, or clear water." Conf. the inverse name in Gwen Dwr, a river, co. Brecknock, Winder (in Windermere), and perhaps Wendover (found Wendour', Wandoure, Wendovre) in Bucks (Welsh *dwr, dwfr*, water).

R. S. CHARNOCK.

Gray's Inn.

AMERICA AND THE BIBLE (4th S. v. 31.)—The statement that Columbus found proof of the existence of a new world in any passage in the Psalms or Prophets is not quite correct. It is probably founded upon a misapprehension of the well-known fact that Justiniani, the editor of a Psalterium in Hebrew, Greek, Arabic, Chaldee, and Latin, printed at Genoa by Porro in 1516, inserted as a note to the psalm *Cœli enarrant*, a history of the life and discoveries of Columbus, which he

says seems not out of place, as the great sailor thought himself the predestined agent of the fulfilment of the prophecy.

Molini and Green.

27, King William Street, Strand.

Beza's New Testament (4th S. v. 28.)—If the information be of any use to S. A., I beg to inform him that I have a *Novum Testamentum* of Beza's, with notes, but without the Greek text, between the dates he gives. It bears date 1574, Londini; printer, Thomas Vautrollerus. This edition is preceded by a dedication to the Earl of Huntingdon, Lord Hastings, ending with: "Tuæ Amplitudini addictissimus P. Loselerius Villerius." This is followed by the previous original dedication to the Prince Condé, dated 1565.

Johnson, in his *Typographia*, gives a list of seventy-eight works printed by this learned master of the craft, among which are—Savonarola's *Christian Meditations* in French, *A Treatise on Melancholie* (by whom?*), and the works of Jordanus Brunus proceeded from his French press, and caused his flight from his native country.

J. A. G.

The Christmas King at Downside College, near Bath (4th S. iv. 505.)—I give a parallel to the Downside custom from Mayence Cathedral, where one of the boys of the Cathedral school (till the times of the French Revolution) was every year before the day of S. Nicolaus (Dec. 6) appointed "Episcopus Puerorum," in German, "Schul-Bischof," or satirical "Apfel-Bischof," and exercised his reign till the octava SS. Innocentium (Jan. 4). The learned Franc. Ant. Dürr, J.C., wrote upon that subject his "*Commentatio historica de Episcopo Puerorum*, vulgo *Schul-Bischoff*, quâ historia litteraria universæ rei liturgicæ, variæque antiquitates ecclesiasticæ illustratur. Moguntiæ, 1755," in "*Thesaurus iuris ecclesiastici potissimum germanici*, etc. Antonii Schmidt, tom. iii., Heidelbergæ, Bambergæ et Wirceburgæ, 1774, 4°, p. 58-83." He describes the custom as following: (cap. iii. *De Episcopo Puerorum*, § xvi. p. 67):—

"Res autem sic se habet: denominatur hic Moguntiæ ante festum S. Nicolai a Ludimagistro Scholæ Trivialis metropolit. ex pueris scholaribus 'Episcopus Puerorum,' qui induitur vestimentis episcopalibus, mitra pedoque instructus; quia autem Episcopum suus decet comitatus tam Ecclesiasticus, quam profanus, sic ipsi assignantur cum signifero equites plures, capellani duo cum totidem pedellis. Episcopus hic cum suo comitatu in primis et secundis vesperis et sub summo sacro victæ S. Nicolai festivitatis comparet in chôro majori ecclesiæ metrop., ubi ipsi sua posita est sedes ad denotandum, prout vulgo dicunt, initium esse sui regiminis: deinde autem usque ad primas vesperas festi SS. Innocentum non amplius conspicitur in Ecclesia: durante autem hoc tempore intermedio peragit suas visitationes penes Electorem, a quo admittitur ad audientiam: DD. Canonicos metropolitanæ Ecclesiæ ac reliquam nobilitatem Choraulis episcopum puerorum comitantibus tam in aula electorali quam aliis in ædibus decantantibus hymnum:

I.

"Jam tuum festum, Nicolaë Dives,
Mori solemni recolit juventus
Nec tibi dignas, sacerdotum Cæsar,
Promere laudes.

II.

"Tu puer quantum pueris dedisti
Nobile exemplum pietatis, atque
Integræ vitæ, tibi nil placebit
Præter honestum.

III.

"Ergo te recte, soboles virescens
En cœtum constat columen tuorum
Te sacerdotum pariter senatus
Jure celebrat.

"Effectus visitationis est, ut episcopus cum suo comitatu invitetur ad convivium, vel donum saltem præsenti detur Ludimagistro vel præceptori, qui ex hisce donis collectis varias solvit expensas occasione hujus cæremoniæ enatas. Primas vesperas festi S. Innocentum celebrat Episcopus hic pusillus in choro minori seu sic dicto ferreo vel parochiali Ecclesiæ metropolit.; Chorus cum organo cantat Psalmos, Episcopus puerorum cantat Orationem, Responsoria, ac dat Benedictionem populo, Capellanis interim sua officia in deponenda mitra debito tempore haud negligentibus: in ipso SS. Innocentum festo interest Episcopus suo cum comitatu summo sacro, celebrat vesperas sicuti die præcedenti: et eadem in Octava prædicti festi observantur; enumeratis hisce diebus, ubi functiones sacras peragit Episcopus puerorum, in nulla civitatis Ecclesia celebratur a clero Chorus."

Frederick Schneider,
Præbend. custos Cathed.

Mainz, Rhine.

Quotations wanted: "Fortior est, etc." (4th S. iv. 561; v. 51.)—As an Oxford undergraduate, I picked up a secondhand copy of a seventeenth-century translation of the Book of Proverbs into Latin verse. I forget the name of the author, and the place, as well as the date of publication. The book was lent to a friend, and sold with his library. I should be glad to get another copy.

In this translation the following appeared, as part of the rendering of xvi. 32:—

"Fortior est qui se, quàm qui fortissima vincit
*Castra*" [not "oppida"].

John Hoskyns-Abrahall.

Combe Vicarage, near Woodstock.

Women in England (4th S. iv. 195.)—Heylin has helped himself to this discourse in his *Microcosmos*, 1627, p. 160. E. H. Knowles.

Επιοτσιος (4th S. iv. 215.)—Let me refer Mr. E. Tew to the Shorter Catechism of the Russian Church, a very able one (Blackmore, Aberdeen, 1846):—

"We ask God, of His good providence, to give us what is necessary for us to subsist, as food, clothes, lodging; and we ask this for to-day only, without further

* [By Timothy Bright, a physician and divine of some eminence, Rector of Methley, in Yorkshire, died 1615.—Ed.]

care for the future, because such care would be inconsistent with trust in God."

This is finely amplified in the Longer Catechism. E. H. Knowles.

Harvey's "Tourist's Guide through Cornwall, 1861" (4th S. v. 32.)—The full collation of the above work is—

"The Tourist's Guide through Cornwall, by Road, by River, and by Rail. Illustrated with original Etchings from Sketches taken on the spot. By Thomas Hingston Harvey. Truro: J. R. Netherton, 1861, 12mo, pp. 89, 1s. 6d."

Mr. Harvey is a younger son of the late Rev. W. Woodis Harvey, Rector of St. Mary's, Truro; and his elder brother, who formerly held the same benefice, is now vicar of Mullion. Mr. Harvey practised for some time at Truro as a solicitor, but a few years ago he went to Constantinople, and is now in good practice there. When Hobart Pasha went on his recent expedition against Crete, he selected Mr. Harvey as his legal adviser on matters of international law; and for his services on that occasion he was rewarded with the third order of the Metidji. Mr. Harvey has written other works, of which I would gladly give E. H. W. D. full particulars, should he desire it. W. P. Courtney.

4, Powis Place, W.C.

John Angell (4th S. v. 31.)—I have a copy of the second edition of John Angell's *Treatise on Stenography* in my library. There is no date, but I infer that it was published after 1783 for the following reasons.

The name of John Angel appears in Watson's *Dublin Almanac* of the year 1781 for the first time. His residence is stated to be 7, Fownes Street. In the same editor's Almanac for 1783 the surname is first changed to Ange*ll*, and the spelling continues the same, and the reference to residence the same, until the Almanac of 1829, when it disappears altogether from the list of "Merchants and traders." The second edition of his *Treatise on Stenography* has the name spelled Ange*ll*; so that it is probable he changed the spelling of his name in 1783, and died in 1828.

I give the title-page of his *Stenography* in full below; but he also published a *History of Ireland*, Dublin, 1781, 2 vols. 8vo, which your querist has not mentioned. The preface to his *Stenography* contains some curious and well-digested matter respecting the history of the art from the earliest times:—

"Stenography; or Short-hand improved, being the most compendious, lineal, and easy method hitherto extant. The Persons, Moods, Tenses, and Particles which most frequently occur, are adapted to join with ease and accuracy at pleasure. The Rules are laid down with such Propriety, Consistence, and Perspicuity that the Practitioner will need no other assistance. The whole illustrated with an Alphabetical Praxis, adapted to all purposes in general, but more particularly to the three learned Professions; namely, Law, Physic, and Divinity. By John Angell, who has practised this Art above thirty years. Matthew xxii. 37, 38, 39, 40 [is written in *one* line in short hand.] The second edition. London: Printed for and sold by M. Angell in Lincoln's Inn Passage, B. Martin in Fleet Street, and W. Nicol, in St. Paul's Churchyard. Entered in Stationer's Hall Book. Price Bound, 7 shillings."

This title-page has been printed from an engraved plate bearing the signature "Thos. Kitchin, Sculpstor (*sic*), Holborn Hill." B. E. N.

Queen doing Penance (4th S. iii. 554.)—The only queen upon whom Father Petre would have inflicted penance would have been Mary of Modena. He certainly recommended self-discipline to her husband:—

"Father Petre, on his bended knees, seconded these remonstrances (of the Queen). The King went on for a time sinning and repenting. In his hours of remorse his penances were severe. Mary treasured up to the end of her life, and at her death bequeathed to the Convent of Chaillot, the scourge with which he had vigorously avenged her wrongs upon his own shoulders."—Macaulay's *History*, ch. vi.

J. Wilkins, B.C.L.

## Miscellaneous.

### NOTES ON BOOKS, ETC.

*The Letters and the Life of Francis Bacon, including all his Occasional Works—namely, Letters, Speeches, Tracts, State Papers, Memorials, Devices, and all Authentic Writings not already printed among his Philosophical, Literary, and Professional Works. Newly collected and set forth in Chronological Order; with a Commentary Biographical and Historical, by* James Spedding. *Vol. V.* (Longmans.)

We congratulate not only Mr. Spedding, but all who are interested in the chequered story of Bacon's life, on the appearance of this fifth volume of the author's elaborate and exhaustive biography of the great chancellor. As Mr. Spedding's last volume ended with the first work of Bacon's Attorney-Generalship, so does this carry him almost, but not quite, to the end of the period during which he held that office. Many and important were the matters not only with reference to his own days, but also with reference to the future history of England, in which, during this eventful period, Bacon had either as adviser, manager, or actor under the orders of his superior to take a part; and of his papers relative to these transactions many have hitherto been unknown, and are now published for the first time, accompanied by a mass of biographical and historical comments, with which Mr. Spedding's thorough mastery of the subject enables him most effectually to invest the volume with extraordinary interest.

*A Practical Commentary upon the First Epistle of St. Peter, by* Robert Leighton, Minister of Newbattle in Midlothian, afterwards Archbishop of Glasgow. *Now for the first time correctly printed and furnished with illustrative Notes and Indexes, by* William West, B.A., Incumbent of St. Columba's, Nairn. *In two Parts* (Longmans.)

Mr. West continues his great labour of love, and in furtherance of his proposal to put forth a complete collec-

tion of the works of this eminent divine, has now issued an edition of Archbishop Leighton's admired "Commentary on the First Epistle of St. Peter," which, as the editor truly remarks, like all Leighton's writings, has "been marred and mutilated, misread and misunderstood, and obscured in every possible way and to an inconceivable extent"—"so that it would almost seem as if the author's dying charge to have his books destroyed had haunted every impression of them." Mr. West is fully justified in his hope that this spell is now broken. The text is carefully printed, accompanied by some judicious notes, and the work rendered complete by indexes of subjects, of authors quoted or referred to, of allusions to the times, and a glossary. Surely such an edition of such a book as Leighton's Commentary on St. Peter, cannot but be welcome to all earnest churchmen.

*A Collection of Curious and Interesting Epitaphs copied from the Monuments of Distinguished and Noted Characters in the Ancient Church and Burial Ground of Saint Pancras, Middlesex. By* Frederick Teague Cansick. (Russell Smith.) There are few churches or graveyards in the county of Middlesex in which so many persons of importance or notoriety have found their last resting-place as St. Pancras. This ancient cemetery has been greatly desecrated in spite of the sturdy resistance of the Rev. Mr. Arrowsmith; and Mr. Cansick has done good service in collecting and publishing these Epitaphs. A glance at the index of names will show that the book has far more than a local interest.

*Homer: The Iliad.* By the Rev. W. Lucas Collins, M.A., *Author of Etonia, &c.* (Blackwood.)

This is the first of a series of little volumes to be published at a very moderate price, under the title of "Ancient Classics for English Readers," in which it is proposed to give some such introduction to the great writers of Greece and Rome, as may open to those who have not received a classical education—or in whose case it has been incomplete and fragmentary—a fair acquaintance with the contents of their writings, and the leading features of their style. As the editor justly remarks—"the constant allusions in our own literature, and even in our daily press, to the works of the ancient classical authors, and the familiarity with the whole *dramatis personæ* of ancient history and fable, which modern writers on all subjects assume on the part of their readers, make such an acquaintance almost necessary for those who are not only to read but to understand." Nor to those whose imperfect classical knowledge has become even more imperfect by lapse of time will these little books be less serviceable, so that Messrs. Blackwood may take credit for supplying by means of their "Ancient Classics for English Readers," a valuable contribution to the dissemination of useful knowledge.

Books Received.—*A Glossary of Words and Phrases of Furness (North Lancashire), with Illustrative Quotations, principally from the Old Northern Writers, by* J. P. Morris, F.A.S.L. (R. Smith) is an interesting contribution to our Local Glossaries; though, like many similar works, it contains many words not peculiar to the district.

*Cups and their Customs* (Van Voorst) is intended to furnish a collection of recipes for the brewing of compound drinks which, if not exactly—

"the cups
That cheer, but not inebriate,"—

are just now in high favour. It is a pleasant book, and we presume, supplies what has been felt to be a want, inasmuch as it bears on its title-page the words "second edition."

*The Herald and Genealogist, edited by* J. G. Nichols, F.S.A., *Part XXXII.* (Nichols), affords fresh proof of the ability and independence with which the editor brings his great knowledge of genealogical and heraldic subjects to bear upon all the questions which come under his notice—qualities which give great value to a periodical of this peculiar nature.

*A Week in the Yorkshire Dales, by the* Rev. John Pickford, M.A. (Tubbs & Brook, Manchester), has the no small merit of describing briefly and cheerily what we doubt not Mr. Pickford, with his love of antiquities and fine scenery, found a very pleasant holiday.

A New Variorum Shakespeare.—We have received from Mr. Horace Howard Furness the following notice of a new edition of Shakespeare, which will find a hearty welcome on this side of the Atlantic:—

"In the eighth volume of "N. & Q." (1853) there are two or three communications wherein a desire is expressed by the writers for an edition of Shakespeare that should set forth all the varieties of the text, and a digest of the commentaries.

"These communications came to my notice for the first time, not long since, while engaged in the pleasant task of winnowing the volumes of "N. & Q." for the very end desired so many years ago.

"For several years past I have felt it to be a duty of this generation to issue a New Variorum of Shakespeare. I think that all of us Shakespeare students have felt the need of an edition which should set forth the labours, both in text and commentary, of our learned modern editors with the same satisfactory clearness and precision that the textual varieties of the Qq. and Ff. are given in that invaluable edition of the Cambridge editors, Messrs. Clarke and Wright.

"Such a Variorum (*pace* Rev. Mr. Arrowsmith, from whose sledge hammer it may expect some resounding blows) I have now attempted, and send you the announcement of the publishers, Messrs. Lippincott & Co. of this city.

"I have followed the text of the Cambridge editors, and assume that their textual notes are absolutely correct; and to the latter I have added the variations of the modern editors (meaning by that term the editors since 1821), about twenty in number.

"As to the commentary, I have taken the Var. of '21 as the point of departure, and have taken from it *only* those notes which the editors since that date have adopted. Then follow the original notes of the same editors.

"Each play will make a volume of, as nearly as can be estimated, about the size of the Cambridge edition, which in size and typography it will closely resemble.

"The first volume will contain *Romeo and Juliet* (including in the list of editors Ulrici, Delius, and Mommsen); and I trust that before many months are over that the book will meet your eyes and your approval.

"Horace Howard Furness.

"Philadelphia, Dec. 31, 1869."

Memorial Tablets in London.—We learn from *The Builder* that the Society of Arts have recently caused tablets to be fixed on the houses formerly occupied by Franklin, 7, Craven Street, Strand; and Sir Joshua Reynolds, 47, Leicester Square; and have obtained the necessary permission to affix similar memorials to the former residences of Lord Nelson, John Flaxman, Handel, Dryden, Goldsmith, and Sir W. Blackstone.

Westminster School.—The year before last the "Shell" in Westminster School was removed, and the building restored to its original dimensions. A simple tablet just erected, and bearing the following inscription, states to whom Westminsters are indebted for this great improvement, which renders the old room one of the finest of the kind:—

HANC ÆDIUM PARTEM
INCENDIO OLIM ABSUMPTAM
DE SUO REFICIENDAM CURAVIT
A. P. STANLEY, S.T.P. DECANUS.
MDCCCLXVIII.

Armorial Bearings.—The new scale of duties on armorial bearings now comes into operation—one guinea in ordinary cases, two guineas if borne upon a carriage. The duty has been 13*s.* 2*d.* in ordinary cases, and 2*l.* 12*s.* 9*d.* if the taxpayer kept a two-horse four-wheeled carriage. The number of persons in Great Britain paying duty for using armorial bearings increases constantly. Twelve years ago the tax did not produce 54,000*l.*; in the last financial year it produced nearly 69,000*l.* The return for that year states the number of persons taxed to be 59,190—viz. 15,712 at the higher duty, and 43,478 at the lower duty; four years previously only 14,701 were assessed for the higher rate, and 39,333 for the lower rate. The tax is confined to Great Britain: the Irish may bear arms without paying duty.

General Readers can scarcely form an idea of the number of Trade Magazines now in circulation. There is an amusing article upon them in the *Birmingham Daily Post* of Saturday last, in which the writer points out the characteristics of "The Stationer," Perry's "Illustrated Price Current," "The Printer's Register," "The Ironmonger," "The Ironmonger's Journal," "The Grocer," "The Chemist," "The Tailor," "The Whip," and "St. Crispin"; and adds, "Many other minor and local serials are devoted to merely trade purposes and their numbers, and very often their literary merits, their discussions of trade topics, and their "correspondence" on public matters are among the most curious and significant of the social phenomena of the time.

A new edition of Warton's admirable *History of English Poetry*, based on that edited by that profound scholar Richard Price in 1824, collated with that superintended by the late Richard Taylor in 1840, is announced for publication in Nov. next, by Mr. W. Carew Hazlitt.

Important as has been the influence of Guilds upon the social and municipal institutions of England, their history, it would seem, is destined to be written by foreign scholars. Wilda published in 1831 a book upon the subject, *Ueber das Gildewesen des Mittelalters*, and now we learn that the late lamented Mr. Toulmin Smith's *English Guilds* is to be accompanied by a review of the whole history and development of Guilds from the pen of a learned German scholar, Dr. L. Brentane.

Whittington's Bosses.—Mr. Orridge has written to the *City Press*, pointing out how great were the benefits which the renowned Whittington conferred upon his fellow-citizens by furnishing them with no less than three bosses, or fountains of spring water—one at Bosse Alley, Billingsgate, one at St. Giles's, Cripplegate, and one in Trigge Lane, Queenhithe. They are severally described by Stow in his *Survey of London*, pp. 79, 112, 135 (ed. 1842).

Mr. Edward Francis, of the "Athenæum Press," having secured the invention from Mr. Griggs, has introduced an entirely new method of producing copies of prints and pictures to the publishing world. The combination of photography with lithography was first attained and patented by Sir Henry James, of the Topographical Department; but the process of Mr. Griggs claims to be a considerable advance on the original invention. Judging from the specimen we have seen, there can be little question of Mr. Griggs's success; and if it be true that books, pictures, prints, &c., can be reproduced by it, at one fourth the time the same work can be done at present, there can be no doubt of the value and importance of the new process.


## BOOKS AND ODD VOLUMES
### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

Letters of Horace Walpole. Vols. IV.—VIII. inclusive. Bentley, 1857.

Wanted by *Messrs. Macmillan & Co.*, 16, Bedford Street, Covent Garden, London, W. C.

Bewick's Æsop's Fables.
Surtees' History of Durham. 4 Vols.
Eyton's History of Shropshire.
Ben Jonson's Works, by Gifford. 9 Vols.
Boccaccio, Il Decamerone. 5 Vols. Plates.
Fuller's Worthies of England. Folio.
Dibdin's Bibliotheca et Ædes Althorpianæ. 6 Vols.
Hearne's Works. Any of them.

Wanted by *Mr. Thomas Beet*, Bookseller, 15, Conduit Street, Bond Street, London, W.

The following Books by Friends:—
Some Observations upon a Sermon of Mr. Astley's, by John Hogg. 4to. 1675.
To all present Rulers of England, by Grace Barwick. 4to. 1659.
Tender Advice of a Sober Youth, by Paul Cross. 8vo. 1791.
A Quaker's Sea-Journal, by Robert Fowler. 4to. 1659.
An Encouragement to seek the Lord, in an Account of Thos. Thompson. 8vo. 1708.
To Friends of Truth in London, by Storr and others. 4to. 1657.
Journal of the Life of John Gratton. 8vo. 1720.
Two Epistles of James Naylor's. 4to. 1654.
Some Fruits of a Tender Branch, by Benj. Padley. 8vo. 1691.
The written Gospel-Labours of John Whitehead. 8vo. 1704.
Life and Writings of John Whitehead. 8vo. 1852.

Wanted by *Mr. W. C. Boulter*, 6, Park Row, Hull.


## Notices to Correspondents.

Universal Catalogue of Art Books. *All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.*

The Pinder of Wakefield. *The MS. to which H. refers is that of the later story printed in Thoms's* Early Prose Romances.

Willoughby de Eresby Family. *Tewars's article is unavoidably postponed until next week.*

Family Queries, *respecting families not of historical interest, cannot be inserted unless the Querists state where the answers may be addressed.*

Dexter (York). *The lines are by William Cullen Bryant, and will be found in his poem "Thanatopsis." See his* Poems *edited by Washington Irving*, 8vo, 1832, p. 22.

J. C. H. (Edinburgh.) *John Bradford's letter, with the signatures of Bishop Ferrar, Rowland Taylor, and John Philpot, is preserved in the British Museum, Addit. MS.* 19,400, p. 42.

George Burton (Manchester). *It is a popular error that Queen Anne's farthings are of extreme value. See* "N. & Q." 1st S. iii. 43; x. 234, 429; 2nd S. iii. 85.

E. P. Z. *A list, with the cost, of Queen Anne's fifty new churches is printed in the* Gentleman's Magazine *for July*, 1784, p. 499.

Errata.—*Antè*, p. 74, col. i. line 34, *for* "correct" *read* "conni"; p. 77, col ii. line 7, *for* "lay artist" *read* "loyalist."

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*LONDON, SATURDAY, JANUARY* 29, 1870.

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## Notes.

### COTEMPORARY PORTRAIT OF MARY QUEEN OF SCOTS: BURNING OF ALLOA HOUSE, ETC.: ERSKINE FAMILY.

There was formerly a fine portrait of Mary Queen of Scots, in the possession of the family of Erskine, which by a female descent inherited the ancient territorial earldom of Mar. This invaluable portrait perished in the fire that consumed Alloa House on August 25, 1800, and besides most of the jewels of the ladies, destroyed the bason and ewer presented by Queen Elizabeth through her ambassador to John Earl of Mar, who had been recognised as legitimate heir of this historic dignity by the grace of Queen Mary as the heir of Isabella, in her own right Countess of Mar, the wife of a bastard son of the Wolf of Badenoch, who in this way, by the courtesy of Scotland, became Earl of Mar,* and survived his Countess many years.

Upon the demise of the Robber Earl, the earldom and estates were seized by the crown, and the lawful heirs were excluded from their rights by the tyranny of James I. and his four successors. In 1567 (April 15) the claims of the heir were allowed, after full investigation, by Queen Mary and her parliament, and the earldom of Mar again appeared in the roll of Scotish peers. The loss of a portrait, probably the gift of his royal mistress to the Earl, who died Regent of Scotland, is deeply to be regretted, as in the multiplicity of Marian portraits the existence of an undoubted cotemporary one would have been of the deepest importance.

The following account of the fire is given in a newspaper of the period *:—

"We are sorry to hear that betwixt 11 and 12 o'clock of the night of Thursday last (25th August, 1801), a most dreadful fire broke out in the house of Alloa, the seat of Mr. Erskine of Mar. The fire, which began in the east apartments of the house, had made considerable progress before it was discovered, and when it was, the rapidity of the flames was such that the ladies of the family with difficulty escaped in their nightgowns without being able to save a single article of dress. The alarm was immediately given, the fire bell was rung, and the drum beat, in consequence of which an immense concourse of people assembled, and the volunteers under the command of Captaine Vertue immediately repaired to the spot, to keep off the crowd and protect what of the furniture might be saved. Unfortunately no engine could be procured till some hours after the fire had broke out, and it was a considerable time before any supply of water could be had, the rivulets near the house being almost dry from the reservoir being about a mile above the town, and having been shut to collect water for the mills. In such circumstances it was totally impracticable to put a stop to the burning, though every exertion was made by the people assembled, who laboured hard, many of them at the risk of their lives, for upwards of seven hours with the utmost zeal and perseverance; nothing, however, could resist the impetuosity of the flames, which spread from one apartment to another with the most incredible violence. By two o'clock next morning the roof had fallen in. The whole house, the northeast wing excepted, was one continued flame, and, before daylight, was completely burnt to the ground.

"The old tower which adjoins the house, and which was built prior to the year 1315, was fortunately saved, though probably it would have shared the same fate had not an engine arrived from Shawpark just as the fire had seized upon the turf with which the passages betwixt the Tower and the house had been barricaded.

"We are happy to understand that all the books and papers and a considerable part of the furniture were saved, and most of the pictures, though we have to regret the loss of an original picture of Mary Queen of Scots, painted on copper, and a bason and ewer, the ambassador's present from Queen Elizabeth to the Earl of Mar, the Treasurer† (Regent?) of Scotland, which unfortunately fell a prey to the flames, as did most of the ladies' jewels. Fortunately no lives were lost; and, what was and what is surprising, not a single person received a hurt, though many of them were often exposed to the most imminent danger.

"The family of Mar have expressed themselves to be deeply sensible to the great exertions made by the neighbourhood to save their property on the night of the fire, as well as of the kindness and attentions which

* See "N. & Q." 4th S. i. 189, &c., for an account of this remarkable man, who commenced life as a robber chief and died an earl.

* *Edinburgh Evening Courant*, September 2, 1801.

† Mistake. The second Earl was Lord High Treasurer of Scotland from 1615 until 1630. He was a Knight of the Garter, and died in 1634.

they have experienced from all ranks since this unfortunate accident."

The library, which contained a quantity of valuable works, was afterwards bequeathed to a daughter by John Francis Erskine, who by an Act of Parliament was restored to the title of Earl of Mar upon June 17, 1824, and was subsequently sold by auction. Besides the family arms upon the boards, there was also pasted a curious engraving of the old tower which so narrowly escaped the flames, and which had been engraved about the middle of last century. Both arms and tower were carefully effaced from the books prior to the sale. A very few, however, accidentally escaped this vandalism. The date of the erection of the tower is said to have been prior to 1315; and a reduced engraving, evidently taken from the one used by the Mar family, is given in a small work entitled *Alloa and its Environs.** The tower still exists, and, it is hoped, will be kept in proper repair. It affords a charming view of the beautiful country which surrounds it on every side.

The Alloa barony was given by David II. to the Erskines in lieu of the estate of Strathgartney, in the county of Perth, which had come into their possession. The Erskines came originally from Renfrewshire, and became Lords of Parliament at an early date, long before the time when the predilection said by Lord Mansfield to have been shown in Scotland in favour of heirs male came into operation; for by the older practice, which existed generally until the return of James I. from his English captivity, heritage and heritable rights by law devolved on the *heir* without regard to sex.

The exact time of the admission of the Erskines as "Domini Parliamenti" has never been exactly fixed; but it is established that, in 1458, Thomas Erskine was a Lord of Parliament, as there is on record a charter under the great seal (Lib. 5, 37) of confirmation, proceeding on the resignation of Thomas *Dominus* Erskine, whereby the king grants "omnes et singulas, terras de Dalnotteris," with the pertinents, lying within the Levenax (Lennox) and county of Dumbarton," dicto Thome et *heredibus suis*," to be held of his majesty and *his heiris* and successors.

Thomas, believed to have been the second peer, had a son Alexander, who is styled in the following charter as his son and heir apparent. Alexander obtained from the crown on August 26, 1485, upon his own resignation, a grant of the entire barony of Balhaghirdy, lying within the barony of the Garviauth (Garioch) and county of Aberdeen, together with an annual rent of four marks sterling annually, payable from the lands of Flandris, in the same county, to himself and *his heirs*, to be held of the king, *his heirs* and successors.

* Alloa, 1861.

As the Erskine title of honour was in existence antecedent to the peerages of Herries and Halyburton of Dirleton, in both of which female succession was recognised, it might be inferred that it would descend in a similar manner. But this is merely speculative, as there is no room for trying the question, inasmuch as the title is now under attainder, there never having been any reversal of the forfeiture in 1715, the separate honour of Mar, which had devolved on the Erskines upon the death of Alexander, by courtesy Earl of Mar in 1437 or 1438, only having been restored in 1824. J. M.

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## WALTER HUNGERFORD'S MISSAL.

Monsieur le Rédacteur,—Dans ce moment, je suis occupé à faire le catalogue des manuscrits de la Bibliothèque de Tours, capitale d'une province qui, au temps des guerres de la France avec l'Angleterre, à été en contact avec vos compatriotes. Je me ferai un plaisir de vous envoyer le résultat de mes recherches sur des manuscrits pouvant donner des renseignements inédits sur l'histoire et la littérature anglaises. Les rapports entre la France et l'Angleterre devenant, chaque jour, plus intimes, j'espère que mes communications pourront intéresser les lecteurs des *Notes and Queries*.

Le manuscrit dont j'ai à vous entretenir aujourd'hui est un charmant missel sur vélin, écrit en Angleterre dans la première moitié du xv^e siècle, en lettres gothiques avec initiales enluminées. Ce volume, conservé à la Bibliothèque municipale de Tours sous le N° 183 contient aux fol. 10, 12, 171, 209, 359, 386 et 401, des ornements marginaux exécutés avec art et dans le meilleur goût, et de plus, sur les gardes du commencement, des renseignements biographiques très-importants.

Dans le moyen âge, il était d'usage de confier aux marges d'un missel ou autre livre précieux, la mention d'un évènement dont on voulait rendre le souvenir durable. C'est ainsi que l'on trouve sur un des feuillets qui précèdent notre missel une note indiquant que le manuscrit a d'abord appartenu à la famille de Hungerford dont l'un des membres, Walter Hungerford, a joué un rôle à la prise de Provins par les Anglais en octobre 1432; et ensuite à la famille de Bueil qui possédait en Touraine le château de Vaujour dont on admire encore les ruines imposantes à quelques lieues de la ville de Tours.

Nous donnons ici le texte même de la note écrite sur le manuscrit, et qui mentionne les noms des personnages, membres des illustres familles dont je viens de parler. Jean de Bueil, 5^e du nom, comte de Sancerre, était fils du chambellan de Charles VI tué à la bataille d'Azincourt. Surnommé le *fléau des Anglais*, il les combattit en

Normandie et dans le Maine et se trouva au siège de Cherbourg en 1450.

"Istud missale datum et concessum est Roberto Hungerford, militi, domino de Molyns et de Fauguernon, per Walterum, dominum de Hungerford et de Heitesbury et de Homet, avum suum, in vigilia sancti Jacobi apostoli, anno Domini millesimo CCCC^mo XLIX^mo, et anno regni regis Henrici sexti XXVII^mo, qui quidem Walterus, dominus de Hungerford, obiit media hora inter horam primam et secundam post nonam, in vigilia sancti Laurencii, martiris, proxima sequenti, in castro suo de Ffarle Hungerford. Cujus anime Deus propicietur. Amen." (Fol. 3 v°.)

"V idus augusti. Obitus Walteri domini de Hungerford, anno Domini millesimo CCCC^mo XLIX^mo, littera dominicali E." (Fol. 7 v°.)

De la maison de Hungerford le missel passa dans celle de Bueil. Différentes mains ont ajouté, sur les feuillets blancs et dans quelques espaces vides, des notes relatives à l'histoire de cette famille, et dont voici le texte :—

"Le neufviesme jour d'aoust mil cccc cinquante huit, entre huit et neuf heures après midy, courrant la planète du soleil, fu né au chastel de Vaujoux Loys de Bueil, filz de noble et puissant seigneur messire Jehan, seigneur de Bueil, conte de Sancerre, admiral de France, et de dame Martine Tourpin, sa femme. Lequel Loys fu baptizié en l'église de Chasteaulx en Anjou. Et furent ses parrains messire François de Bretaigne, conte de Estampes, reverend père en Dieu messire Jehan de Beauvau, évesque d'Angiers. Et sa marraine noble dame Jehenne Chabot, dame de Montsoreau, femme de messire Jehan de Jambes, conseiller et premier maistre d'ostel du roy nostre sire." (Fol. 2.)

"Anno Domini millesimo CCCC^mo quinquagesimo octavo, die mercurii nona mensis augusti, ad horam octavam post meridiem, currente planeta solis, natus fuit Ludovicus, filius domini Johannis de Bolio et Martine Torpine, ejusdem uxoris. In qua die predicta maxima leticia fuit ex ejus nativitate." (Fol. 1 v°.)

"Ce jour, XXVI^e de ce moys [de janvier], mil cinq cens quarante neuf, furent eposez très hault et puissant seigneur monseigneur Loys sire de Bueil, comte de Sancerre, chevalier de l'ordre, cappitaine de cent gentilzhommes de sa maison et son grand eschanczon, et très haulte et puissante dame madame Jacqueline de la Tremoille, fille de très illustre prince Franczois de la Tremoille." (Fol. 4.)

"Le sixiesme jour de octobre, l'an mil cinq cens cinquante, à huict heures du matin, courant la planète . . . fut nasé au chastel du Valjoyeulx Jehan de Bueil, filz de noble et puissant seigneur messire Loys, seigneur de Bueil, conte de Sanserre, chevallier de l'ordre du roy et cappitaine de cent gentilzhommes de la maison et grand eschanczon du dict sieur, et de dame Jacqueline de la Tremoille, sa femme. Lequel Jehan fut baptisé en la chappelle du dict Valjoyeux. Et furent ses parains Jehan de Bueil, seigneur de Fontaines, et son frère Georges de Bueil, seigneur de Bouilly, et sa maraine noble dame damoyselle Marguarite de Broc, dame du Boys." (Fol. 169 v°.)

"Le vendredi premier jour du moys de juillet l'an mil cinq cens cinquante et deux, à deux heures après midi, Anne, fille de noble et puissant seigneur messire Loys, seigneur de Bueil, comte de Sanserre, chevallier de l'ordre du roy et cappitaine de cent gentilzhommes de sa maison et grand eschanczon du dict seigneur, et de dame Jacqueline de la Tremoille, sa femme, fut naée et baptizée en l'église de Chemyllé. Et fut son parain Loys de la Tremoille, sieur de Bresche, et ses maraines Franczoise de Bueil, dame de Mermande, et Anne de Bueil, fille naturelle du dit sieur comte. Et fut naée au chastel de la Marchère, 1552." (Fol. 170.)

Je demande à quelqu'un des lecteurs des *Notes and Queries* :—

1° Des détails sur Hungerford dont il est question dans les notes ci-dessus.

2° Si l'on connait en Angleterre quelques documents pouvant nous apprendre comment notre manuscrit aurait passé de la famille de *Hungerford* dans celle des *de Bueil*. Avec ces renseignements, on saura pourquoi ce charmant manuscrit se trouve maintenant à la Bibliothèque de Tours.

Veuillez recevoir, Monsieur le Rédacteur,
mes salutations très-empressées,
Le Conservateur de la Bibliothèque de Tours,
DORANGE.

Tours, le 6 décembre 1869.

---

## "LOVELY POLLY STEWART."

Polly Stewart, celebrated by Burns for her beauty, was daughter of Mr. William Stewart, of whom I have already spoken (4th S. v. 55). Her mother was an Englishwoman, the widow of John Lee, Esq., of Luffwich, Northamptonshire, by whom she had a daughter Hannah, who died at Closeburn Castle, 1786, aged twenty-three years. She was married to Mr. Stewart about 1774, and Polly was born about the year 1775; and would, therefore, be in her sixteenth or seventeenth year when she became known to Burns at Closeburn Castle, her father's house. Some old people, who still remember to have seen her in her younger days, speak in enthusiastic terms of her beauty and the slimness of her form; and even those who knew her when she had reached threescore, say that her youthful figure was such that it was only when her countenance was seen that you could believe that she was advanced in years. She was first married to her cousin Ishmael Stewart, and had by him three sons, William, Charles, and Alexander, who were living with their grandfather at Laught in 1805, and attending Wallace Hall school. Her husband Ishmael was obliged to leave the country under a cloud, and dared not return. At what time he died, and where, is unknown; but Polly in 1801 was, tradition says, obliged to marry against her inclination Mr. George Welsh, grand-uncle to the late Mrs. Thomas Carlyle—one of the most respectable tenants on the Queensberry estate, in whose family the farm of Morton Mains had been for many years. Such marriages are seldom fortunate, and Polly did not find herself an exception. She was of a gay disposition, a lover of pleasure; and Morton Mains is now, and was then still more, distant from the busy haunts of men. Their married life was not happy, and the

result was that they separated. She returned to her father's house, who had taken up his abode in 1806 in Maxwelltown. She had two daughters, who predeceased her. Dumfries was at that time full of French officers, prisoners of war; and among them was a handsome Swiss, of the name of Fleitz, to whom she became unfortunately attached. In spite of all remonstrances she joined her fate to that of Fleitz, accompanying him to France, where Fleitz found employment in the Swiss troops embodied by Louis XVIII. In this service he remained till 1830, and Polly continued with him. In that year Louis Philippe ascended the throne, and dismissed the whole of the Swiss mercenaries, when Fleitz found himself thrown on the wide world. He had for many years been stationed with his regiment in the island of Corsica, but then returned to Switzerland with Polly, where we find her dating the following interesting letters from Lauffenburg, near Basle.

She was now approaching threescore years; and the glamour that had been thrown over her eyes by passion, thirty years before, must have been long dissipated. There is a deep-pent yearning in these letters for knowledge of the fate of those children of whom she could not forget that she was the mother. Her own immediate relatives had passed into the grave, and she writes evidently at a venture to one whom she had known many years before to have been the confidential friend of her youngest son Alexander. The late Mr. Pagan, to whom they are addressed, was the proprietor of the King's Arms Hotel, Maxwelltown, and one who passed through life highly respected by a large circle of friends. I have to thank his son, Mr. William Pagan, for a copy of the following letters:—

"Feb. 13th, 1831.

"My dear Sir,

"Since the date of your letter, Dec. 24th, 1824, which now lies upon the table before me, no doubt the distance of time admitts of many changes. But no consideration of this event or the other accident can discourage me from availing myself of the present occasion to address myself to you; the confidence in my bosom of your *friendship* remains [un]impaired by distance, silence, or absence. That if you can render or afford me satisfaction, join'd with happiness, you will not neglect my present ardent prayer. You was the friend of my two sons: inform me then, my dear friend, of their fate. I observe you was in correspondence with Alexander: say, has he returned to his native land, where or what became of him. Poor Charles! his fate interests me deeply—his heart was good—his kindness to me when last in Scotland made a lasting impression in my *lacerated heart*. Please present the kind regards of his old acquaintance Mr. F. to Mr. Rigg and family, and if he is still at Priestland. I am at present just returned from the Island of Corsica, where I was for a very long time. My busy memory visits Maxwelltown but too often. No country, no change of scene, can blot from my bosom my *native land*. Pagan, remember me, and answer my petition. God will reward you for this act of goodness. By the direction you sent me, I try'd to find Alexander. My letters and enquiries were in vain.

"Present our join'd regards to Mrs. Pagan. Accept every warm wish of your old acquaintance—to see you would make him very happy.

"I am sorry to be obliged to put you to the expense of postage, but the different country's occasion this circumstance: from here I can only pay the postage to Calais, as you must pay the inland postage to Dover. Let me beg of you to write me everything you know about him. I have wrote about at the same time as much of news as possible. I am sure I would no more know Dumfries. Direct to me as follows: Mrs. Fleitz à Lauffenburgh, en Swisse, Canton d'Argavie.

"I am, dear Pagan, yours for ever oblig'd well wisher and sincere friend,

"M. Fleitz."

"N.B. If you know anything of Grace W. there, I am interested also. In course of two weeks you will have this. Adieu!"

---

"May 29th, 1833.

"Dear Pagan,

"As if writing is permitted from the Elisian fields, I address myself once more to my old acquaintance, not doubting his assistance, and of your still residing in the same place. Formerly knowing your kindness of disposition, the interest you have appeared to take in the immediate departure of my unfortunate son Alexander Stewart for America persuades me again to the liberty of making my present application—believing, by your correspondence with him, you are enabled to give me the ardent desired information of his fate. The precarious line of my poor Charles produces no hope to learn what became of him; his honest heart was early made to feel the checker'd path that marks *life*. 'Some are made to *mourn*.' Busy memory gives a retrospect to pass'd events. The sudden death of my father proved a fatal stroke to the welfare of Alexander. The volatility of his disposition plunged him into a labyrinth of future misery. Me he deceived in every point, render'd himself wretched and me miserable. Forget my *children* and my country I never can. My dear sir, hear then my solicitation: let charity, the first principle of our true religion, *sway* your mind. Throw not these lines aside, but once more write me. The God who commands the fate of all will bless you and yours for this *benevolence*. Turn not a deaf ear to the petition of the unhappy. The joy your welcome letter will produce, could you behold, would repay the *obstacle* of the inland postage. In the course of ten days this will reach you—in the course of the month I trust the happiness of your letter will arrive. Say if Mr. Rigg is alive. Remember me.

"N.B. Direct as follows: Madame Fleitz, à Lauffenbourg en Swisse, Canton d'Argovie, p. Basle.

"Our join'd regards to Mrs. Pagan, yourself, and be ever believe me to be

Sincerely yours welwisher,
Mary Stewart Fleitz."

"P.S. I hope, sincerely hope, God will impress your *heart* to answer my ardent prayer with speedy answer and advice. *Adieu!*"

---

"Lauffenburg, Oct. 6th, 1833.

"Mr. Pagan,

"Considering you truely in the light of a true friend and not as the mercenary part of mankind, my esteem friend, sensible am I of the expense of postage; consequently your kind compliance with my ardent prayer a sufficient inducement for me to value your good i and well-disposed disposition to render me this sam

ve spoke to a commercial gentleman, a will in the spring go to Glasgow. My in- y this medium to refund the postage of dence. It is merely impossible to pay the nfries. I have franked this letter through mport of this letter is still concerning my lcome letter, dated 25th June, came safe ays. Immediately I wrote to Alexander tion you gave me in yours, paying the nd postage. More than three months are etter from him, notwithstanding you have y address to him, being upon the point at riting to him yourself. I flatter'd myself ed a letter from him, even if he had not mine—a daily disappointment is mine. have given me more contentment than a with him. As I know he is under many you and Mrs. Pagan, which must ever atful acknowledgement, you naturaly are l friend, and can solve my questions of stonishment to observe you are ignorant nent in procuring his existence since his nerica.

nought to inform me of his intentions. to Scotland, or does he intend to continue Who are the trustees at present? Inform nary length of time required for letters to rom Demerara. Inform me of your just in every respect. I am so concerned in ting to his future welfare. Will he really to be in possession of £1500 after all his and that information overcame me with t be unhappy with so neat an independ- no words adequate to express my joy to er from him. I am unlucky that I cannot pondence.

ation concerning my poor Grace is another me. Inform me if she gets better, and as now about her. By whom was she placed eside? Well, well, my friend, it may go m still their mother, and from my father *derived.* How I would be happy, and ave an hour's conversation with you—to ossible. Inform me of the welfare of your sure the number is extensive. Your eldest ite grown up. Mrs. Pagan is, I hope, in d yourself also. Inform me of the chang- ies and Maxwelltown—the improvements Inform me of the price of markets. What npon port wine and spirits?—taxes were uld think. I believe the present King is . The British government is the best and or these last 3 years I have seen nothing ary discontent. I was in the Island of the revolution in France happen'd: since t. 1830 I have been here. The present e dismissed the Swisse regiment from the y *unhandsome manner.* These last 3 years comfortable. Answer this, my dear friend, Adieu, adieu!

sincere regards to Mrs. Pagan, join'd by and acquaintance Fleitz. Accept of every wledgement, and believe me to be always iend,

M. Fleitz."

---

"Lauffenburg, Nov. 1st, 1833.

Friend,

ntance of mine will have the goodness to the general Post Office, and will pay the as possible. Mr. Pagan, my intentions are good and honest to pay you all the expense of postage. Necessity, my friend, urges me to importune you on the part of Alexander. My wishes cannot be communicated, my pen must be used in a limited manner. Personally, I would speake to you in a confidential manner, but at present prudence must guide my pen. Your friendly advice would aid me. Alexander adheres to silence with me: 4 months are pass'd away without any acknowledgement from him, although I know letters arrive here in due course from all parts of America; even 3 months ago there are letters arrived from those who left this place in the month of March last, &c. My friend, my memory is sound. Contrary to my intentions on my departure from Maxwelltown, on account of Alexander's occupation, which gave me no pleasure. He promised to inform me duely of my mother—That I could immediately be with her, should her health require me. He promised and deceived me, by never informing me in any manner, &c. He persuaded my dear mother to give him possession of what should have been mine. You best know his conduct. His silence towards me shows me I come not under his consideration, although his riches are the partiality of my father, and I am to be deserted. The chagrine of my bosom has no description.

"Tell me, my friend, everything you know. What is his employment in America? Are you of opinion his experience will prove a useful lesson? Is his passion for gambling cured? Have you any information where he means to live? The consequence of his good fortune will change his views. Sorry would I be to think he will by little and little spend his fortune in America: in general the people go to make money, but not to spend, &c. Inform me who are the trustees for him. I am anxious to know who they are.

"A retrospect of busy memory tells me Alexander has used me very ill. Poor Charles suffered also, but he had a kind and good heart for me. Inform me if my dear son will come to Scotland, and what manner he means to employ his money for his future good. My good friend, loose no time in giving me answer pointedly. Tell me if you can, be it good or bad, &c.

"I am at present in a disaggreeable country. The people are not aggreeable. The climate is not bad for the north. They grow much wine, but is weak and sour. Inform me if the confusion in Portugal has had an effect upon the port wine—what is the price of the bottle? The price of markets I would like to know. The taxes are reduced, I am sure, &c.

"N.B. I hope God will give his blessing to my intentions; and you will not fail to answer, otherways I must believe you have forgot me also. Tell me what family you have—everything is interesting to me. My country is dear to my bosom. And adieu!

Mary Fleitz.

"N.B. Are you acquainted with the trustees? I depend upon hearing from you—prudence prevents me from speaking more plain, &c.

"N.B. Your friend since three years by the French revolution is no more in the military line: it has been a severe change. My direction is as before: Madam Fleitz, Lauffenburg, Canton d'Argovie, en Swiss, P. Basel. I am, with compliments to Mrs. Pagan, yourself, remain

Your sincere friend,

M. Fleitz."

Polly had still the deep interest of a mother in the fate of Alexander, though he had not treated her well, as she states in her letters. She returned to Scotland in 1834, when she expected that he was to come back; but, alas! when he made his appearance, she found his health so

entirely prostrated by the climate of Demerara, where he had resided for many years, that he was unable to walk. The mother and son had been too long separated to have much sympathy with each other. Though Alexander was obliged to be wheeled in a chair, he took to himself a wife, and this induced Polly to return to France. After some years Fleitz died, when Polly took refuge with a cousin in Florence. Her mind at last gave way, and she was removed to an asylum, dying there in 1847, in the seventy-second year of her age. She had survived all her children, who had all died without offspring. Such was the chequered fate of "lovely Polly Stewart," of whom Burns sings thus: —

"O lovely Polly Stewart!
O charming Polly Stewart!
There's not a flower that blooms in May
That's half so fair as thou art.
The flower it blaws, it fades and fa's,
And art can ne'er renew it:
But worth and truth eternal youth
Will give to Polly Stewart.
May he whose arms shall fauld thy charms
Possess a leal and true heart;
To him be given to ken the heaven
He grasps in Polly Stewart.
O lovely Polly Stewart!
O charming Polly Stewart!
There's ne'er a flower that blooms in May
That's half so sweet as thou art."

Craufurd Tait Ramage.

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Two rare Books.—At a sale of books and MSS. at Canterbury, on January 4, 1870, two books were sold which seem to be worthy of a note in "N. & Q." I cut out of the catalogue the description of the two lots: —

"168. A Choice Banquet of Witty Jests, Rare Fancies, and Pleasant Novels, being an addition to Archee's Jests, 1660, fine frontispiece, 12mo.

"*** No copy in the Daniel, Smith, or Corser collections; the companion volume sold at Daniel's sale for 12*l.*, and at Smith's for 8*l.* 8*s.*

"173. [Shakespeare Wm.] The Tragedie of Richarde Duke of York, and Death of King Henry VI.; 'Printed at London for W. W., for Thomas Millington, and are to be sold at his shoppe under Saint Peter's Church, in Cornewall, 1604'; 4to.

"*** This is the orginal form of Shakespeare's King Henry VI., part II.; three editions were printed, but neither Geo. Daniel nor Geo. Smith possessed a copy of either edition, and the copy sold by auction of this edition in May, 1857, the property of Mr. J. O. Halliwell, fetched 60*l.* Two leaves E 1 and E 2 are slightly damaged.

"In the same cover is bound Massinger's Maid of Honor, 1632, 4to."

I am not sure whether lot 168 was complete. It was in a deplorable condition, the leaves being secured in the cover by a string. It fetched nine pounds ten shillings.

Lot 173. The two plays are stitched together—not bound—and I think the edges of both had been cut. The lot was knocked down at seventeen pounds ten shillings. J. M. Cowper.

Tarring and Feathering.—Hoveden, quoted in Hook's *Lives of the Archbishops of Canterbury*, states that Richard Cœur de Lion, in the laws laid down for the regulation of his fleet when sailing for the Holy Land, enacted that—

"a robber who shall be convicted of theft shall have his head cropped after the manner of a champion, and boiling pitch shall be poured thereon, and then the feathers of a cushion shall be shaken out upon him, so that he may be known, and at the first land at which the ship shall touch he shall be set on shore."

From the minuteness of the directions given for the process, it would appear that the lion-hearted king was the original deviser of the idea of the reversing the conditions of construction of "Platoman." The next notice I have met with recounts the —

"strange carriage of that boisterous Bishop of Halberstadt (for so they term him here), that having taken place where there were two monasteries of nuns and friars he caused divers feather-beds to be ripped, and all the feathers to be thrown in a great hall, whither the nuns and friars were thrust naked with their bodies oiled and pitched, and to tumble among these feathers; which makes them here presage him an ill death."

Thus writes James Howell from Madrid in 1623. Again, the custom appears in England in 1696, when the inhabitants of the Savoy dealt with one who had presumed to enter the precinct to demand a debt from a person who had taken sanctuary there. It is stated to have been their usual custom, and after the tarring and feathering was complete they carried the unlucky bailiff in a wheelbarrow into the Strand, and bound him fast to the Maypole. (Jesse's *Memorials of London*, 2nd Series, ii. 373.) Other instances on this side the Atlantic I have not met of. I presume that the "Bishop of Halverstadt" is a *nom de guerre*, but it is singular that such a piece of barbarity should have taken its rise, if it did, on so solemn an occasion as the preparation for a crusade. Verax.

Coins of Constantius.—Let me note an error (so I believe it to be) in Dr. William Smith's article on Constantius III. (Smith's *Dictionary of Roman and Greek Biography, &c.*, 1844.) He says: "Only gold coins of Constantius have been found." I find on the best authorities that copper coins of this emperor are common.

E. H. Knowles.

Timbs's "Lives of Wits and Humourists."—It is one of the functions of "N. & Q." to point out errors in popular books. I wish, therefore, to call attention to the two following, which occur in *Lives of Wits and Humourists*, by John Timbs, F.S.A. 1862. The first is in vol. i. p. 62, where an anecdote is related of Dean Swift and I

*ter*, Archbishop of Cashel. This *n*, as may be seen on reference to s contemporary, Dr. Hugh Boulter, Armagh, a copy of which *Letters* ned through the useful medium

rror is comprised in the following

parishes named Foston in Yorkshire; Riding, the other in the East Riding: Smith's living was the latter—a dis- about six and a half miles from Great lued in the King's Books at 15*l.* 8*s.* 6*d.*, h 500*l.* a-year."—*Ibid.* ii. 230.

h's living was the *rectory* of Foston Riding, which includes the town- n-le-Clay. Lady Holland, in her d. 1855, i. 147), calls it Foston-le- the gift of the Lord Chancellor. Foston-on-the-Wolds, near Drif- d in the *York Diocesan Calendar* and in the gift of Miss Bayles. In *ry, &c. of the County of York*, 440, the Rev. Sydney Smith is cumbent of both Fostons.

t a map of the county, Mr. Timbs n that he was crediting Sydney ossible hard work in driving from Foston, in the East Riding, every ith such an assistant as Peter the

W. C. B.

KING SOLOMON.—I suppose King e considered as a poet, but I do not s in the mind of Alexander the following sentiment was penned. st take rank in the curiosities of the extraordinary sentence which e chapters of *The Village on the* that attribution which is not un- of the saying (Herbert's *Estien-* ut the shorn lamb to the Bible.

de Rambouillet], en outre, un cœur as de plus grand plaisir que d'envoyer s les économies qu'elle pouvait faire, pussent savoir d'où leur venait cette e.

it Mme. Rambouillet, que donner est je vais plus loin, et je prétends que c'est u. *Un de nos grands poëtes a résumé e cette maxime en un seul vers, l'un des t été faits depuis que l'on fait des vers :*

aux pauvres, prête à Dieu.'"

*Louis XIV et son Siècle*, chap. xxiv.

J. D. C.

ORIAL BEARINGS IN FRANCE,

w a price set upon gentility in France, before boasted of their pedigrees and served to raze their arms out of their plate, and pull down their scutcheons out of the churches to avoid paying the new imposition. For which several have been condemned to pay great forfeiture, and lose the privilege of ever bearing arms again for the future."—From the *Monthly Mercury*, July, 1679, p. 249.

Armorial bearings were first taxed in England in 1798. (Haydn.) H. S. G.

BELL LITERATURE.—A very interesting work has lately been issued entitled:—

"The Church Bells of Cambridgeshire; a Chronicle of the Principal Campanological Events that have occurred within the County. To which is appended a List of the Inscriptions on the Bells. By the Rev. J. J. Raven, B.D., of Emmanuel College, Cambridge, Head-Master of Yarmouth Grammar School."

The book is published by Mr. Samuel Tymms, of Lowestoft, but only one hundred copies have been printed.

I may take occasion to say that Mr. Raven is now preparing for the press the "Church Bells of Suffolk."

Mr. John L'Estrange of Norwich is, I believe, still at work on the "Bells of Norfolk," so that we may expect, among other interesting articles, a faithful account of the remarkably fine peal of twelve bells at the well-known church of St. Peter Mancroft, Norwich. THOMAS WALESBY.

Golden Square.

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## Queries.

ANCIENT COW CONCEIT.—In what book can I find the conceit, that every cow when she steps stamps her autograph "*Io*," ♎ ♏ in the mud, placing however the I inside the Ω?

E. H. KNOWLES.

Kenilworth.

BURNS'S "GALLANT WEAVER."—I should like to know if Burns's Paisley song "Where Cart rins rowin' to the Sea" was first published in Johnson's *Scots Musical Museum*, where I find it in the fourth volume. There the hero of the lyric is "a gallant weaver." Mr. Hately Weddell, in his fine edition, says—"This song in Thomson's Collection is dedicated to the 'gallant sailor.'" I am desirous to know when the sailor for a time superseded the weaver, which he never should have done, Paisley being a manufacturing town and no shipping port in Burns's days nor since.

JAMES J. LAMB.

Underwood Cottage, Paisley.

CHURCH POETRY.—A small volume of religious verse, selected and original, was published by Messrs. J. & C. Mozley some years ago, under the above title, and is still, I believe, in print. May I ask by whom it was edited, and who among the original contributors are represented by the letters C. and S. R.? J. W. W.

Cinque Ports Domesday Book.—In *The Domesday of Kent*, by the late Rev. L. B. Larking (noticed in "N. & Q." 4th S. iv. 47-48), is a most interesting account of the loss of *The Ports Domesday Book*. Until the reign of King Charles the First it had been kept in Dover Castle, at which time Sir Edward Dering took it away, and like many other borrowers he forgot to return it. In all probability the book remained in the Dering library at Surrenden until the year 1811, about which time a sale took place; and Mr. Larking was informed the most valuable of the MSS. were secured for the collection of Sir Thomas Phillipps. In concluding, Mr. Larking says—"If this information be correct, there, in all probability, is now deposited the *Ports Domesday Book* of which we are now speaking." Can any correspondent throw a light on the whereabouts of the book in question? George Bedo.

6, Pulross Road, Brixton.

John Cook (4th S. iv. 500, 575.)—Is this hero of the songs mentioned by your correspondents the same personage I find in an old Scottish ballad printed in *Pieces of Ancient Poetry* (Bristol, 1814, p. 51), the first verse of which runs thus:—

"Johnny Cook, in a May morning,
Sought water to wash his hands;
And he is awa to louse his dogs,
That's tied wi' iron bans,
That's tied wi' iron bans."

The copy given of this song is not complete. Is a more ancient or correct copy to be met with?

William Harrison.

Rock Mount, Isle of Man.

Cuppurgent.—A will made in 1689, deposited in Doctors' Commons, described the testator a citizen of London, and cuppurgent of H.M. ship the Hampshire. Can you or any of your readers tell what office he held? C. R. C.

Foreign Freemasons.—Will some one of your readers give the names of Catholics of foreign churches who have been Freemasons since 1738? The Abbé Barruel, who was one, mentions Francis I. (1745); the Prince Conti; Varlet, bishop in partibus of Babylon, &c. I ask this because, though I think of Freemasonry much as Mr. Pinkerton, some of his logic seems hardly cogent. It is surely not impossible for a prince to forget Clement XII. and his bull, when it seems to be convenient for political ends.

E. H. Knowles.

Kenilworth.

"The Fruit Barrow."—By what painter is the original of a mezzotinto engraving, by J. R. Smith, of this subject? C. W. Bingham.

Early Reference to the Gospels.—Irenæus, who flourished about A.D. 177, refers unmistakably to *our four Gospels*. Can any of your readers favour me with an *earlier* reference? To avoid an outpouring of metaphysics, like that on the Homeric question, let me say that all that is wished for on the present occasion are a distinct reference to the writer relied on, and, so far as the space of "N. & Q." will admit, the *ipsissima verba* of the passage. Thos. L'Estrange.

Portrait of Hoyle.—Is there any portrait of Hoyle, the author of *Whist* known? If so, where? He was born 1672 and died 1769. H. H.

Justices of the Peace.—Will any of your correspondents kindly refer me to a published or MS. list of the justices of the peace for England from the earliest times, especially those for Middlesex and Hertfordshire? If so, they will greatly oblige Charles Mason.

3, Gloucester Crescent, Hyde Park.

Knighthood and Foreign Orders (4th S. v. 47.)—Is it necessary for a civilian who has had a foreign order conferred upon him to obtain the royal permission to accept and wear it, or do the regulations only apply to military or naval men and persons officially employed as servants of the state? Perhaps your well-informed correspondent H. S. G. can answer this question. C. C. C.

Lancashire Books.—Will any reader of "N. & Q." inform me in what library may be found Lucas's *History of Warton Parish*, Fielding's *Rural Historical Gleanings in South Lancashire*, and *The Lonsdale Magazine*? The loan of either of these books would be of great service to me, as I am unable to find them on sale.

James Bowker.

Windsor Terrace, Loughborough Park, London, S.W.

Napoleon I.—Did the first Napoleon, as general, first consul, or emperor, ever visit Rome? I can find no trace that he did in the histories of his two famous Italian campaigns or his subsequent visit to Italy when he was crowned at Milan; and yet it is hard to suppose, when he was so near Rome as Tolentino or Bologna, he would fail to visit the Eternal City. H. H.

Portsmouth.

New Year Custom.—It is a custom in Yorkshire and Lancashire to take care that the first person who enters a house on the first day of the New Year is a dark-haired man? Query, the origin of this custom? T. B., Clerk.

Mourning.—Where are any rules to be found for the length of mourning required in ordinary English society, for the various degrees of kindred and affinity? and have there been any practi alterations in them within the last few years?

C. W. Bingham

Numismatic.—I shall be glad if any of y readers can tell me whose coin this is, as I can find it mentioned in Mionnet. Small bronze,

*Obv.* Busts of King and Queen; N.A.A.V.V.GG. *Rev.* Full-ire with cornucopia in left hand, legend, "Ex agmine solidi."

M. D.

RG AT GHENT.—The entrance uilding, interesting as the birth- Gaunt, remains in perfect pre- specimen of fourteenth century way retains its massive gates of r original. On either side is an In the upper part of the inter- uatrefoiled panel containing an gh to be read without a glass. I y one can furnish a copy of it.

VEBNA.

DRAWING.—I shall feel obliged ders who will be kind enough f recent masters of *pen and ink* may be called, microcalligraphy? liscover the executors of a very ph of microcalligraphy in my 46 inches by 22 inches in size, religious and scriptural pictorial in relation to God. It seems to principal events in the narratives ment from the Creation, at the nent of Solomon, at the bottom. is filled with numerous circular ments, in which are wonderfully wings with the pen. In the long el bands between each series of ical drawings are penned mottos Scripture—some large on ver- thers small in white letters on xamined under a powerful lens, rvellously fine, both English and n the drawings appear almost case. To inspect the piece sug- ome years' employment upon it, one pair of ordinary eyes. The been drawn under a strong lens. of pen and ink (Indian ink) r saw. Surely the artist must serves to be mentioned.

J. R. LEIFCHILD.

Fitzroy Square.

-What was the origin or reason An old lady who died in the present century was in the habit f pins in her carriage when she enever she met a funeral would m out of the carriage window.

EDMUND M. BOYLE.

ANTED.—

vates, scripsi, sculpsi, celebravi, ligna, duces, alite, celte, metro."

W. F.

"Whene'er the mist that stands 'twixt God and thee
Defecates to a pure transparency,
That interrupts no ray, and adds no stain,
There Reason is, and there begins her reign."

B. N.

Whence did Swift take the quotation ("N. & Q.," 4th S. v. 6), "Semper in rerum mutationibus eo spectandum ut antiquarum rerum umbra aliqua retineatur"? It ought to be painted in very large letters over the desk of every architect who has anything to do with an old building.

SNAIX.

RED COW MILK.—In old medicine books and recipes when milk is ordered, it is almost invariably required to be *taken from a red cow*. Query, why red?

T. B., CLERK.

ROLF THE GANGER.—Some years ago Mr. Laing wrote a work on the Norway sagas, in which he referred to Rollo, first Duke of Normandy, as being called Rolf the ganger, or walker, from the fact of his being too stout for any horse to carry him, and consequently his pedestrian habits. Mr. Laing, however, referred to his family having several ancestors nicknamed the gangers. The pedigree does not appear to be given in that work, though Mr. Laing says that his ancestors were kings of Norway and Sweden; he also mentions the father of Rolf as being Roguvald, Earl of More, who was the son of Eystein Glumre. There are several Eysteins kings of Norway, but the connecting link does not appear. I should be glad if any of your readers could supply this deficiency, or refer me to any work on the subject. What also is the meaning of the word "Glumre"? Mr. Laing, I may here observe, tells his readers that the kings of Norway descended, according to the sagas, from Odin, whereas they appear to descend from one of two brothers given to Odin as hostages. Can any of your readers explain this?

T. HELSBY.

SACKVILLE FAMILY.—Who was the knight of the name and family of Sackville who married, about 1630, Elizabeth eldest daughter and coheir of Sir William Walter, Knt., of Wimbledon, Surrey? Lady Sackville was partially disinherited by her father "for her disobedience."

TEWARS.

SEVEN SONS.—In Chambers's *Domestic Annals of Scotland*, ii. 396, it is stated that in February 1682 one Hugh McGie

"gave in a bill to the Privy Council, representing that, by the practice of other nations, any tradesman having seven sons together without the intervention of a daughter is declared free of all public burdens and taxes, and has other encouragements bestowed on him, to enable him to bring up the said children for the use and benefit of the commonwealth; and claiming a similar privilege on the strength of his having that qualification. The council recommended the magistrates [of Edinburgh] to take Hugh's seven sons into consideration when they laid their 'stents' [trade taxes] upon him."

Can any of your readers inform me what nations are here referred to, and if any such law existed in Great Britain, when was it passed, and when did it cease to be acted upon?

JOHN MACKAY.

Montreal.

SOMERS: MENTIONED BY FROUDE.—In the last volumes of Froude's *History* mention is made of one Somers, a subordinate diplomatic agent. Is it known who he was? Was he a relation of Henry VIII.'s jester, or an ancestor of the Lord Chancellor, as was, I believe, John Somers the discoverer of the Bermudas? O.

GEORGIVS STENGELIVS.—I have lately purchased a book entitled —

"Ova Paschalia sacro emblemate inscripta descriptaq; à Georgio Stengelio Societatis Jesu Theologo. Ingolstadii Anno Christi MDCLXXII."

There are more than a hundred curious engravings in this rather thick volume. On a fly-leaf is the signature "Conradus Fürst," and on the binding a book-plate—Azure, a bend argent between two roses: "Ex Mvseo van der Helle." I should be glad to be informed if the book is scarce, and whether it be possible to obtain any particulars about the author. On the last page is the following statement: —

"Ingolstadii. Typis Viduæ Joan: Simonis Knab p. m. Typographi Academici, anno M.DC.LXXII."

R. D. DAWSON-DUFFIELD, LL.D.

Sephton Rectory, Liverpool.

## Queries with Answers.

CROSSBOW.—Among the numerous works on archery which have been published, can you tell me of any giving directions for the use of the crossbow? The only notice of this weapon I can find is a very brief one in Daniel's *Field Sports*, and a still more brief one in Strutt's *Sports and Pastimes of England*. The steel crossbow, carrying a half-ounce bullet, was a very favourite weapon, some thirty or forty years ago, for shooting rooks and other small game. It is now almost obsolete, but I use it still. I should be glad to know if any writer on the subject of archery gives any information regarding its nature and use. Hansard, in his book of *Archery*, gives a very incorrect and perfunctory account of it. He evidently knew nothing of the weapon.

R. T. JACKSON.

Teignmouth, Devon.

[In Meyrick's *Antient Armour*, and in Scott's *British Army, its Origin, &c.*, will be found a complete history of the crossbow; but as to its use, we must refer MR. JACKSON to a small work in two volumes entitled *Country Contentments*, by Gervase Markham, and published in 1615. In chapter viii. the rules for shooting with the longbow are given, and these may be supposed to be applicable to the crossbow, inasmuch as a little later the author states that the latter arm may be used when infirmities have taken from a man the use of the former one.

It is worth while to draw the attention of modern writers to *Country Contentments*, as it may indeed be said to be a very model of conciseness. Here is a small quarto in two books, containing in all 237 pages, in which the following subjects are fully treated under their proper headings:—Hunting (hounds, kennels, cry, stags, hares, &c); the breeding of horses; hawking; coursing; shooting with the long and cross bow; bowling; tennis; and last, though not least, the "Hus-wife." This last subject was evidently, in the author's mind, of primary importance, as to it he appropriates no less than 128 pages. Will any one deny what is stated on the title-page, namely, that it is "a worke very profitable and necessarie, gathered for the generall good of this Kingdom"?]

LOUIS PHILIPPE.—Did not Louis Philippe teach languages professionally in England long before he became King of France? JUDEX.

[When the Duke de Chartres (Louis Philippe) was a houseless wanderer in Switzerland, an offer was made to him of a professorship in the college of Reichenau. This proposal being agreeable to the prince, then twenty-two years of age, he was examined with all that strict severity enjoined by the importance of the duties which he was desirous to discharge. He was unanimously admitted, as a great acquisition to the college, entering on his duties under the name of Chabot, in the month of October, 1793, at a salary of 1,400 francs per annum. For fifteen long months did the prince continue to discharge all the duties of this secondary position, with the most scrupulous regularity. He taught mathematics, geography, history, and the French and English languages. He did not spare any pains or toils which his condition at the moment imposed upon him. His life and manners were so unaffected and simple, that never did the least suspicion arise in the mind of any one as to his true rank. *Vide* M. Boutmy's *Personal History of Louis Philippe*, ed. 1848, p. 103, and A. E. Douglas's *Life and Times of Louis Philippe*, ed. 1848, p. 66.]

PREBENDARIES OF WESTMINSTER: REV. JOHN WHELER, LL.D.—Is there a published or MS. list of them from the earliest times? The Rev. John Wheler, LL.D., was a prebendary of Westminster in 1800; and any information, however slight, regarding his career both before and after he obtained priest's orders, would be very gratefully received, as being required for a biographical notice of him, which, with similar notices of other clergymen, is intended for publication eventually.

CHARLES MA-

3, Gloucester Crescent, Hyde Park.

[Richard Widmore, in his *History of the Church of St. Peter, Westminster* (Lond. 1751, 4to, p. 119), has the "names of the prebendaries of Westminster from

ent by King Henry VIII. to the present
his list is continued to the year 1800 in
linium Redivivum, i. 265. The Rev. John
unmarried at Brighton, on Feb. 14, 1818.
a son of Sir William Wheler, by Penelope,
Stephen Glynne. His brother, the Rev.
eler, prebendary of York, succeeded to the
99. See Burke's *Peerage and Baronetage*,
0.]

E.—Why is the seat of the Duke of
ate about a mile from the town of
alled "Troy House"? Is there any
or green in the neighbourhood so
as it any connection with the old
of *troy*, the vestiges of which are so
fear, becoming more so almost

ANNE SILVESTER.

stands about a mile to the east of Mon-
small river Trothy, from which it derives
thy, corrupted into Troy House. It was
ones; the front view of it is engraved in
's *History of Monmouthshire*, ed. 1796,

S WANTED.—

ἱερὸν ὕπνον
θνήσκειν μὴ λέγε τοὺς ἀγαθούς.

of Callimachus. *Anthologia Græca*, vii.
Q." 4th S. iv. 323.]

gry sheep look up, and are not fed."
Milton's *Lycidas*, line 125.]

author of the hymn commencing:—
let us join our friends above"?
y Charles Wesley, is found in an anonym-
aining forty-three hymns, and entitled
Lond. 1759.]

GEORGE LLOYD.

Durham.

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## Replies.

### IE BOURBON FAMILY.

(4th S. iv. 435.)

TSON's short query necessitates a
Louis XIII. left two sons, Louis
ilippe Duke of Orleans. From the
e present house of Orleans, which
divide into the branches of Char-
and Montpensier, if not more.
married, at St. Jean de Luz, June 9,
Teresa, daughter and eventually
pe IV. King of Spain; they had,
dren (all of whom died in infancy
nun), a son, Louis Toussaint, sur-
d Dauphin, who married at Châ-
1680, Marie Anna Christiane Vic-
a; issue, three sons—Louis, Phi-
rles. All the children of Charles,
died *s. p.*

Louis, surnamed Le Petit Dauphin, married at Fontainebleau, Dec. 7, 1697, Maria Adelaida, daughter of Vittorio Amadeo II. King of Sardinia, by Anne Marie of Orleans, daughter of Philippe Duke of Orleans, above-mentioned. The son of these cousins was Louis XV., whose existing descendants are—1. Henri V., Duke of Bordeaux and Count of Chambord, born at Paris Sept. 29, 1820, and married Nov. 7, 1846, Maria Teresa Beatrice Gaetana, daughter of Francisco IV. Duke of Modena, a descendant in the female line of his ancestress Anne Marie of Orleans. 2. The children of his sister Louise, Duchess of Parma, who died Feb. 1, 1864. These are—Margherita, born Jan. 1, 1847; Roberto, Duke of Parma, born July 9, 1848; Alisa, born Dec. 27, 1849; and Enrico, Count of Bardi, born Feb. 12, 1851. Margherita of Parma married Carlos, Infante of Spain, at Frohsdorf, Feb. 1867.

We now return to Philippe, second son of the Grand Dauphin, who in right of his grandmother Maria Teresa became Felipe V. of Spain on the extinction of the elder branch in the person of Carlos II. Felipe V. married, 1. Maria Aloisa Gabriela, sister of the Dauphiness Maria Adelaida, Sept. 1701. 2. Elisabetta, Sovereign Duchess of Parma. The line of the first wife became extinct; the eldest son of the second wife succeeded as Carlos III. and married, 1. Philippine Elizabeth, daughter of Philippe Duke of Orleans (son of the Philippe mentioned above), divorced 1725; 2. Barbara or Madalena, daughter of Joam V. of Portugal; 3. Marie Amalie, daughter of Friedrich August II. of Saxony. By the last wife he had (with other issue) two sons—Carlos IV. of Spain and Ferdinando I. of Naples.

The Spanish Bourbons are descendants of Carlos IV., who left four sons—Fernando VII., Carlos Count of Molina, D. Pedro, and D. Francisco. Fernando VII. left two daughters—Isabel II. of Spain, and Luisa Duchess of Montpensier. Carlos Count of Molina left three sons—Carlos Count of Montemolin, D. Juan, and D. Fernando. Of these, D. Juan has two sons—D. Carlos and D. Alfonso. D. Pedro left one son—D. Sebastian. D. Francisco left—D. Enrique Duke of Sevilla, D. Francisco King of Spain (husband of Isabel II.), D. Fernando, D. Isabel Countess Gurowsky, D. Luisa Countess Trastamare, D. Josefa Señora Guell y Rente, D. Cristina wife of D. Sebastian (see above), and D. Amalia wife of Luitpold of Bavaria.

The Neapolitan Bourbons are descended from Ferdinando I., whose children were—1. Francesco I. of Naples, mar. (1.), Marie Clementine of Germany, (2) Maria Isabel, daughter of Carlos IV. of Spain; 2. Carlo Tito, and 3. Alberto, died *s.p.*; 4. Leopoldo, Prince of Salerno, married his cousin Clementine of Austria, and had issue Maria Carolina Duchess d'Aumale; 5. Christina, mar. Carlo

Felice, K. of Sardinia, *s. p.*; 6. Maria Antonia, mar. her cousin Fernando VII. of Spain, *s.p.*; 7. Maria Amalia, mar. Louis Philippe of Orleans, K. of the French; 8. Maria Teresa, mar. Franz II. Emperor of Germany, her cousin; 9. Amelia, mar. Ferdinando II. Duke of Tuscany, *s.p.*

Francesco I. had issue, I. 1. Carolina Duchess of Berri; II. 2. Ferdinando II. "Bomba," and five sons and six daughters more, of whom those married to Bourbons are, Maria Cristina, mar. Fernando VII. of Spain; Carlotta, mar. D. Francisco his brother; Maria Carolina, mar. Carlos Count de Montemolin. For the numerous descendants of Ferdinando II. and his brothers Luigi and Francesco, I must refer your correspondent to the *Almanach de Gotha*, or I shall be exceeding all reasonable limits. I will simply indicate one of them who has married a Bourbon: Gaetano Count Girgenti, son of Ferdinando II., mar. D. Isabel Infanta of Spain, eldest child of Isabel II. HERMENTRUDE.

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### J. SYER BRISTOW.

(4th S. iv. 362.)

In your number of October 30 R. INGLIS asks a question relative to the death of J. Syer Bristow, of Eusmere Hill, Hants, who is said to be the author of five volumes of poems published in 1853.

I have been looking, with probably more curiosity than R. INGLIS himself has looked, for an answer to that query; inasmuch as, although I have never had (with the exception of my father) any relation of my own name, have never had any connection with Eusmere Hill, or with Hampshire, and still (thank God!) survive, my name (except in one trivial point) appears to be identical with that about which the inquiry is made, and moreover I actually did, in the year 1850, publish a volume of *Juvenile Poems*.

I do not presume to believe that my letter will throw any light upon the subject which interests R. INGLIS; but if it do not, it is at least a very remarkable coincidence that there should have been two persons of the name of J. Syer Bristow (or *-owe*), not related to one another, not named the one after the other, and quite unknown to one another, and who have also both been guilty (I beg my namesake's pardon) of the indiscretion or vanity of publishing, and publishing about the same time, rhymes which they have ventured to dignify by the name of poetry.

The coincidence would not be so very remarkable if Syer and Bristowe were both of them very common names, or if the two had become blended into a compound surname several generations back, and been transmitted in that form to several lines of descendants. I know, however, that the name Syer was introduced into my own family through my paternal grandmother, who was a Miss Syer, and whose only surviving descendants are the descendants of my own father and mother. I may add that my grandfather spelt his name indifferently, with or without the final *e*. JOHN SYER BRISTOWE.

11, Old Burlington Street.

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MR. INGLIS is mistaken in attributing five volumes of poems to the pen of this gentleman; they are the production of John Charles Bristow, and are comprised in six volumes, having been published by Hodgson of Wimpole Street between the years 1848-53. The writer dates his preface 1848, and from Eusmere Hill. John Syer Bristowe did publish a volume of poems (George Bell) in 1850, and this gentleman is the eminent physician at St. Thomas's Hospital.

H. F. T.

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### QUEEN ELIZABETH AND FREEMASONRY.

(4th S. iv. 389, 454.)

Being indebted to the fraternal friendship of MR. JOHN YARKER, JUN. for a copy of his valuable *Notes on the Temple and Hospital of St. John*, I felt desirous of satisfying myself and some brother Masonic students, with whom I exchange notes, as to the relative dependence that might be placed on the assertion that Queen Elizabeth sent Sir Thomas Sackville to York in 1561 to break up the General Assembly of Freemasons there. Having for years sought for an historical corroboration of the statement, turned over heaps of annals, chronicles, &c. but always with a negative result, what was more natural than to send an inquiry to "N. & Q."? Through its pages thousands have had doubts set at rest and valuable information afforded them, and, in my humble way, whenever I was in possession of correct information useful to others, I have always made a point of communicating it through this the recognised journal of intercommunication. In this case I hoped some one better read than myself in the documentary lore of the time in question might be willing to confirm or refute the report, if such an occurrence had been noticed by any writer of Elizabeth's day. Signing my query PHILALETHES, I took the opportunity of hinting that I was pretty well acquainted with most of the Masonic authors, who repeat the story from one to the other, and should like historical documentary proof, if such was known to exist.

Now, how has my poor query been treated? It has met with a somewhat similar fate to the scription of a strange physician from a cou apothecary. The man of drugs not keeping of the ingredients specified, casts about, on own responsibility, for some preparation he h stock as an equivalent. The equivalent su

tuted may, or may not, have the properties intended, but no one detects if they have not. This is just the case with my query; I asked for one thing and have had half a hundred different matters offered in reply—not one of them an authority. This substitution of one thing for another cannot be as dangerous, in my case, as in the druggist's practice, but it is equally unsatisfactory. Space has been appropriated to all sorts of collateral speculations, all of which have been previously sifted over and over again; but not a single line of what is required has, as yet, come forth, and I am now obliged to ask a further encroachment in order to repel an attack upon the body with which I am connected, that could not have been anticipated from my query.

My genial good friend, Mr. William Pinkerton, a well-known and deservedly valued contributor to "N. & Q.", has, like myself, a craze. His is anti-Masonic; mine is Masonic. His opinions are derived exoterically; my experience comes esoterically. He has had a pretty good fling at Freemasonry—roused, doubtless, by my inquiry—and I now feel bound in honour to reply to some portions of the invective I have unwittingly provoked, upon a society of which I am a humble, though attached, member, by casting off the mantle of a *nom de plume* and soliciting some little corner of "N. & Q." to defend that which I put in peril, and then leave its readers to judge for themselves whether there is not something to be said on the other side.

Mr. Pinkerton having commenced (at page 441) a reply about a Gormagon medal, has rushed madly to the fray and dragged Freemasonry into the squabble. Now, had he read my article on the "Songs of the Craft" (*Freemason's Magazine*, 1858, pp. 868-881), he would have found in the text and notes the whole Gormagon question impartially treated, extracts given in full, and the sources of the information indicated, and might have saved himself a vast amount of trouble, for Carey's song is quoted there, and Hogarth's "scald-miserables" all in full, from Steevens's *Hogarth*. But as he did not consult the "Songs of the Craft," I may conclude, so close are some of his remarks to mine of twelve years past, that it is evident he has only gone over a portion of the ground I have before gleaned.

My friend, in his zeal to depreciate Freemasonry, roundly states—

"I consider that the words AN. REG. may refer to the date of the foundation of the *ancient* order" (of Gormagon), "in the reign of Queen Anne, some years previous that of the nearly as *ancient* order of Free and Accepted Masons, who only date from a meeting held at the 'Apple Tree' tavern in Charles Street, Covent Garden, January 1717."

Now, most persons reading this would suppose Freemasonry was founded as an order in 1717, but that is Mr. Pinkerton's method of making our society appear the junior. The fact is that in 1717 four lodges met and resolved to form themselves into a Grand Lodge, or governing body for the craft, and these four lodges did so, and—as they asserted—revived an ancient organisation which by lapse of time had fallen into disuse. That this body was but a revival for executive purposes, and re-established as a point from which regulations, laws, and orders should be promulgated for the better management of the craft, few will be found having the hardihood to deny; and thus it came about in 1717, that a Grand Lodge was formed to control existing lodges, and does not, by any means, show—but on the contrary actually bears witness that separate lodges were in existence prior to this amalgamation—that "the *order* of Free and Accepted Masons only dates from a meeting," &c. "in 1717."

How long Freemasonry had been practised in England before 1717 opinions are conflicting, but for my own part I can produce unmistakable proof—to those duly qualified to receive it—that the father of English poetry, Gower, and his pupil Chaucer, were both Knight Templar Freemasons. However, for my present purpose, I will cite a passage which will set the assigned date of the origin of Freemasonry, according to Mr. Pinkerton, wholly aside. Elias Ashmole, in his *Diary* (p. 13), states: "I was made a Freemason at Warrington, Lancashire, with Colonel Henry Manwaring, by Mr. Richard Penket, the Warden and the Fellow Crafts, on 16 Oct. 1646." Thus we see that Mr. Pinkerton's date of 1717 is correct as to the formation of the Grand Lodge of England, but totally incorrect and deceptive as to the time when the "order" originated.

Another of Mr. Pinkerton's erroneous assertions is that "Hogarth, as a plain honest Englishman, hated, and lost no opportunity in exposing, the false pretensions of Freemasons." This statement is an entire assumption, and is, pure and simple, neither more nor less than Mr. Pinkerton's "honest hatred" of Freemasonry fathered on Hogarth. Turning to actual facts, How stands the matter? At the grand feast held on April 17, 1735, "William Hogarth, painter"—there is no mistake about his identity—was the "twelfth Grand Steward of the year." At that meeting, "Sir Robert Lumley, Master of the Steward's Lodge, with his Wardens and nine more, *with their new badges*, appeared full twelve the first time." I have italicised the words "with their new badges" because they are connected with "William Hogarth, painter." That "plain honest Englishman," instead of hating Freemasonry, so loved it that he designed a jewel, presenting an admirable symbolic combination, to be worn by members of his lodge as a set-off to "their new

badges," and the same pattern jewel is at this very hour worn by the members of the Grand Steward's Lodge, in deep veneration of the genius and memory of Brother "William Hogarth, painter."

At p. 454, in a reply professedly made to my query about "Queen Elizabeth and Freemasonry," Mr. Pinkerton commences with the half-apologetic phrase, "I have said that the Society of Free and Accepted Masons was founded in 1717." This I presume was necessary, as I well remember a former article in "N. & Q.," but cannot indicate the reference at this moment, in which Mr. Pinkerton made out that Freemasonry was originated in Ireland about the middle of the last century by some Dublin handicraftsman. Now, however, he has "said" it was "founded in 1717," and then goes on to give the most inexact and confused account of the guild, the company, and the Free and Accepted Masons I have ever seen. His knowledge of the schism and its healing by the Lodge of Reconciliation, in 1813, between the two factions of "ancient" and "modern" Freemasons is so perfunctory, and is of so little interest to the reader of "N. & Q.," that it is not worth while to attempt to set his statements right, particularly as every one who wishes to know the facts can find the official papers reprinted in almost every history of the order.

The next good thing to a fact, adduced and verified, is to treat it humorously, and between 1717 and 1740, the journals of the time teem with humorous facts in allusion to Freemasonry. Mr. Pinkerton's extract from the *Daily Journal* of Dec. 24, 1725, is the reproduction of a very old acquaintance of mine, and from which I draw certain conclusions which may rather startle or amuse Mr. Pinkerton. He is so thoroughgoing a man and friend that, though I am in duty bound to oppose his anti-Masonic craze, I am quite willing to enjoy with him any humorous matter he may bring forward, and, if he sees any fun in it, to provide further for his enjoyment. To this end I quoted specially the extract from Ashmole's *Diary*. I could have given dozens of other proofs as to date, but this was so apropos to the burlesque advertisement which Mr. Pinkerton has inserted that nothing else would have served my purpose half so well. There can be no doubt of the "whimsical kinsman of the Hod and Trowel" being an allusion to Freemasons any more than their "having (on new light received from some worthy Rosicrucians)" is a special hit intended for Dr. Rawlinson, a most active Freemason, as I have copies of his own papers to prove; but the covert satire tells us something more. Elias Ashmole was about the last man in England at that time who publicly claimed to be a Rosicrucian. In his day that society culminated in popular disfavour, and when it had nearly died out, the profane world, or outsiders, began to hear of another mysterious community—the Freemasons. From the middle of the seventeenth to about the same period of the eighteenth century, Freemasonry was looked upon as inheriting some mysterious secrets of hidden science, and I hold—and can demonstrate from incontrovertible writings—that Elias Ashmole was one of the primary members whose appearance in the craft gave foundation to the popular belief. Leaving this to tell its own tale for Mr. Pinkerton's information or amusement, in whichever form he pleases, I shall now proceed to address myself seriously to an insinuation which my valued friend, I am sure, will be sorry he made, as it may give pain and offence to many brethren of the present time, who, I cannot doubt, Mr. Pinkerton must believe to be honest gentlemen and worthy members of society.

Mr. Pinkerton states that—

"the Accepted were very unfortunate in the selection of their superior officers, but the truth must in all cases be told. It is generally said that Laurence Earl of Ferrers, who was hanged at Tyburn for murder, was one of their Grand Masters, but he really was not. It was his brother Washington, who was chosen Grand Master immediately after the execution; and Findel observes, in his *History of Freemasonry*, 'that under his auspices the lodge lost some of its credit.' Their first Grand Chaplain too, Dr. Dodd (the Macaroni parson, as he has been called), also made his exit at Tyburn for the crime of forgery."

Now had it been the truth, which Mr. Pinkerton asserts "must in all cases be told," would it not be better to tell that truth without a bias? Why, after a century, should the execution of a *brother* of a Grand Master be flung in our teeth? Then, again, it is not very creditable to make two Masonic culprits who were executed, when in reality it was but one, by the intervention of a "too" and an "also": their "first Grand Chaplain *too*, Dr. Dodd . . . *also* made his exit," &c. Does any stigma rest upon the House of Peers on account of the execution of Earl Ferrers, or any reproach attach itself to the Church of England because of the fate of Dr. Dodd? If not, why should Mr. Pinkerton seek to damage Freemasonry in the eyes of the readers of "N. & Q." and the world at large by parading the fact that *one* brother was hanged? The "truth may be blamed, but it can't be shamed," is a proverb. Whether Mr. Pinkerton's truth is to be blamed or shamed, is not for me to decide.

My next remonstrance with Mr. Pinkerton is the inutility of his reply to my original query. He does not afford me a word of that of which I am in search, but tells me matters every well-read Freemason has at his fingers' ends. Mr. Pinkerton, in three papers, adds nothing to my knowledge: all he says correctly I knew before, and much of his inaccuracy I wish I had never seen.

Bearing in mind Mr. Pinkerton's former account of the Irish origin of Freemasonry, it is

somewhat startling to find that "the silly legend upon which Accepted Masonry is founded was fabricated" at the Apple Tree Tavern, and that Dr. Desaguliers "was certainly there" at the time. Perhaps Elias Ashmole was made a Freemason, with his first wife's brother, without the "silly legend"?

The Locke manuscript, which Mr. Pinkerton says "carries its own condemnation on the face of it," is "no other than a Masonic fraud. There never was such a manuscript." And that Mr. Halliwell "proved from the catalogue that it never had been there," I have no business to defend; yet when I was young in Freemasonry I too sought, and not finding, came to Mr. Pinkerton's conclusion. Since then, I not only believe it was in the Bodleian, but question its being a fraud, Masonic or otherwise. Some day I will make my reasons public.

With a slashing declaration—"Notwithstanding my natural aversion to such vile deceptions, I certainly will continue to expose them"—Mr. Pinkerton concludes his reply to my query, without one solitary grain of the information I inquired for. Of course, Mr. Pinkerton is quite welcome to expose Freemasonry as much as he may think fit; but I do most heartily beg to remind him Freemasonry has been exposed, revealed, excommunicated, banished from kingdoms, states, and empires, so frequently, yet has always reappeared with greater success; and the task that the papacy has failed in, and "the boomshell" that Carlyle "cast into it" from the pages of the *London Magazine*, have neither "driven it off the face of the earth" nor "exploded it"; and, greatly as I value the powers of my friend, I have a sort of presentiment that its annihilation will not descend to posterity as the work of its hearty foe, Mr. Pinkerton.

Before dealing with the last of the papers of my friend, I must, in justice to three other gentlemen who have sent hints, offer a passing remark on their communications.

W. P., if I surmise correctly, whose name these initials represent, well knows my published opinion on the utter worthlessness of Findel's unreliable volume; and so, although much obliged to him for his trouble in furnishing me with what I did not want, he will be sure its authority, even as far as it goes, when cited is no authority at all, and will not even suffice for an equivalent of the most innocent nature. Mr. John Yarker, Jun., and myself have some few authorities in common between us; and I am quite sure had he known Philalethes in his everyday patronymic, he would not have referred me to Godfrey Higgins. Still, as he was kind enough to reply, I must say Higgins's statement, which I printed some years ago, comes nearer to a definite reply than any other. To Mr. Stephen Jackson I beg to tender the thanks of an earnest Freemason for the expression of his "regret" that Mr. Pinkerton should have applied the term "silly" to Freemasons or Freemasonry, and I am vain enough to hope the remarks made in this paper may tend to strengthen that "regret."

Trembling with dire forebodings on Dec. 18, 1869, I nervously cut the pages of "N. & Q."—which the publisher so pertinaciously persists in folding most execrably, notwithstanding my numerous complaints—and found Mr. Pinkerton had changed his theme from Queen Elizabeth to "The Stuarts and Freemasonry" (p. 536). The signing of a warrant for a lodge at Derby by Prince Charles Edward was, in my opinion, a very probable fact. Not having seen the document, I cannot take upon myself whether it was so signed or not; yet I presume Mr. Sleigh has good grounds for his assertion, and it does seem very unlikely that any gentleman would attempt to tamper with the readers of "N. & Q." in submitting an untrue statement to their notice. For these reasons I believe the warrant to be genuine. But beyond this there are other reasons which bear most strongly on its likelihood. One of the theories on the origin of Freemasonry is that it was instituted by Oliver Cromwell and copied by the adherents of the Stuarts, who represented the "silly" legend as applicable to that royal and blessed martyr for the Church of England, King Charles I. I need not say I do not coincide with this theory one whit more cordially than I do in Mr. Pinkerton's 1717 date.. But I do attach a minor importance to it, because it shows how anxious political partisans were to win Freemasonry, which was in those days, not like our present degenerate times when the craft exercises no influence in the affairs of state, a mighty power in the land. From the accession of the house of Hanover, Freemasonry had always been its warm supporter, and I can very well understand the advisers of Prince Charles Edward counselling him to assume, by the divine right he claimed, the Grand Mastership of an order which would have brought true and trusty adherents around him. Therefore, as an act of policy, I think the probability of his having issued such a warrant is rather increased than diminished, seeing he was at the head of a hostile force in a country where his first business, if he desired success, was to attach as many as possible to his person and cause. That Prince Charles Edward was made Grand Master of the order of the Temple, at Holyrood, in 1745, is an undoubted fact, testified in a work not written by a Freemason, and from which I took it when editing the department of "Masonic Notes and Queries" in *The Freemason's Magazine* for the years 1858 to 1867; but unfortunately I cannot give the reference now, not having a file of that publication at hand.

Mr. Pinkerton assumes too much when he supposes that because Clement XII.'s bull excommunicated Freemasons, no persons of the Romish faith entered the order afterwards. I will give him the names of but two such for brevity's sake, both well-known men and devout adherents to their church. Mozart, one of the greatest musicians that ever lived—a prolific composer of masses and motetts, to say nothing of that incomparable "requiem" which none but a disciple of the faith could pen—was an ardent Freemason, wrote music for his lodge ceremonies, some of which lies before me at this moment; and, that Mr. Pinkerton may have proof of what I state, I shall refer him to W. H. Holmes's *Life of Mozart*. Daniel O'Connell, M.P., the agitator—I use the term as one of identity, that it may not be said I mislead—was a Freemason, had been master of his lodge, and declared his severance from the craft some years before his death on account of an anathema promulgated against us by a Roman Catholic bishop. These two instances entirely dispose of Mr. Pinkerton's objection that, because a bull had been issued against Freemasonry, it would be absurd to suppose any Roman Catholic would be a member. I say nothing of those brethren of that communion I personally know amongst us at this time.

As to the Chevalier Ramsay, Mr. Pinkerton is entirely at fault. He and Fénélon, Bishop of Cambray, were both members of the same lodge. Before this, in 1728, he proposed to the Grand Lodge of England a reform in its ceremonial, and suggested the substitution of a system which afterwards became world-renowned as the Rite of he Council of Clermont. In 1740 he delivered a discourse in Paris, in which he set forth the true and knightly theory of Freemasonry; and, deeply attached as he was to the Stuarts, he actually composed a degree—in use at the present day all over the world—commemorative of the misfortunes of that royal line.

Mr. Pinkerton's next assertion is of such a sweeping character that its very vehemence must have proved its antidote to some minds. Lest, however, it should be said he cannot be answered, I will transcribe the passage. He says:—

"Well knowing, that during the space of 150 years since Masonry has been established, there has not been one man amongst them who has distinguished himself in either science, literature, or art;"—

I feel bound to say that the statement is not only prejudiced but incorrect. Was Frederick the Great nobody? See Carlyle's *Life*. Even he who boasted of "shattering Freemasonry" chronicles the admission of Frederick to the order. Was Robert Burns a poet? See his exquisite song to the brethren of his lodge, "Adieu, a warm heart, fond adieu," when he imagined his lot was cast to leave his native country. Was Goethe unknown in literature? See Mr. Lewis's *Life* of the poet, and hear his dying Masonic formula—"Light, more light." Was Lord Brougham unknown in literature? yet he was made a Mason. Was Sir William Webb Follett an unsuccessful lawyer? Was Dr. Howley, Archbishop of Canterbury, twice master of a Bristol lodge, undistinguished? Was the last Bishop of Salisbury, who has recently gone to the Grand Lodge above, nothing in the church? Was Mozart nothing in art? Was George Washington in politics and war nowhere? Let Mr. Pinkerton turn to my humble defence of Washington against the imputation of infidelity, in "N. & Q." 3rd S. viii. 337, and say, if he can, Washington was no Freemason. And as to the great Duke of Wellington, whom Mr. Pinkerton sneeringly cites as claimed by us as a brother, he *was* a Freemason. He was initiated, when Arthur Wellesley, by the Earl of Moira, at Lurgan in Ireland, the lodge being numbered at that time No. 494 on the Irish roll, and on the minute-book is an account of his initiation, dated and signed by himself. To make out a full list of great, good, and eminent brethren, together with authentic details of when and where initiated, would be no very difficult task; and from my own memoranda I could, if further names were necessary to refute Mr. Pinkerton's assertion, furnish more than enough to fill three entire numbers of "N. & Q.," but sufficient has been done above to show the fallacy of my depreciating friend's animus.

I willingly forgive certain sly hits at my own publications, because I am sure of what I have advanced, and Mr. Pinkerton cannot—and would not if he could—see heaps of printed confirmation from the first introduction of printing into this country down to the present time. For years I have been an earnest Masonic student; to my last hour I shall esteem it a great happiness if I can continue my labours. I know I am only like an insect nibbling at the threshold of a mighty edifice, but every day and every hour of such study unfolds old truths and gives zest for fresh inquiries. Like Mr. Pinkerton I am an enthusiast, and, next to my religious creed, I venerate Freemasonry in all its stages, degrees, and orders. This has led me to trespass at such length upon the columns of "N. & Q."; and in conclusion, let me add how much I respect Mr. Pinkerton in all he writes except when his special craze crosses my own.

† Matthew Cooke, P.M., P.Z. xxx°. &c.

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Freemasonry.—Having incontestably, as I think, proved that the Stuarts knew nothing about Freemasonry, I leave their name out of the heading to this article, and direct my reply, in the first place, to Mr. Clarke. He, while acknowledging "the numerous literary and historical forgeries

to be found in the ordinary books on Freemasonry," suggests "that it does not necessarily follow that the body of Freemasons is to be charged with the authorship of these lies, but rather to be set down as dupes." From the above premises Mr. Clarke may set them down as he pleases, but he cannot term them either truthful or sagacious men; and it is not very clear to me in what sense he uses the word "ordinary." If by that term he speaks critically of Freemasons' books, I quite agree with him; they certainly are of a very ordinary nature indeed. Nevertheless, four editions of Anderson's *Constitutions* have the approbation of the Grand Lodge, and Preston's *Illustrations of Masonry* was sanctioned as a guide by the opposing party of the Lodge of Antiquity, of which he was Master, and has since been adopted in nearly all the English lodges as an indispensable Masonic compendium. Hutchinson, in his *Spirit of Masonry*, 1764, also has the sanction of the Grand Lodge, and his work was lately reprinted in 1843, with the King Henry the Sixth fraud, and the calumny upon Mr. Locke, by the Rev. Brother G. Oliver, a great luminary among the Freemasons.

I differ, however, from Mr. Clarke respecting his idea that Masonic societies were founded by the Jacobites in opposition to the Hanoverians. Indeed, I am afraid he is not an orthodox Freemason, for they have always disclaimed any connection with politics. Preston, in his *Illustrations*, in giving the charge at the first degree, thus addresses the newly made brother:—

"In the state, you are to be a quiet and peaceable subject, true to your sovereign, and just to your country; never to countenance disloyalty or rebellion, but patiently submit to magisterial authority, and conform with cheerfulness to the government of the kingdom in which you live."

That the Gregorians were not Jacobites is proved by the following MS. invitation to dinner by them, now in my possession:—

"The Committee appointed by a Chapter of the ancient and honourable society of Gregorians request the honour of your company to celebrate the festival of the Glorious Revolution in 1688, at the Swan Inn, on Wednesday the 5th day of November, 1787. Dinner at three o'clock. Tickets seven and sixpence each. Wine included."

Mr. Stephen Jackson astutely thinks that the Gormagons, or African Masons, will yet be discovered by Dr. Livingston; and it was most probably by a similar mode of thinking that the M.W.G.M. of the Grand Lodge of Masons in Ohio stated, in his annual communication, that the cause of insurrection in China was the cruel order of the Emperor for the suppression of the "Triads," a Masonic fraternity in the Celestial Empire. This was duly mentioned in "N. & Q." (1st S. xi. 280) in a note headed "Chinese Revolution and Masonry." As soon as an answer could arrive from Hong Kong, it was replied to by the D.P.G.M. of British Masonry in China, who proved, as it might be supposed by any rational man, that the Triad society had nothing to do with Masonry, as it was "entirely political in origin and offensive in character," while Masonry was, of course, "purely sociable, charitable, and innocuous. As to the word revolution," continues our D.P.G.M., "it is sufficient to remark that the Masonic system strictly prohibits the disturbance of the peace and good order of society."

In 1864 the Marquis of Donegall was at the town of Belfast; as he was Provincial Grand Master of the district, the Freemasons there gave him a grand dinner. After dinner, the Marquis—who was, I believe, in the chair—made a speech impugning the well-known incapacity of the magistrates for allowing the Belfast riots of that year to proceed to such a fatal length. He was immediately cried down by a storm of groans and hisses from his brethren sitting round the table; and I was subsequently informed that the Marquis was severely rebuked by the Grand Master of Ireland for presuming to introduce a subject ever so distantly relating to politics at a Masonic meeting. I am sure that I could easily give Mr. Clarke a hundred such instances of the Freemasons' utter disinclination to discuss political subjects, which, if it did not go the whole distance, would go far to prove that the Jacobites and Freemasons never were connected.

With respect to Mr. Yarker, he condescends to abuse me: of that I feel proud. I am not a Roman Catholic; they are well able to take care of themselves, and no doubt will well chastise Mr. Yarker for the calumny he has dared to insinuate respecting their prelates. I will leave the *crux* of the Lord Athol (*sic*) to further puzzle him: surely, as he knows so many great secrets, he cannot want information on that point; and I will refer to a subject that all may comprehend.

How dare he to speak, in "N. & Q." of an Order of Freemasons? It is no order. Orders Military are companies of knights instituted by kings or princes. Orders Religious are societies of monastics, founded by the Pope. There are even orders Religious Military, privileged by the Pope to say mass and prohibited from marriage like the Knights of the Temple; but Freemasons are none of these. In 1751, when the Freemasons petitioned Parliament for a charter of incorporation, it was merely as a society, but their petition was most contemptuously refused. In the Act of 39 George III. entitled "An Act for the more effectual suppression of Societies established for Seditious and Treasonable Purposes, and for better preventing Treasonable and Seditious Practices," they are merely termed "certain societies under the name of lodges of Freemasons." A barrister tells me that that Act has never been repealed,

and consequently assemblies of Freemasons are illegal to this day.

But Mr. Yarker shelters himself under the assumed secrets of Freemasonry: I say there are no secrets whatever belonging to it. The legend upon which the degree of master masonry was founded, the murder of Hiram in the Temple of Jerusalem, was told by Sam. Prichard, in his *Masonry Dissected*, in 1730. It was also published in the *Daily Journal* of August 15, 1730, and many of the preceding and following numbers. In volume viii. of the *Gentleman's Magazine* it will also be found; and besides the many editions of Prichard's work since published, there have been countless editions of works such as *Jachin and Boaz, Three Distinct Knocks, Solomon in all his Glory*, all telling the same stupid tale; while in America the works of Allyn, Bernard, Morgan, and others disclose to all the world the mummeries of Freemasonry.

Clavel in his *Histoire Pittoresque de la Franc-Maçonnerie*, published at Paris in 1843, tells us the same story, with this slight difference. In the English lodges, at the making of a master-mason, the three murderers of Hiram—Jubela, Jubelo, and Jubelum—are heard groaning and lamenting that ever they were born. The French, with more taste, do not introduce these ruffians, but instead a Frere terrible, who they say is Typhon, the wicked brother of Osiris. For publishing this work the *Grand Orient* complained that Clavel had divulged the ceremonials of the society. Clavel replied that it was a special matter of surprise to him, that the society should object to the spreading of light everywhere, and that they should strive to repress freedom of thought by interdicting his book; he disavowed the competency of the *Grand Orient* to pass a vote of censure on him, and he justified his proceedings in a public appeal to all Masons possessed of understanding and feeling.

Moreover, there is the great uncontradictable fact that in America during the anti-Masonic excitement, which lasted there from 1826 to 1835, some thousands of Freemasons left the society, after publicly disclosing all they knew about it. At all the principal cities in the United States were held anti-Masonic conventions, and the published report of the proceedings of the convention at Philadelphia, held in 1830, is before me as I write. Every degree, every rule of Freemasonry was disclosed at it to all the world. They reported on the obligation of Masonic oaths, the pretensions of Masonry, the early history of Masonry, and the seceding Masons gave a summary of the society, which concluded in the following words:—

"By this summary of the society, we wish to rescue others from the same state into which we inconsiderately fell. We refuse, however humble we may be, to act as decoy ducks to entice the young men of our country into the net of Freemasonry. We cannot consent to hover and flutter, in attempting to escape from Masonic thraldom, and we turn for ever from the tow-line of this mystery of abominations. We break away, we burst our ties, not unmindful of holiness, but with an upward flight, and an eye fixed on heaven. We honestly received Freemasonry, but we have found it out to be a counterfeit. We submit to the loss; we neither retain nor pass it; but having fully detected it, we check it on the face, we stamp it on the wall, and we nail it to the counter, for even now it cheats many. We were deceived by false promises, reiterated in volumes, and supported by great names. Our names are yet our own, and we herewith erase them from the roll of Freemasonry."

The honest republicans who signed this summary, glory in such titles as Princes, Elects, Perfects, and Sublimes, and well show that the reason why Masonry has such charms for vulgar minds is the extravagance of its titles. Some years ago, I saw at Paris a list of a French lodge formerly held there. They styled themselves the *Council of Emperors of the East and West, Sovereign Princes Freemasons*; and almost the very first names on the list were Lacorme, *maître de danse*, and Pirlet, *tailleur de habits*.

The seceding Masons went farther; they actually, in some States, prevented the Freemasons from walking in procession as was their wont. And in all the large towns of the Union they gave public exhibitions of Freemasonry, at the price of twenty-five cents, or one shilling. I saw one of these performances at Boston in 1828, and I never laughed so much in my life. They held a lodge, initiated a fellow apprentice, passed him to be a fellow craftsman, and raised him to the sublime degree of a master mason. Then the curtain fell for about ten minutes, and, on its rising again, a chapter of Royal Arch Masons was displayed. The spectators then saw the destruction of Jerusalem, the living arch, the descent into the cave, and the discovery of the ark of the covenant. Another time the curtain fell, and again rose on an encampment of Knight Templars. There we saw the aspirant in the chamber of reflection, then we saw him setting out on his pilgrimage; we saw also the skull of Simon Magus, the blasphemous parody on the Holy Sacrament, always performed in Knight Templars' encampments, and at last the novice was dubbed a valiant and magnanimous knight. A fluent, if not an eloquent, lecturer further explained the whole process as it proceeded.

That the mummeries thus practised by the Royal Arch Chapter and the Knight Templars are the real process used by Freemasons I know, by a very rare printed trial in my possession. Two men, one a shoemaker, named Andrew, and the other a cartwright, named Ramsay, were tried for sedition before the Lord Justice Clerk at the Ayr Circuit Court, Sept. 17, 1800. They were charged with forming "themselves into an illegal

club or association, styling itself the assembly of Knight Templars." Freemasons of the Grand Lodge of Scotland were the sole witnesses against them, and they, on their solemn oaths, publicly disclosed all their mummeries in the open court, both those of the Royal Arch and the Knight Templars. And what those witnesses told was just the same as I had seen in the above described performances at Boston. Of the Royal Arch, they swore that a shrub in a jug with a candle represented the Burning Bush of Scripture, and they were then told to put off their shoes as they stood upon holy ground; the password was the sacred saying of "I am that I am." It was proved that the Knight Templars drank out of a skull, that they had thirteen lighted candles, to represent Christ and his apostles: one of them, typifying the traitor Judas, was blown out, while another named Peter burned dim. I am sick of these blasphemous mummeries, and I must leave them to the empirics who still practise them; but these are the knights of the Scotch order of the Temple, described by Mr. Yarker as assembling at Holyrood House in 1745; when it is well known that the degree of Knight Templar was introduced into Scotland by the sergeant-tailor of a regiment of Nottingham militia in 1796.

The few Masons in America who still adhered to the "mystic tie" met the change in the public opinion as they best could. Their lodges were overwhelmed with visitors who had learned their Masonry at these exhibitions. "If they steal our keys," said they, "we must put on new locks;" and accordingly the Grand Lodge of New York, in 1828, invented a test degree, with a lecture, a sign, a grip, a word, and an oath. A secret held by two persons, now-a-days, as *The Times* says, belongs to the whole world; so the reader will not be surprised to learn that the word was *los*, that is, *sol* reversed. But the English Freemasons having, at the establishment of Freemasonry in 1717, declared in their slang terms "that the old landmarks should be carefully preserved," did not invent any test; and I positively knew a young American who was received as a Mason, and as such sat in a lodge at Liverpool, his knowledge of Masonry only being derived from the above described performances, he never having submitted to the gross personal indignity of having been *made* in a Mason's lodge.

I must apologise, for I really am sorry at having taken up so much space in this journal with such a trumpery subject. As Carlyle, the historian, says of Freemasonry in his *Life of Frederick the Great*, it is "a bog-meteor of phosphoruted hydrogen, conspicuous in the murk of things. Bog-meteor, foolish, putrescent, will o' the wisp. Harmless fire, but too fatuous; mere flame circles out in the air, for infants, we know how!" Secrets of Freemasonry! there is nothing of the kind. When Lessing the German philosopher was initiated into Masonry at Hamburg, the master of the lodge observed, "Well, do you find that there is anything against Church or State in our institution?" "Would to heaven there were," quoth the philosopher; "*then there would be something in it.*"

William Pinkerton.

Hounslow.

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As everything that makes against Mr. Buchan's view is represented by him to be a fraud and a forgery, and every adverse fact and statement a delusion and a mistake, it is impossible to argue with him; and as the correspondence seems to be degenerating into a war of personalities, I send you the last remarks that I have to make upon the subject.

As "Adopted or Accepted Masonry" in England was, prior to 1717, a very tame association, so we are also assured by Aubrey that in 1691, their adoption is very formall, and with the administration of an Oath of Secrecy," * therefore we know but little, except by comparison, as to its nature and object. It is quite certain that the English Masons have no documents or minutes of lodges, such as they have in Scotland, to connect them about this time with the operative Guilds of Stonemasons, though Aubrey asserted their derivation from the latter*; the absence of such documentary evidence being a proof, to my mind, that the association had changed its character, which is still further confirmed by the following regulations of A.D. 1663, the italics being mine. (Harleian MS. 1942, f. 1):—

"No. 26. Noe person (of what degree soever) bee accepted a free Mason unless hee shalle have a lodge of *five free Masons* at least, whereof *one* to bee a Master or Warden, of that limitt, or devision, wherein such lodge shal bee kept, and *another* of the trade of Freemasonry."—"No. 30. That for the future the sayd Society, Company, and fraternity of Freemasons, shall be regulated and governed by *one Master* and *assembly*, and Wardens, as ye said Company shall think fit to chose at *every yearely assembly*."

A little later non-operatives were taking the most active part in continuing the association, as the following shows. Elias Ashmole, under date of March 10, 1682, says:—

"About 5 Hor. post merid. I received a summons to appear at a Lodge to be held next day at Mason's Hall in London." 11th. "Accordingly I went, and about noon were admitted into the Fellowship of Freemasons by Sir Wm. Wilson, Knight——Captain Richard Borthwick, Mr. Wm. Woodman, Mr. Wm. Grey, Mr. Samuel Taylour, and Mr. Wm. Wise. I was the Senior Fellow among them (it being 35 years since I was admitted), there was present besides myself the Fellows after-named,

* I take the references to Aubrey from an independent source, but it is quite sufficient to refer inquirers to Mr. J. O. Halliwell's *History and Articles of Masonry*, in the notes to which these extracts will be found.

Mr. Thomas Wise, Master of the Masons Company this present year, Mr. Thos. Shorthose, Mr. Thomas Shadbolt ——Waidsfford, Esq, Mr. Nicholas Young, Mr. John Shorthose, Mr. Wm. Hamar, Mr. John Thompson, and Mr. Wm. Stanton. We all dined at the Half Moon Tavern in Cheapside, at a Noble dinner prepared at the Charge of the New Accepted Masons."

The certificates and traditions of Masonry allege that in 1686 a revival, revision, and addition to the higher degrees took place. May 18, 1691, we are informed by Aubrey, that Sir Christopher Wren was adopted a Brother at St. Paul's, "and Sir Henry Gooderic of the Tower, and divers others."

Sir Richard Steele has an article in *The Tatler* upon a class of men called Pretty Fellows, No. 26 for Thursday, June 9, 1709, in which appears the following passage: —

"You see them accost each other with effeminate airs; *they have their signs and tokens like Freemasons*; they rail at womankind," &c.

To this Mr. Matthew Cooke, 30°, adds in the *Freemason's Magazine* —

"Sir Richard Steele was a Freemason of the York rite, or Ancient Masons. In a list of the ancient lodges, inserted in Picart's *Cérémonies et Costumes religieuses de tous les peuples du monde* (7 vols. folio. Amsterdam, 1723-37), Sir Richard Steele's portrait is given at the head of the sheet depicting the names and places of the Ancient Masons' lodgings and meetings."

One word on a subject upon which Mr. Buchan is indiscreet enough to call upon me for proofs. In the British Museum are preserved the signs of the old English Operative Masons. These have nothing in common with those now used, or which could answer the description of Sir Richard Steele,—the very words that would be used at Mr. Buchan's own reception. Even Mr. Buchan's pet protégés, Anderson and Desaguliers, were not Operative Masons, and yet admitted prior to 1717.

Though I am unaware what reliance may be placed upon the following, which I find (in reply to one of Mr. Buchan's tedious weekly *ipse dixit* assertions) in the pages of the "Freemason" for January 22, 1870, signed by Horace Swete, M.D., yet it is so much in accordance with what I should expect, that I have little doubt as to the genuineness of the article.

"As a refutation of this statement I have now on my table a tobacco-box of evident antique manufacture, and engraving, *dated* 1670, on the lid of which is engraved the Masonic working tools of the three degrees, the jewels of the Lodge, and many other Masonic devices, being nearly a copy of the tracing boards of the three degrees, with other signs I, as a Craft Master Mason, cannot read, but which a brother who is Mark Master and Royal Arch Mason, easily understands. This design is certainly not that of a merely operative body, but involves the knowledge of much deep speculative thought in our Masonic Mysteries."

After fifteen years' study of the Rosicrucian works and the various degrees of English Masonry, I state my belief unhesitatingly that the "Adopted Masons" existing in 1691 held Rosicrucian opinions, and that the "Free and Accepted Masons" of 1717 were a reformed branch of the "Adopted Masons," and so far I am in entire accord with your learned correspondent Mr. Pinkerton. A very superficial acquaintance with the works of the Rosicrucians and Freemasons is sufficient to show the resemblance. One of two things seems clear from the before-mentioned regulations of 1663—either the pure operative guild of Masonry had then ceased, and attempts were made to bring the association into harmony, or it ceased from that time by the enactment that for the future only one or at most two operatives were necessary in a lodge of five members or upwards. Of these two views the former seems most probable in the absence of documents, or the law would have been worded to *abolish* in place of *enforcing* a restriction as to the presence of so many operatives. The policy of Scottish Masons seems to be to persuade the ignorant that they are the only legal depositaries of Masonry in every degree, and last century all sorts of romantic fictions were propagated; but when searchers after truth began to publish their lodge minutes, it became evident that whilst some lodges included a much larger speculative element than others, yet that the modern system of 1717 was introduced by English Masons in 1721; the old lodges being operative benefit associations, without the power of self-government as in England—that, having been surrendered to an *Hereditary* Grand Master. The English lodges, it is stated, were used as schools of science during the reign of the Stuarts.

The mere denials of Mr. Buchan are not of that weight to counterbalance the universal testimony of English Masonic traditions, supported by the writings of James Anderson and others. He cannot certainly be considered an infallible authority in an order which has many rites and degrees of which he is not a member, nor, in my opinion, is he an authority in the degrees of which he is a member. Although, in common with other literary men, I am equally liable to make mistakes, yet so far as I am aware, none of mine have yet been shown. If Mr. Buchan will point the same out to me, I shall be grateful to him, and on *his showing proper grounds* for his correction, delighted to make the same. By inquiring in the proper Masonic quarters he will find the Stuart evidence of which he is in search. Your learned correspondent Mr. Pinkerton is evidently under misapprehension as to the absence abroad of Lord Atholl in 1745, through my using the title of Duke. That nobleman was rightful heir to the old earldom and recent dukedom of Athol; but Sir Bernard Burke states in his *Peerage*, that owing to his active participation in the troubles

of 1715 and 1745, his titles and family honours were settled by the Hanoverian Government upon his younger brother.

JOHN YARKER.

[Our readers who are not Free and Accepted Masons will, we fear, exclaim with Hamlet, "Something too much of this"; and, sharing the opinion of Sir Lucius O'Trigger, "that the quarrel is a very pretty quarrel as it stands," agree with us that we should only spoil it by allowing it to be carried on any farther in these columns. — Ed. "N. & Q."]

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DE SCOTENAY.

(4th S. iii. 332; iv. 491, 572.)

In answer to HERMENTRUDE's appeal, I subjoin the proofs of each statement in my former note.

1. That the first wife of Robert fourth Lord Willoughby was named *Alice*, and that she was the mother of William the fifth lord. It was found in 1413 on the *Inq. p. m.* of Maud Countess of Oxford (widow of Earl Thomas), that her next heir was Robert sixth Lord Willoughby, son and heir of William fifth lord, son and heir of Alice, sister of Elizabeth, mother of the said countess. (*Esch.* 14 Hen. IV. 17.)

2. That the said Alice died soon after her marriage, and that her son was born about 1368.

It was found, on the *Inq. p. m.* of John third Lord Willoughby, that in 1372 Robert the fourth lord was aged twenty-three, and was then married to Margery (Zouche his second wife). (*Esch.* 46 Edw. III. 78.) Also it was found, on the *Inq. p. m.* of Robert the fourth lord, that in 1396 his son and heir William (who has been proved the son of Alice) was aged twenty-eight. (*Esch.* 20 Rich II. 54.)

3. That the said Maud Countess of Oxford was not the daughter of Ralph de Ufford by Maud Plantagenet of Lancaster, widow-Countess of Ulster, as is stated by Dugdale.

It has been proved above, from her *Inq. p. m.*, that her mother was named Elizabeth and not Maud, and that she was sister to Alice Willoughby: whereas it is certain that Alice Willoughby was not the sister of Maud Plantagenet, whose sisters are all well ascertained. Besides, if the countess had been the daughter of Maud Plantagenet, her next heir *ex parte materna* in 1413 would not have been the grandson of her mother's sister, but would have been either Edmond Mortimer, Earl of March, the lineal descendant of Maude's first marriage, or (if we exclude the half-blood) King Henry IV., the heir of the house of Lancaster. It appears, too, that Ralph de Ufford had a daughter Maud by the Countess of Ulster, who died unmarried before her father (1347) and was buried at Campsey. (Dugd. *Mon. Angl.* i. 491.)

4. That Maud, sister and heir of Otho Fitz Thomas, was the *second* wife of John Lord Botetourt.

It is true that Dugdale and Blore (*Hist. of Rutland*, p. 209) do not mention any former wife of this baron; but he was a *novus homo* with no lands of his own, and nothing whatever is known about him before his marriage with Maud. She was one of the co-heirs of the barony of Bedford, and it was in her right that he possessed all the manors which are enumerated in his *Inq. p. m.* (*Esch.* 18 Edw. II. 56.) It was found, on his death in 1324, that his next heir was his grandson John, the son of his eldest son Thomas, who had died before him; but it appears, from a careful examination of the *Escheats*, that neither John nor his heirs inherited any of the manors of which the baron died seised, and that the whole of Maud's inheritance descended to the *younger* sons John and Otho, and to their sister Elizabeth Latimer, to the utter exclusion of the heirs of Thomas. It is therefore difficult to resist the conclusion that Thomas, the eldest son of John Lord Botetourt, was his son by a former wife, and was not the son of Maud. (Cf. *Esch.* 18 Edw. II. 56; *Esch.* 9 Edw. III. 51; *Esch.* 13 Edw. III. 39; *Esch.* 19 Edw. III. 9; *Esch.* 9 Rich. II. 4.)

5. That Elizabeth, mother of Lady Oxford, and her sister Alice Willoughby, were the daughters of Lord Botetourt and Maud.

This statement was expressly taken from *Collect. Top. et Gen.* (v. 155), that is, from Townsend's corrections of Dugdale edited and annotated by Sir Charles Young. I have not the book at hand, but give from memory the substance of the argument: "Lady Oxford is called the daughter of Ralph de Ufford—she could not have been his daughter by Maud Plantagenet, for the reasons I have already stated; but Dugdale, in his account of the Earls of Lancaster (i. 783), varies his description of her father, for he says that the second husband of Maud Plantagenet was 'Ralph, son and heir to the Earl of Suffolk.' Now Ralph de Ufford was not the son, but the brother of the Earl of Suffolk. The earl, however, had an eldest son Robert, called Robert de Ufford le Fils, who, in 1337, married without the king's license Elizabeth, widow of William Lord Latimer; and she was party to a deed, quoted by Glover and dated in 1366, nineteen years after Ralph de Ufford had died, leaving Maud of Lancaster his widow. It may safely therefore be assumed that *Ralph* was written in mistake for *Robert*, and that Lady Oxford was the daughter of Robert de Ufford le Fils and Elizabeth Latimer. Now we know that Elizabeth Latimer was the daughter of John Lord Botetourt and Maud, for she brought to her husband all the Bedfordshire manors of Maud's inheritance (cf. *Esch.* 18 Edw. II. 56, and *Esch.* 9 Edw. III. 51);

therefore, her sister Alice Willoughby must have been another daughter of Lord Botetourt and Maud."

I was not specially employed on any of the pedigrees it concerns when I read this ingenious correction; but the reasoning seemed to be sound, and to be strengthened by the fact that the date of Robert Ufford's marriage, in 1337, is just what one would have expected for the parents of Lady Oxford, who was herself married in 1359 or just before (cf. *Esch.* 34 Edw. III. 84). On reflection, however, I see two insuperable objections to this theory:—1. If Lady Oxford had been the daughter of Elizabeth Latimer by Robert de Ufford, her heir *ex parte materna*, in 1413, would have been not the grandson of her mother' sister, but either John Nevill Lord Latimer, the lineal descendant of her mother's first marriage, or (if we exclude the half-blood) Joan Lady Swynborne, who was then in the actual possession of the Essex estates of the Botetourts, as the heir of John Botetourt, eldest brother of the whole blood of the said Elizabeth. 2. If Lady Oxford was the daughter of John Lord Botetourt, her sister Alice must have been another daughter of his; and must, therefore, have been born at the very latest in 1324, when her father died, and her mother was above fifty-two years of age. (Cf. *Esch.* 23 Edw. I. 135, and 30 Edw. I. 38.) This would make Alice above twenty-five years older than her husband Robert Willoughby, who was born about 1349; and it is incredible that, in that age of wardships, the heir of Willoughby would have married at eighteen a woman of forty-three with no extraordinary claims to rank or wealth. Besides, we know that Robert Willoughby's third wife Elizabeth was the great-granddaughter of John de Botetourt and Maud; and it is most improbable that one of his wives should be the daughter, and another should be the great-granddaughter of the same persons.

These objections seem to me to be fatal to the theory put forward in the *Collectanea*, and I have read no other which can be even plausibly maintained. I am driven therefore to the conclusion, that the filiation of Maud Countess of Oxford, and the parentage of her aunt Alice Willoughby, are genealogical problems which have still to be solved. TEWARS.

P.S. I have just read H. S. G.'s note, and hasten to add a few remarks on it by way of postscript. I had not overlooked that it has been assumed by Banks, and roundly asserted in the *Topographer and Genealogist* (ii. 271), that the jury on the inquest of Lady Oxford were all wrong in finding that Robert Willoughby was the heir of the countess through his grandmother Alice, the sister of her mother; and that "their finding ought to have been," that he was her heir through his great-grandmother Cecily, the niece of the supposed father of the countess. Now it is, of course, possible that the finding on this or any other inquest was wrong, but it is obviously unreasonable to set aside the express statement of a legal record except upon the clearest evidence: whereas in this case the only ground that I can see for impugning the record is, that our knowledge of the surrounding facts is too imperfect for us to be able to explain all the conclusions deduced from it. Besides, the corrected finding which these gentlemen are obliging enough to supply for the jury opens up a new difficulty: for we know that Cecily Willoughby was one of three sisters and co-heirs, who all left issue; if therefore the relationship was traced through her, Robert Willoughby could not possibly have been the heir of the countess, for the descendants of Cecily's two sisters would have been found co-heirs with him. It therefore seemed unnecessary to notice an assumption which is supported by no evidence, and which only substitutes one difficulty for another.

H. S. G. corrects my remark, that Elizabeth and Alice were *co-heirs:* and it is probably true, as I have shown in my note, that they were neither the daughters nor the co-heirs of John Lord Botetourt; but it seems evident from the *Inq. p. m.* of 1413, that they were (at all events, in their issue) the co-heirs of their father, whoever he may have been. Their father, however, could scarcely have been Sir William Skipwith, the Chief Baron, as H. S. G. has adopted from Collins: for the heir of Lady Oxford would have been found in the heir of the Chief Baron's eldest son, if her mother had been his daughter.

As to the statement, that Robert Lord Willoughby married Elizabeth, daughter of John, third Earl of Salisbury, it is quite clear from a comparison of dates that this cannot refer to Robert the fourth lord: for his son and heir William was born about 1368, whilst his supposed grandfather, the third Earl of Salisbury, did not marry until the end of 1382 (*Esch.* 6 Rich. II. 14); so that William, the fifth lord, must in HERMENTRUDE's pedigree be at least fifteen years older than his mother. The match with Montacute is not noticed in the Willoughby pedigrees; but Dugdale mentions it under "Montacute" (i. 651), and there is no difficulty in believing that Elizabeth was the first wife of Robert sixth Lord Willoughby, who was about the same age as the fourth Earl of Salisbury (cf. *Esch.* 1 Hen. IV. 11, and *Esch.* 11 Hen. IV. 15). She must have died young and *s. p.*; and it raises a slight presumption in favour of a previous marriage, that Lord Willoughby's daughter and heir by his wife Maud was not born until 3 Hen. VI., when he was thirty-eight years old (*Esch.* 30 Hen. VI. 18).

Weather Prognostications (4th S. iii. 580; iv. 37; v. 49.)—The following return of rain-fall from *The Standard*, January 2 to 10, 1870, proves the correctness of Mathieu (de la Drôme)'s indications: "P. 28. Janvier. Pluie assez abondante dans les premiers de janvier":—

| | Inches. |
|---|---|
| "January 1st | 3·42 |
| " 2nd | 2·71 |
| " 3rd | 1·82 |
| " 4th | 3·13 |
| " 5th | 2·08 |
| " 6th | 1·98 |
| " 7th | 3·99 |
| " 8th | 6·50 |
| | 25·63 inches." |

P. W.

Dunbar Arms (4th S. iv. 408, 504; v. 42.)—In Miller's *History of Dunbar*, 1830, it is there recorded that—

"About the middle of the fortress, part of a wall remains, through which there is a gateway, surmounted with armorial bearings. This gate seems to have led to the principal apartments. In the centre are the arms of George, eleventh Earl of Dunbar, who succeeded his father in 1369; and who, besides the earldom of Dunbar and March, inherited the lordship of Annandale and the Isle of Man from his heroic mother. These must have been placed there after his succeeding to those estates, as he was the first who assumed the arms sculptured over the centre of the gate, viz. a large triangular shield, and thereon a lion rampant, within a border charged with eight roses. This shield is adorned with a helmet, and for crest a horse's head bridled. On the right are the arms of the Bruces, and on the left those of the Isle of Man. Grose also notices the arms of Scotland; but many of the coats are defaced by time and the storms."

T. G. S.

Edinburgh.

Foundation and Dedication Stones (4th S. v. 27.)—The custom of making a money deposit *on* rather than *under* foundation stones has lately been made the most of by the Primitive Methodists. I subjoin a copy of a circular recently distributed in this neighbourhood, which speaks for itself:—

"Primitive Methodist New Chapel, Scunthorpe.—Wantel, Scores of Bricklayers. The Ministers, Trustees, and Friends of the above enterprise are happy to state that on Monday, September 13th, 1869, the Foundation Stone and the Memorial Stones will be laid. They have been to think that very many of their friends will be willing to take part in the interesting and important service by laying a brick, or by allowing a Member or members of their family to do so; and therefore they respectfully request them to do so. The undersigned will be glad to receive names up to Friday, September 10th. The names will be written on parchment placed in a bottle, to be deposited in the foundation Bricks from 2*s.* 6*d.* will be accepted.—William Thomas T. Lowe, Circuit Ministers. Winterton, 28, 1869."

the large placards it was announced as fol-

Monday the 13th, at half-past One o'Clock, the Trustees, and Friends will meet at the Barn aforesaid, and thence Procession to the Site of the intended New Chapel. At Two o'Clock the Foundation Stone of the New Chapel will be laid by Robert Winship, Esq. of Marsh House, Barton, and Memorial Stones will be laid by Master D. Ellis and Miss S. A. Grey of Great Grimsby; the Rev. J. Stephenson of Grimsby, Rev. Wm. Whitby and Rev. Thos. Lowe of Winterton, Samuel Ellis, Esq. of Grimsby; Messrs. H. Smethurst, H. Mudd, W. Mudd, and T. Grey of Grimsby, will take part in the service. Immediately after laying the stones, scores of Friends will lay Foundation Bricks, and deposit thereon their Offerings of 2*s.* 6*d.* and upwards. About 4 o'Clock a Public Tea," &c. &c.

I understand that about 164*l.* was "realised" on the occasion.

In connection with the deposit of coins in foundation stones, which doubtless originated in the desire to leave some characteristic and permanent memorial of the time at which they were laid, it should be noticed that from mediæval times it has been no uncommon practice to impress coins, jettons, and medals on the moulds for church bells, so that they are reproduced together with the inscriptions, founders' marks, or other stamps. At Sevenhampton, in Gloucestershire, is or was a bell bearing a replica of a Jewish half-shekel.

J. T. F.

Winterton, near Brigg.

Zecca, Dogana (4th S. iv. 257, 468, 569.)—With reference to the derivation of *calafato*, I find I have recently noted from *Glossaire des Mots espagnols et portugais dérivés de l'arabe*, par R. Dozy et W. H. Engelmann, 2de éd. Leyde, 1869, p. 376, that the Arabic origin of the word is *not* accepted by M. Dozy. I have not noted the grounds of his objection. The evidence on the other side was taken from Richardson's *Persian and Arabic Dict.*, edited by F. Johnson, 1852, which gives—

"*Kalf*, stripping off the bark of a tree . . . . caulking, pitching, filling up seams of a ship with the fibres of palm leaves or moss . . . ."

and

"*Kalfat*, . . . . caulking (a ship) . . . ."

This is strong evidence. But M. Dozy is, I believe, a very high authority. As regards *dogana*, which Mr. R. S. Charnock says "seems to be derived from δοχή, δοχά, from δέχομαι," he may be assured that it *is* nevertheless most certainly from the Arabic *dewán*. He will find this derivation of the Spanish *aduana* in the above work, p. 47. And I may add that mediæval forms of the Italian word are *doana* and *dovana*. Pegolotti (in *Della Decima*, vol. iii., near beginning) says that the word for customs is "*doana* in all the cities of the Saracens, in Sicily, in Naples, and throughout the kingdom of Apulia." In Amari's *Diplomi Arabi*, from the Florence archives, the word *dewán* frequently occurs, in Tunisian and other documents, as the Arabic equivalent of *dogana*

(see pp. 76, 88, 90, 91). It is not needful to be an Arabic scholar (which I am not) to ascertain that much. H. Y.

Palermo.

"Satyre Menippized," 1596 (4th S. v. 33.)—This must be the celebrated work entitled *Satyre Ménippée de la Vertu du Catholicon d'Espagne*, written by Le Roy, Nicolas Rapin, Passerat, Pithou Florent Chrestien, and Gillot, at whose house they used to meet. M. Feuillet de Conches, in his very entertaining *Causeries d'un Curieux*, says of it (iii. 344): —

"Ce sont les écrivains gaulois et patriotiques de la *Satyre Ménippée*, auxiliaires des armes de Henri IV, qui ont assuré son triomphe. Dans ce pamphlet, qui est un livre et un beau livre, l'esprit prend tous les tons, avec une supériorité toujours égale. Ici, naïf et familier, comique et burlesque, il étonne ailleurs par la mâle vigueur, par le bon sens suprême de la pensée; il étincelle de traits hardis, de saillies impétueuses, de sarcasmes irrésistibles; il terrasse sous la véhémence de l'invective les petits tyrans de sacristie, de moinerie, de caserne et de robe. Personne n'est épargné: ni le Lieut-Général du Royaume, ce Duc de Mayenne, gros et replet, pesant et maléficié, qui, 'dût-il crever et s'enfler gros comme un bœuf, comme fit la mère-grenouille,' ne sera jamais si gros seigneur que le Béarnais," etc.

P. A. L.

If inquirer L. will be pleased to refer to Lowndes (p. 140, art. "Bec, Jean du, Abbot of Mortimer"), he will there find the veritable 1597 edition of *The History of Tamerlane* (as published in the Rev. J. B. Pearson's "Index Catalogue of Books in Emmanuel College, Cambridge"), supplemented by a short foot-note of "Warton's" opinion thereon, &c. &c.

This book, I believe, is not very rare; but is considered choice, and held in estimation by many readers of Oriental literature, from the quaint idiomatic style of its translation, as well as the deeply interesting historical account it gives of the warlike movements and the momentous stirring events connected with the Tartarian emperor Timour, and his extraordinary era of near five hundred years ago.

John W. Stevenson.

Clinton Rise, New Basford, near Nottingham.

P.S. Lowndes describes a quarto translation of this date on p. 2191, art. "Satires"; as also on p. 2466, art. "Spain"—evidently the same book. Not improbably the *Satyre Menippized*, 1595, of the Rev. J. B. Pearson.

"A Child's Dream of Heaven" (4th S. v. 23.) This ballad, inquired after by Vix, will be found in Hone's *Every-Day Book*, vol. i. col. 229. It was taken by me from *The Life of David Love*, an old ballad-singer of Nottingham in the year 1826, and included in an account of him sent by me under the signature of "M. T." to Hone. Prefixed to this account is a woodcut of David as he appeared there vending his ballads and Life. He is represented as being in Nottingham Market-place, and was at that time seventy-six years of age. His book I have long lost, but possibly copies of it yet exist in Nottingham. The poem as extracted by me contains no verse literally the same as the one given by Vix, as he seems to expect would be the case, but the commencement has sufficient resemblance to identify it. David Love was a Scotchman, and had wandered in various capacities, soldier and others, in Scotland; and this accords with your correspondent's idea that the poem "came from Scotland in the beginning of this century." It struck me, when I copied it, as much superior to the rest of David's rhymes, and may possibly have been given by him from memory rather than from his own genius. If so, no doubt some earlier trace of it will be found. It consists of sixteen stanzas, too many for your space. William Howitt.

The hymn sought after by your correspondent will be found in the *Works* of "John Barclay, A.M., Minister of the Berean Assembly, Edinburgh," 1776, ii. 265. It is called "A Child's Dream," and consists of eight double stanzas, the first of which is as follows: —

"Know ye who I saw last night,
Sleeping on my bed, Mamma?
A shining creature all in light,
She seemed a heavenly maid, Mamma.
I met her tripping o'er the dew,
Fine as a Queen of May, Mamma.
She saw, she smiled, she to me flew,
And bade me come away, Mamma."

Dreamer.

Wordsworth (4th S. v. 34.)—By the kindness of the Bishop of Lincoln, I am able to inform Mr. Macray that the lines quoted by him are from an original sonnet written by the poet Wordsworth, between, the bishop believes, the years 1799-1804, and may be found in the 1865 six-volume edition of his *Works* (Moxon, iv. 201), the last of four sonnets on "Personal Talk," beginning with the words "Nor can I not believe."

H. F. T.

The Bible known to Ancient Heathenism (4th S. v. 61.)—As a slight contribution to this inquiry, I extract the following statement from Smith's *Bible Dictionary*: —

"Gen. i. 5. 'The evening and the morning were the first day,' a passage which the Jews are said to have quoted to Alexander the Great (*Gem. Jamid.* lxvi. 1; Reland. *Ant. Hebr.* iv. 15)."—Art. "Day," by F. W. F(arrar).

W. H. S.

Foley Family (4th S. v. 62.)—The name of Edward Kingston Foley is not found in the pedigree of that family in Nash's *Worcestershire* or Shaw's *Staffordshire*; but he may probably be connected with another branch in Wales, very distantly connected with the ennobled house of Witley Court. Thos. E. Winnington.

Wakefield, Yorkshire (4th S. v. 92.)—I am unable to answer C. L.'s query; but I advise him to be quick in obtaining his information, for I hear that, in spite of repeated protests from their architect, the vicar and churchwardens are just going to destroy the chancel floor, consisting almost entirely of monumental stones, and to lay down a black and white pavement. Can nothing be done to stop this kind of thing? Snaix.

History of Three Impostors (4th S. iv. 561; v. 50.)—An account of Padre Ottomano and Mohamed Bei (*alias* Don Philippi) will be found in the *Turkish Spy*, vol. iv. book I. letter 40, and vol. v. book II. letter 17; and of Sabata Sevi or Levi, in vol. vi. book II. letters 11 and 12; also in *Sketches of Imposture and Credulity* (Murray's Family Library). The book itself I have seen in the Cape Town library, some years ago. H. H.

Portsmouth.

Cigars (4th S. iv. 30.)—The following extract from English Reprints, No. xix. p. 87 (London, 1869), on "The Introduction of Tobacco into England," is an earlier one than those given by Mr. J. Wilkins:—

"3. Thomas Pennant, in his *Journey to Snowdon*, p. 28, ed. 1781, which forms the second volume of his *Tour in Wales*, the first of which was published in 1778, gives the following account of William Middleton, the third son of Richard Middleton, Governor of Denbigh Castle, and brother to Sir Hugh Middleton, the sixth son in that family.

"'The particular information, from 'It is sayed' to †, is given on the authority of the Sebright MSS., *i.e.* MSS. formerly belonging to Mr. Edward Lloyd, but lent by him to Sir John Sebright, Bart., in whose possession they were at the date of Pennant's preface, March 1, 1781. The last part of the paragraph is merely Pennant's speculation, but there may be some truth in the MS. legend.

"'The third, William, was a sea captain, and an eminent poet. His early education was at Oxford; but his military turn led him abroad, where he signalized himself as soldier and sailor. He translated the Psalms into Welsh metre, and finished them on Jan. 4th, 1595, "apud Scutum insulam occidentalium Indorum"; which, as well as his *Barddonaeth, or Art of Welsh Poetry*, were published in London, the first in 1603, the other in 1593. It is sayed that he, with Captain Thomas Price, of Plâsyollin, and one Captain Koet, were the first who smoked, or (as they called it) drank tobacco publickly in London; and that the Londoners flocked from all parts to see them.'†

"[*Note.*]† Pipes were not then invented, so they used the twisted leaves, or *segars*. The invention is usually ascribed to Sir Walter Raleigh. It may be so; but he was too good a courtier to smoke in public, especially in the reign of James, who even condescended to write a book against the practice under the title of *The Counterblast to Tobacco*."

This last is published with the above and some story by K. James. Charles Vivian.

2, Eccleston Square, S.W.

The Sun: its Gender (4th S. iv. 558; v. 75.) remarks of E. H. A. about the great clock of the universe make me think about the household clocks, which in our district are always feminine. We say "Shoo goes weel," "Shoo wants reggolaatin," and so on. In our dialect inanimate objects (sun and moon included) are, as elsewhere, in general neuter. Why the household clock should form an exception, and, like the French *la pendule*, be feminine, is more than I can account for.

Stephen Jackson.

Malham Moor, Craven.

Leaving no Stone unturned (4th S. v. 30.) It may interest T. A. H. to know that there is a species of bird called the "turnstone" (*Strepsilas*, Illiger) of the order of "Stilt birds" (*Grallæ*, Linn.) I have a vivid recollection of the deep interest I took in the movements of a large number of these birds, when on a visit to the Jardin des Plantes in Paris some years ago. The rapidity and assiduity with which these pretty creatures turn over the stones in their little court in search of food is most remarkable. In the circumstances, however, in which I saw them their labours were not very well rewarded, and yet they well deserved to be, for truly they did not leave a stone unturned to accomplish their purpose. It is not at all unlikely that the phrase "leaving no stone unturned" is derived from the habits of these wonderful birds. I think—though I am not ornithologist enough to state with certainty—that the "turnstone" is common to our shores. L. J. Platt.

Stirling.

The Sangreal, or Holy Grail (4th S. v. 29.) There is another derivation of the word *graal* quite as probable as those from the Latin or Old French. The word is said to be from the Hebrew, עָרְלָה (*harala*, or *ghrala*) *præputium*, and signifies the cup or vessel used at circumcision. As the Jewish element evidently mingles with the traditions as to this vessel, this derivation is worth noting. See Herzog's *Real-Encyklopädie*.

Querist.

Godwin Swift (4th S. v. 66.)—In reply to the inquiry of Hermanville, I beg to say that Godwin Swift was the eldest son of Thomas Swift, Vicar of Goderich, Herefordshire.

Jonathan, the brother of Godwin, married Abigail Erick (a member of the Leicestershire family of that name, now called Heyrick), and his son was Jonathan Swift, the Dean of St. Patrick's, born Nov. 30, 1667; to whom, therefore, Godwin Swift was uncle.

I find no record of any member of the family settling in America. The Swifts' coat-of-arms is to be found in Gwillim, and is what Hermanville describes it to be.

Julia Cecilia Swift.

Somerby Rectory, Grantham.

French Lyrics (3rd S. xii. 119.)—Mr. Gustave Masson is so learned and discriminative a student of his native poetry, that few lyrics, if any, can escape his notice, when found worthy of being treasured up for a new edition of his *Lyre française*. In a recent article of the *Revue des deux Mondes*, on French poets and poetry, some extracts were given from the works of living writers who aspire to a place on the French Parnassus; and one short poem, in particular, is so striking from its severe simplicity and truthfulness to nature, that a translation of it, which I now send, may gratify French readers of "N. & Q." who are now so widely scattered through the length and breadth of France. J. Macray.

Oxford.

"La tombe.

Par M. Pailleron.

"The first man that I saw depart
(I was too young to bleed at heart,
That anguish comes when hope is high),
It was to see my father die.
The second death—my brother's—yet
I see him with a fond regret!
Embracing him, by doubt held fast,
Half-muttered growls at Heaven I cast.
But on the day my mother died—
'Twas her this third time left my side—
I smiled, and said with hopeful trust,
The soul must live for ever—must!
Since then no more I rave and weep,
Nor tears nor anguish now I keep; | anger
No more I suffer, hope is nigh;
No more I doubt, but look on high."

## Miscellaneous.

### NOTES ON BOOKS, ETC.

*Contributions to the Literature of the Fine Arts. By* Sir Charles Lock Eastlake, F.R.S., D.C.L., late President of the Royal Academy, and Director of the National Gallery. *Second Series. With a Memoir compiled by* Lady Eastlake. (Murray.)

Students of art in England are largely indebted to Sir Charles Eastlake, and this owing in no small degree to his peculiar character, in which powers of organisation, capacity for business, and all that is supposed to belong to practical common sense, were combined with the most sensitive type of the artist nature. To the latter he owed that success in his profession which made him President of the Royal Academy; to the former the administrative power which enabled him to discharge successfully the duties of that high station and its kindred office, the Directorship of the National Gallery. It was fitting, then, that Sir Charles's final *Contributions to the Literature of the Fine Arts*, here printed—which consist of three Essays, the first, "How to Observe," being intended to assist the intelligent observation of works of art; the second being devoted to the "Difference between Language and Art, the Beautiful and the Sublime; Representation of The Saviour," &c.; and the third, "On the Characteristic Differences between the Formative Arts and Descriptive Poetry,"—should be accompanied by a Memoir of this accomplished artist and critic. This task naturally devolved upon Lady Eastlake. The Memoir of her husband is characterised by great good taste, delicacy, and feeling, and the volume is at once a fitting tribute to the memory of Sir Charles Eastlake, and a valuable addition to the list of English Art Biographies.

*Whimsicalities: a Periodical Gathering. By* Thomas Hood. *To which are added, "York and Lancaster" and "Lost and Found," a Fragment (hitherto unpublished), "The Epping Hunt," and "Eugene Aram." With the Original Illustrations by the Author, John* Leech, George Cruikshank, *and* W. Harvey. (Macmillan.)

A new edition of Hood's *Whimsicalities* carries its best recommendation on its title-page; and when that title-page announces that the quibbles and quiddities of the richest of all word-humourists are illustrated by his own pictorial puns, and the scarcely less admirable woodcuts by Leech, Cruikshank, and Harvey, it leaves nothing to be said. We regret that the volume does not contain Hood's "Lament for the Decline of Chivalry"; but if that is the case we purpose, next week, in compliance with the request of several correspondents, to reprint it in our own columns.

*Shakespeare illustrated by the Lex Scripta. By* William Lowes Rushton, of Gray's Inn, Barrister-at-Law. *The First Part.* (Longman.)

Mr. Rushton's first appearance as an illustrator of Shakespeare was in an ingenious little volume entitled *Shakespeare a Lawyer*, in which he anticipated Lord Campbell's better known volume. Several works of similar character, in which Mr. Rushton has brought his professional knowledge to bear on the elucidation of obscure passages in the text of our great dramatist, have displayed considerable ingenuity and acumen; and the new volume, much of which has been contributed to the Berlin Society for the Study of Modern Languages, and been published in the Society's Journal, is marked by the same characteristics.

Books received.—*The Glossary of Cornish Names, Local and Family, Ancient and Modern, Celtic, Teutonic, &c., by the* Rev. John Bannister, LL.D., *Part II.* (Netherton, Truro), bring the glossary down to "Clubbedy," and contains on its wrapper a list of unexplained names, &c., respecting which Dr. Bannister invites information and assistance.

*Atchley's Builders' Price Book for* 1870, *for Architects, Engineers, Contractors, Builders, &c.* (Atchley & Co.), no doubt, as the publishers assure us, a book of which the previous editions have been found most useful by those for whose benefit it has been prepared; but we can only record its existence.

*The English Method of Teaching to Read—The Nursery Book; The First Course; The Second Course; The Third and Fourth Courses—by* A. Sonnenschein *and* J. M. D. Meiklejohn, M.A. (Macmillan), exhibit considerable ingenuity in what has long been recognised as a want, namely, some improvement in the old-fashioned system of nursery instruction.

Testimonial to the Memory and Services of the late B. B. Woodward, Esq.—As a testimony to the memory and services of this lamented gentleman, Her Majesty's Librarian at Windsor Castle, whose untimely death and unsuccessful attempts in public-spirited endeavours to establish the "Fine Art Quarterly Review" and other works, have left his family very inadequately provided for, an influential Committee has been formed for the purpose of raising a sum of money, by subscription, for the benefit of his widow and children. All who enjoyed the privilege of visiting the Library at Windsor, the treasures of which had been made accessible by the enlightened liberality of the Prince Consort, will remember how much they were indebted to Mr. Woodward for his uniform kindness and urbanity, and how completely his knowledge and experience were at the service

l students and connoisseurs of art. Her Majesty, her usual kindness and liberality, has been pleased ant a pension of 80*l.* per annum to Mrs. Woodward. hoped, however, that many will gladly hail an rtunity of manifesting their sympathy with his be- d family, and of contributing to alleviate in some ure the privations which Mr. Woodward's sudden has necessarily entailed upon those who were st and dearest to him. William Smith, Esq., of 9, Southwick Street, Cambridge Square, W., who onsented to act as Honorary Treasurer and Secretary, be happy to receive subscriptions which may be for- d to him; cheques to be crossed "Coutts and Co.," id to his account (Woodward Fund) at that Bank.

ATH OF ALEXANDER HERZEN.—This well-known ian exile, socialist, and journalist, the editor of the *ol*, and author of many political works, died in on Friday the 21st instant, in the fifty-third year of ge, after a short attack of inflammation of the lungs.

t content with their endeavours to throw open the ing Room of the British Museum, and so by the duction of lights endangering the safety of our ficent National Library, the enthusiastic advocates at perilous scheme have advanced a step further, re now agitating for the opening of the Public d Office for literary inquiries in the evening; and e recently announced that Mr. Lowe had visited establishment for the purpose of considering how heme could be carried out. We are happy to be o contradict the report. The Master of the Rolls sensible of the value of the Historical Records of he is the Custos to expose them to any such risk; e Chancellor of the Exchequer is neither disposed port the measure nor to find the funds for carrying effect.

GOLD-HEADED CANE OF LORD LOVAT.—This with a massive chased gold top—the identical cane d by Lord Lovat on the scaffold to his cousin, m Fraser—was sold by auction, on Saturday, by Sotheby, Wilkinson, and Hodge, and realised s.

next Exhibition by the Burlington Fine Arts will be devoted to the works of Michael Angelo and lle, when, in addition to some fine original draw- a large collection of engravings and photolitho- from the works of these great masters will be ted.

edition of the *Moriæ Encomium* of Erasmus, with lustrations by Holbein, printed from the original is announced by MESSRS. REEVE & TURNER.


## OOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

ulars of Price, &c., of the following Books to be sent direct to tleman by whom they are required, whose names and addresses n for that purpose:—

Y OF THE EYES, by William Kitchener. Part I.
Dr. Dick's Works on Astronomy.
sted Missals and English MSS. of any kind.
ed by *Rev. J. C. Jackson*, 13, Manor Terrace, Amherst Road, Hackney, N.E.

TILDER for 1844-5-6.
Wanted by *Mr. S. H. Harlowe*, 3, North Bank, N.W.

P HADDINGTON'S POEMS. 8vo. 1765.
'S BIRDS OF AUSTRALIA. 7 Vols.
STAFFORDSHIRE. 2 Vols. folio.
HISTORY OF BRECKNOCKSHIRE. 3 Vols.
'S AMES'S ANTIQUITIES, 4 Vols.
FABLES, by Bewick.
'S MARRIAGE CEREMONIES. 4 Vols.
anted by *Mr. Thomas Beet*, Bookseller, 15, Conduit Street, Bond Street, London, W.


## Notices to Correspondents.

UNIVERSAL CATALOGUE OF ART BOOKS. *All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.*

*We have been compelled to postpone until next week several* Notes on Books, *and many articles of interest, including*—

Mr. Crossley's Notes on Humphry Wanley.
The Legionary Tablet at Bridgeness.
Boggarts, Feorin, &c.
Cocker's Farewell to Brandy.
Bally.
Original Letter of Robert, Earl of Somerset, *&c.*

J. H. (Truro.). *Bishop Ken's Midnight Hymn is printed in the edition of Ken's Hymns edited by Sir Roundell Palmer, and published by Sedgwick in* 1864. *The story inquired for appeared in* Blackwood *many years since, and is, we believe, reprinted in the* Tales from Blackwood.

*We cannot undertake to write private answers to Queriets.*

GEORGE LLOYD. *An excellent account of Dr. Andrew Willet and his numerous productions may be compiled from the following sources: Brook's* Lives of the Puritans, ii. 284; *Brydges's* Censura Literaria, i. 312; iv. 287; European Magazine, xlix. 418; *Collier's* Bibliographical Catalogue, ii. 524-528; *and Dr. Cumming's inaccurate edition of the* Synopsis Papismi, 1852.

GEORGE BOASE. *Some account of Laurence Braddon is given in* "N. & Q." 3rd S. iv. 500.

T. A. "*Enough is as good as a feast,*" *is from Bickerstaff's* Love in a Village, Act II. Sc. 1.—*The probable origin of the saying,* "*Cleanliness is next to godliness,*" *is Hebrews*, x. 22, *as shown in our* 1st S. iv. 491; *but consult also the* 3rd S. iv. 419; vi. 250, 337.

H. W. HENFREY. *A well-informed Correspondent stated in* "N. & Q." 1st S. iv. 330, *that* "*Kimber's* Life of Oliver Cromwell *is a much better one than Carlyle's; but the best biography of that extraordinary man is by Thomas Cromwell.*" *This work was published in* 1821, *and was an attempt to steer a middle course between the representations of Hume and the numerous panegyrists of the Protector. For a list of his other biographers see Bohn's* Lowndes, p. 568.

W. GODSTOW. *Particulars concerning Rosamond Clifford may be found in* "N. & Q." 2nd S. xi. 311, 392; xii. 14, 57, 195; *the* Gentleman's Magazine, liii. 462; liv. 970; lv. 1021; lxi. 985; lxii. 212; lxvii. 727; *and the* Unfortunate Royal Mistresses, Rosamond Clifford and Jane Shore, *with Historical and Metrical Memoirs, by Sir Thomas More, M. Drayton, and T. Hearne. Lond.* 1825, 12mo.

H. A. T. *We have since discovered that a solution of the charade attributed to Abp. Whately appeared in* "N. & Q." 3rd S. viii. 316.

KETREL. *The passage in Macaulay's article on Milton, as it originally appeared in the* Edinburgh Review, xlii. 357, *reads as follows: "Generalization is necessary to the advancement of knowledge, but particularly in the creations of the imagination.*

A Reading Case for holding the weekly numbers of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1*s.* 6*d.*; or, free by post, direct from the Publisher, for 1*s.* 8*d.*

*** Cases for binding the Volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

"NOTES AND QUERIES" is published at noon on FRIDAY, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for Six Months forwarded direct from the Publisher (including the Half-yearly INDEX) is 11*s.* 4*d.*, which may be paid by Post Office Order, payable at the Strand Post Office, in favour of WILLIAM G. SMITH, 43, WELLINGTON STREET, STRAND, W.C., where also all COMMUNICATIONS FOR THE EDITOR should be addressed.


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N, SATURDAY, FEBRUARY 5, 1870.

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## Notes.

### JUNIUS: "WHITTLE."

ıths since, the meaning of the word liscussed in the pages of "N. & Q." to give two examples of the use of ıich it may not be undesirable to put bearing, in however slight a degree, s question. On January 21, 1767, the ıfton wrote to the Earl of Chatham, note which George III. had written under the date of January 17 of the ı the following words: —

Grafton,
ıtly mortified that Lord Chatham is pre-
vere fit of the gout from coming to town
his assistance would have been of so much
I desire you will let him know how sin-
so for what his mind, as well as his body,
time. I am too thoroughly convinced that
h me in the caution that must be used,
ndia affair *be not whittled to a mere nothing*,
t on this untoward event recommend any
umspection to you.

"GEORGE R."

s in the above are mine. If I am osing that the word *whittle*, employed this way, was at the date in question rrence, except perhaps among rustics point some of your readers may be ak authoritatively), Lord Chatham been struck by the king's use of it. so remarkable that, if it had been used even by the Duke of Grafton, it must, one would suppose, have attracted attention; but used by the king it was likely to impress itself upon Lord Chatham's recollection, and, as happens in such cases, would probably recur to him whenever the same idea was presented in another form of words.

On January 14, 1772, Junius, in a private letter to the Earl of Chatham, enclosing a proof of the former's letter to Lord Mansfield, subsequently published in the *Public Advertiser* under the date of January 21, 1772, wrote as follows:—

"I am so clearly satisfied that Lord Mansfield has done an act not warranted by law, and that the enclosed argument is not to be answered (besides that, I find the lawyers concur with me), that I am inclined to expect he may himself acknowledge it as an oversight, *and endeavour to whittle it away to nothing*."

Again I have marked the passage, to which I wish attention to be directed, in italics. Assuming Chatham to be Junius, which I confess is at present the tendency of my guesses (one cannot venture to speak more decisively, even conjecturally, on a question so beset with difficulties as the authorship of the famous *Letters*), we may account for his use of *whittle* by the impression made upon him when he saw it in the king's letter. If however Junius was not Chatham, it is noteworthy that a word of such rare occurrence (in writing at any rate) should have been used by two persons in epistolary correspondence about the same period.

Leaving that point, I may observe that if Lord Chatham were Junius, and had reason at that particular moment to fear that circumstances would direct suspicion so strongly against himself that it would be necessary for him to do something to avert it, what better means of effecting that purpose could he possibly have than a letter from "the great boar of the forest" addressed to himself, commencing with this passage: —

"Confiding implicitly in your lordship's honour, I take the liberty of submitting to you the enclosed paper before it be given to the public."

And closing with this: —

"I will not presume to trouble your lordship with any assurances, however sincere, of my respect and esteem for your character and admiration of your abilities. Retired and unknown, I live in the shade, and have only a speculative ambition. In the warmth of my imagination, I sometimes conceive that, when Junius exerts his utmost faculties in the service of his country, he approaches in theory to that exalted character which Lord Chatham alone fills up and uniformly supports in action."

Only one remark upon this extract. One would imagine that Junius, writing to Chatham, would take care to write at least as well as usual; but if Chatham were actually writing a letter to himself which *might* never be seen by any other person, he would not be very particular as regards style, and might, therefore, leave such an unsatisfactory

sentence as the last in the above passage, the more particularly as he was complimenting himself.

Junius was very anxious about the proof of his letter to Lord Mansfield. He first alludes to it in a private letter to Woodfall, dated January 6, 1772:—

"There is a thing to mention to you in great confidence. I expect your assistance, and rely upon your secrecy. There is a long paper, ready for publication, but which must not appear until the morning of the meeting of Parliament, nor be announced in any shape whatever. Much depends on its appearing unexpectedly. If you receive it on the 8th or 9th inst., can you, in a day or two, have it composed and two proof sheets struck off and sent me; and can you keep the press standing ready for the *Public Advertiser* of the 21st? and can all this be done with such secrecy that none of your people shall know what is going forward except the composer, and can you rely on *his* fidelity? Consider of it, and if it be possible say YES in your paper tomorrow. I think it will take four full columns, at the least; but I undertake it shall sell. It is essential that I should have a proof sheet, and correct it myself."

It is remarkable that this should have been the only occasion on which Junius, in his correspondence with Woodfall, expressed any wish to see a proof of what he wrote before it was published. (He saw proofs, we know, of the first two sheets of the *Letters* when they were about to be published collectively.) Assuming Junius and Chatham to be one, it was necessary that he should ask Woodfall to let him have *two* proofs; because if he had obtained one only—which is all that a printer is accustomed to send to an author—and had not returned it, the circumstance would have surprised Woodfall, and have imposed upon Junius the necessity of explanations which would have been inconvenient.

I take for granted (I am unable to refer to the paper) that Woodfall in the *Public Advertiser* answered "YES"; but he seems not to have kept his word, for on Saturday, January 11, Junius writes to Woodfall in a tone of vexation:—

"Your failing to send me the proofs, as you engaged to do, disappoints and distresses me extremely. It is not merely to correct the press (though even that is of consequence), but for another most *material purpose*. This will be entirely defeated if you do not let me have the two proofs on Monday morning. The paper itself is, in *my** opinion, of the highest style of JUNIUS, and cannot fail to sell. My reason for not announcing it was, that the party might have no time to concert his measures with the ministry. But upon reflection, I think it may answer better (in order to excite attention) to advertise it the day before—'Junius to Lord Chief Justice Mansfield tomorrow.' . . . . If you have any regard for me or the cause, let nothing hinder you sending the proofs on Monday."

If the opinion of those who maintain that Dunning was Junius were well founded, the use of the word "party" for "person," in the above extract, might be excusable in a lawyer; but if not, it was a vulgarism in Junius.

After all, there was nothing in the letter to Lord Mansfield to make it a matter of importance that Lord Chatham should see it before it appeared in the *Public Advertiser*. It was merely a repetition of the proposition which Junius had previously laid down in a letter to Lord Mansfield, dated November 2, 1771. This proposition was more fully and ably stated in the second letter, and supported by authorities; but if Junius had thought it material that Lord Chatham should see those authorities before the expected discussion, he could have copied and sent them to him. At length Junius got the much-wished-for proofs, as appears from a letter to Woodfall, dated January 16, 1772:—

"I return you the proofs with the errata, which you will be so good as to correct carefully. I have the greatest reason to be pleased with your care and attention, and wish it were in my power to render you some essential service. Announce it on Monday."

The proof which Junius returned was one of the two he had asked for; the other was in the possession of Lord Chatham.

This note has extended much further than I contemplated, and I fear that your readers will be sorry that I have not *whittled* it away considerably.

C. ROSS.

* All the italics are Junius's.

---

## THE LEGIONARY TABLET FOUND AT BRIDGENESS, LINLITHGOWSHIRE.

In the published notices of this memorial of the Wall of Antoninus, no reference (so far as I am aware) has been made to the evidence that it supplies relative to the question whether the eastern terminus of this barrier was in this locality. It has been inferred, indeed (see remarks in *Journal of Archæological Institute* for June, 1859, on an interesting paper on the subject read by General Lefroy, R.A.)—

"that it may be regarded as marking the place where the Wall of Antoninus terminated on the east; the discovery may thus settle what had been regarded as doubtful."

But this inference seems to be drawn from the position in which the tablet was found—"on the extremity of a ridge of rock or natural promontory, which runs down to the margin of the Frith of Forth." Now, assuming that it was set up or intended to be set up in this locality, we have testimony on this point in one of the scenes carved on the stone itself. The tablet is divided into three portions. In the middle one the inscription * is cut, viz.:—

* I have given the inscription as it appears in *Journal of the Archæological Institute* for June, 1859 is not, however, an exact copy of the fac-simile a excellent photograph taken by Mr. Peter Dow, and lished by A. Waldie, Linlithgow; but the discrepa do not affect the sense.

IMP · CAES · TITO · AELIO
HADRI · ANTONINO ·
AVG · PIO · P · P · LEG · II
AVG · PER · M · P · IIIIDCLII
FEC

peratori Cæsari Tito Ælio Hadriano Antonino Pio Patri Patriæ Legio Secunda Augusta per suum IIIIDCLII (4652) fecit."

nly peculiarity in this inscription, as com- ith others of the same kind found on the the wall, is the position of FEC, i. e. *fecit.* comes at the end; commonly it is found *er* or the number of paces. The com- mula of such inscriptions was, the names es of the emperor, and the number and the legion or other body, followed by alli fecit per M. P. ——"; but this is abridged. See *Britanno-Roman Inscrip-*, 229-236. On the right (heraldic), a n is represented galloping over four naked strate Caledonians. Similar representa- often found on the gravestones of auxi- alry-soldiers; and in Horsley's (No. III.) , on a tablet also of the second legion , which was found on the line of the ll, a scene is carved of a similar charac- ering, however, in some particulars. On a sacrificial scene is represented, indi- as I think, the completion of the work. e six figures of men, and three of victims fice, viz. a bull, a ram, and a boar-pig. in, then, that a celebration of the *Suove-* is represented. One of the men, the l figure, is pouring out a libation on an d may, with some reason, be regarded led for Lollius Urbicus. The figure with pipes represents the *tibicen*, who usually on a pair of *tibiæ* during the sacrifice. icero (*Agr.* ii. 34), "immolare hostias ad præconem et tibicinem"; and Virgil ii. 193) —

avit quum pinguis ebur Tyrrhenus ad aras."

igure sitting down may be the *præco* or d of the remaining three, one may be the another the *haruspex* or the *legatus legi- ndæ*, and the third, in the background, a of the legion. But, however the figures identified, there can, I think, be but little at the scene represents the celebration of *etaurilia* on the completion of the work; time also there was probably a *lustratio,* , of the second legion. On this subject e sufficient to adduce the following cita- Marini (*Atti Arvali*, p. clxvii.), "Operis causa lustrum missum Suovetaurilibus s"; Livy (i. 44), "Censu perfecto . . . m omnem Suovetaurilibus lustravit." The the cutting of the stone was, probably, 40 A.D. J. McC.

## ORIGINAL LETTER OF ROBERT EARL OF SOMERSET TO JOHN, AFTERWARDS SIR JOHN HAY, OF BARO, Nov. 20, 1624.

The following letter is interesting, not only on account of the reference to the dealings between the powerful favourite of James, whose fall was as unexpected as his rise, and George Heriot, but because it indicates that, after his conviction and sentence, Somerset was not so much depressed in his fortunes as has been supposed. This autograph letter is a beautiful specimen of calligraphy, and has a fine impression of the earl's arms in wax.

Hay, the individual to whom it is addressed, was one of the contributors to the Muse's welcome to King James upon his visit to Edinburgh in 1617. He was at one time Town Clerk, and afterwards Provost of Edinburgh. He became Lord Clerk Register, and afterwards, January 8, 1633, an Extraordinary Lord of Session.

On the promotion of Sir Robert Spottiswood to the Presidency, Hay succeeded to him as an Ordinary Lord of Session January 7, 1644. He incurred the dislike of his countrymen by advocating the introduction of the service book. This obliged him to give up his situation and take refuge in England. He received an order for 5000*l.* sterling on the Exchequer as a compensation, and was knighted by Charles I., to whose fortunes he remained faithful, and very nearly lost his head for his loyalty. He, however, saved himself by bribing that worthy Saint the Earl of Lanark. He died at Duddingston, near Edinburgh, November 20, 1654. Sir James Balfour, a fierce Presbyterian, calls him "one corrupt, full of wickedness and villainie" (see *Annals*, ii. 193):—

"Sir,

"I am to make knowen to you that there is some Controversie likely to grow betwixt the Executors of Mr George Heryot, his Maiesties late Jeweller deceased, and myselfe, about a piece of worke which I did some years since intreate him to make for me, which in his life tyme I did earnestly desire to get out of his hands, & to come to an accompt with him for, and spent a great time in solliciting him for that purpose, euer intending to give him all reasonable satisfactioun of whatsoever should upon a just accompt betwixt vs, remaine due vnto him. But it being (partly by reason of his long sicknes, & partly vpon some other cause now too long to be related) from time to time deleyed, I am fallen into the hands of his executors, vnto whom I make this just and reasonable offer. Mr Heryot had of me for the making up of the sword, which I bespake of him, so many diamonds, and so much gold, as I conceived would goe neare to finish it; yet he added therevnto some stones of his owne, which, with the workmanship he euer told me, he thought would come to about 400 or 500li: Now in the accompt which he giveth me in of the sword, he valued his stones and workmanshipp at 890, a proportion doubly exceeding that which I ever understood from him they were likely to amount vnto. I am readie to setesfie vnto Mr Heryot's Executors the full value of the things, but herein it is not fitt that he himselfe or I should be our owne judges: I doe therefore make this offer, that the

stones put in by Mr Heryot and the workmanshipp may be valued by two persons of judgement in commodities of this nature indifferently chosen betwixt vs, & what they shall value them at I will willingly yeeld vnto, and make good payment. To this proposition I finde the Executors loth to give their assent, not because they hold it not reasonable, but because they say they are persons trusted for the disposing of the money set downe by Mr Heryot to charitable vses in the Citye of Edenburgh; and so cannot yeeld to an abatement without the consent of the Citizens of that place. Which consent, that it may the more easily be obtained, I entreat you to represent vnto them the justnes of my offer; which I doubt not but they will so well approve as that, by their assent, a friendly and speedy end may be made betwixt vs. This I desire out of the love I beare to that noble Citye of my Countrey: for whose sake I will rather buy that I haue bespoken (and haue bene thus long without) at a deare rate (so it be not too deare) then enter into any contestacion about it. So, committing the whole busynes to your approued care and discretion, and entreating that, so soone as conveniently may be, I may heare from you and receive your answere, I commit you to Gods protection and rest euer

Yor assured loving freind,
R. Somerset.

"Cheswicke,
20 Novembr
1624.

"To my much respected
Freind Mr John Hay,
Commissioner for the Citye
of Edenburgh, these be."

How this controversy was settled has not been ascertained.

J. M.

## COCKER'S FAREWELL TO BRANDY.

As the promoters of the Permissive Bill evidently purpose renewing operations in the forthcoming session of Parliament, and many of their sympathisers are doubtless contributors to the columns of "N. & Q.," it may not be thought amiss to find a corner for the literal reproduction of the "elegiac broadside" alluded to in "N. & Q." for January 15. H. F. T.

"COCKER'S FAREWEL TO BRANDY.

"Begon, thou Soul-confounding Drink, begon
Mixt with *Cocycus*, *Stix*, and *Acheron*.
Infernal Juice, thy cursed Nature's such
As none can safely drink thee, but the *Dutch*.
The damned Villain, that with murth'ring Knife
Would kill his Parents, Children, and his Wife,
Let him drink thee; thou can'st inflame his heart,
And make him to the life act *Pluto's* part.
This cynerates the heart, consumes the brains,
And runs like wild-fire through the burning Veins.
Where lives so wise a mortal as can tell
How many men have drank their Souls to Hell
With this accursed drink? whos'e drunk with this,
Endangers losing of Eternal Bliss.
This damned Liquor hath been drunk by some
Till hellish Flames out of their mouthes have come.
He that with Brandy fills his wretched Pate,
All Crimes, all Villanies may perpetrate.
Soul-sinking Oaths, most horrid Imprecations
And Curses, such as if their own Damnations
They thought too long deferr'd, fly from the t
Of Brandy Drinkers, in sky-scaling Notes.
The Stomach this debauches, and does spoyl
By roasting that, that should but gently boyl
The Vital spirits this contaminates
And Moysture radical irradicates.
They need no Tombs, whom this fierce Venim
Their Monuments are in the mortal Bills.
Who wisely leave it, having Known it well,
Say Brandy is the Halfe-way-House to Hell.
Who with this mortal Drink dead drunk have
Before they went from hence, had Hell within
Who would himself, his Friends and God forg
Let him drink thee till he begins to sweat.
Who writes in praise of thee, when his hand's
Shall write a Poem in the praise of Sin:
Yea if he will be so extreamly evil,
His next shall be *Encomions* of the Devil.
What say you now, you that can praise and n
The loathsome nature of a drink so Hellish?
Do you to this warm plague your selves inure
That you Hell's Flames the better may endur
Let *Walbrook* warn you and [another house]
Where lately some sad mortals did Carouse.
Brandy, and Death, with many many more
That might be reckon'd on this fatal score.
O therefore leave betimes, and never think
To overcome such overcoming Drink.
Ther's Death it'h Pot, tempt him not out, let
That slight their timely cautions, mind this c
Drink on bold Brandy Homicides, drink on
Till your *Health*, *Wealth*, *Repute* and *Lives* a

*Postscript.*

"Here lyes one dead, by Brandy's mighty Pow
Who the last quarter of the last flown hour,
As to his *Health* and *Strength*, was sound and
Repentance had no room, and who can tell
Whether his Soul be gone to Heaven or Hell?

"London: Printed for R. P. 1675."

## HUMPHREY WANLEY: AUTOGRAPH N OF HIS FAMILY.

I possess the Bible and Prayer-Book famous antiquary Humphrey Wanley, the of the edition printed by Robert Barker don, 1634, 8vo), and the latter of th 1635, printed by the same printer. Th bound together, the margins carefully rule red ink, and are beautiful copies of those ed On the back of the title-page of the New ment Humphrey has entered in his pec neat handwriting the following notices an relating to the members of his family; some of them were apparently unknown biographers, I have thought it desirable serve them in "N. & Q." I give them in as they occur: —

"Nathaniel Wanley, Senr, baptizd March 27, 1

"Samuel Wanley, son of Nath. was born on day, 6th of Janr, 1657, betwixt two & 3 in the aft (He died —, 1665.)

"Ellen Wanley, daughter to Nath. was borne day the 13 of June, 1663, within a quarter of thre afternoone.

nley, son to Nath. borne Wednesday before
it one o'clock in the morning, 1664. He
ber, 1683, and was buried in St Sepulchre's
don.

Wanley, daughter to Nath. borne Octobr
xt eleven and twelve of the day, 1667.

Wanley, son to Nath. borne March 21,
lock at noone. Mr. Humphrey Burton and
ll were my Godfathers, and my Lady Norton
r, being baptizd the tenth of April follow-

nother, Mrs Ellen Wanley, hereunder men-
d in the Lord 28 June, 1719, in the 88th
e.

ried to Mrs Anna Berenclow (whose Grand-
e Mother's side is said to have been a
f Cheshire) by Mr. William Elstob, in the
London Stone, 1 May, 1705.

nley, Senr, and Ellen, married July 24, 1655,
was borne Monday, April 30th, 1632, about
morning, and was baptized 11 of May fol-
Samuel Buggs her Godfather, Mrs Ellen
Grandmother-in-law) and Mrs Elizabeth
others.

Wanley, son to the above written Hum-
and Anna, Widdow of Mr Bernard Martin
ughter to Thomas Bourchier of Newcastle-
sq. and Dorothy Whitfield, daughter of —
—, Shropshire, Esq. was borne January 9,
ed the next day, Being buried in the Church
rtin's-in-the-Fields, Westminr.

of July, 1709, at three quarters past 11 in
my Wife was deliver'd of a dead infant boy.
other son, by my said Wife, who died soon
, and was also, I think, buried in St Mar-
Yard.

een 10 & 11 in the forenoon, my dear Wife,
Henrietta Street, Covent Garden, was sud-
by an Apoplectic fit, and her breath left her
the next Morning."

JAS. CROSSLEY.

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TION OF CHIEF JUSTICES: THE WORD "LORD."

*Times'* review (January 15) of Sir
Lockburn's work on "Nationality," the
ts, on the score of economy of pen and
ange from an old custom by which
judge would have been called "Lord
What single authority has he for
such a custom ever existed? Cer-
s not appear once all through the State
r in the case of "chiefs" or "puisnes."
means that it used to extend to the
or to all the judges alike, as on the
h to-day (though there the adoption
ly name is the exception and not the
not know. I cannot help thinking,
at the reviewer is substituting "logic
lled" for memory, and assuming that
word "Lord" stands first in the title
Chief Justice" may, in common par-
asonably omitted, in the same way as
ation (loosely and improperly) one
hears Lord A. B. and Lady C. D.
B. and Lady D. respectively.

If this is his notion, I venture to remind him that "Lord" (with the one exception where it signifies a title pertaining to the peerage) simply implies supremacy over certain others who stand in intimate relationship towards the person so designated. So, beginning with Divinity, Johnson gives instances of its application to all sorts of ranks and classes: to "a ruler" (Milton, Dryden), "a master" (Shakspeare), "an oppressive tyrant" (Hayward), "a husband" (Pope), "one at the head of any business" (Tusser). Accordingly, the Mayor of London, as chief of all the mayors of England, is "the *Lord* Mayor"; the *lord* of a manor" is the head of his manor, receiving homage from his tenants; the "*lord* mesne" is the owner of a manor, who, holding under a *lord paramount*, yet has freehold tenants under him. And, to revert to the judicial bench, while every puisne judge, addressing himself to the bar, refers to his chief as "my Lord," the bar itself properly gives the same style and dignity to all the judges alike as "lords" in relation to it. It would surely be as absurd to speak of the First Lord of the Treasury as "*Lord* Gladstone," or of a Lord Chancellor, before his patent of peerage is made out, as "*Lord* Smith," or the Lord Bishop (overseer) of London as "*Lord* Jackson," as of the Lord Chief Justice of England (his proper title by the by) as "*Lord*" this or that. The truth is, in fact, that it is the word "chief" which is superfluous and redundant—a discovery which modern progress has acted upon by dispensing with it in the cases of the judges of the supreme court in Chancery. It is not often that *The Times* makes such gross blunders. R. C. L.

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BELL LITERATURE AND ARCHÆOLOGY.

The following is the title of a new work which will be found of considerable interest to bell-archæologists and others: —

"Inventories of the Goods and Ornaments in the Churches of Surrey, in the Reign of King Edward the Sixth. Reprinted from the Surrey Archæological Collections. Communicated by John Robert Daniel-Tyssen, F.S.A. London: Wyman & Sons. 1869."

In the course of some introductory remarks, Mr. Tyssen says: —

"Blue books or public reports and commissions being rather voluminous and tedious to wade through, I have thought it desirable to put my readers in possession of the authority under which the Commissioners acted for carrying into effect the directions of the Crown relating to the Inventories of Church Goods. I have therefore given in full, from the Seventh Report, copies of two of the commissions found upon the Patent Rolls (together with an extract from one of the originals remaining in the Exchequer). These instruments will show the objects and powers of the Commissioners, and thus serve as a guide to the kind of information which is to be expected from the Inventories."

Concerning the nature of these "church goods and ornaments," the author observes:—

"By the constitution of Simon, Archbishop of Canterbury (1368), among other things, it was directed that the ordinary should see that each parish had in its church, and kept in proper repair, the following necessaries:—

Legend.
Antiphoner.
Gradale.
Two psalters.
Troper.
Ordinal.
Missal.
Manual.
Chalice.
Principal vestment, with chasuble, dalmatic, tunic, cope for choir, with their appendages.
Frontal to the great altar, with three towels.
Three surplices.
One rochet.
Processional cross.
Cross for funerals.
Thurible.
Lantern.
Bell to carry before the Eucharist at the visitation of the sick.
Pix for the Eucharist.
Chrismatory.
Veil for Lent.
Banner for Rogation days.
Handbell, and bells in belfry, with cords to the same.
Bier for the dead.
Holy-water stoup.
Osculatory.
Candlestick for the paschal light.
Font with lock.
Images in church.
Principal images in chancel."

"This list," Mr. Tyssen goes on to say, "will account for the great variety and number of the ornaments and furniture which were necessary for the service of the church, and may reasonably be taken to show, by comparison with the returns here printed, the deficiencies of many of the parishes."

THOMAS WALESBY.

Golden Square.

STATUES ON EASTER ISLAND.—The *Builder* has been lately drawing attention to these remarkable productions, two of which have found their way into the British Museum. From a paper read before the Geographical Society by Mr. J. L. Palmer, R.N., of H.M.'s ship Topaz, it appears that, situate in the Pacific, this island—the inhabitants of which, 900 in number, have a tradition of their immigration from Opara—is 2000 miles distant from the coast of S. America and 1000 from the nearest Polynesian islands to the west. Curiosity is naturally excited as to who sculptured the images now existing in various parts of the island. Mr. Palmer states that the inhabitants are utterly ignorant in the matter, but gives his opinion that they are probably the production of a race long since passed away. In *The Builder* for Jan. 1 is an excellent view "of part of the island with its growth of statues . . . 20 ft., 30 ft., and, in at least one case, 50 ft. high, some of them standing on long platforms of Cyclopean masonry." Interest in the discovery is considerably heightened when we are told that the crowns, formed from the red tufa yielded by the craters, are sometimes 6 ft. high and 5 ft. in diameter, and that they must have been placed on the statues after their erection. H. F. T.

SUTHERLAND PEERAGE CASE, 1771.—Sir Dalrymple, Lord Hailes, having drawn celebrated "Additional case of Elizabeth, c the title and dignity of Countess of Suth presented to the House of Lords by her dians—she being one of them—I found th day, among other papers, a copy of an inte letter from him to the equally celebrated D and thinking that such is worthy of bei served in the columns of "N. & Q.," I subjoin the same:—

"Newhailes, 10 Ap

"Reverend Sir,—I am glad that it happens to power to satisfy Pr. D. Stewart's curiosity. copy of the Sutherland case, of which I beg ha ance.

"That tract has become rare through a accident,—a great number of copies for the u Lords of Parliament was transmitted to Lond and was lost in the passage. This required a fre from Scotland. Not long ago I saw a copy catalogue of books, but so high-priced that I ha courage to come up to the price of a tract of my

"Prof. Stewart will observe that having allowed me, I began with the *fifth* chapter, w tains the *proof* of my propositions, and *that* fift was printed before the rest of the tract wa Should Pr. S. think it worth his labour, I am trust him with my own copy, which contains ginal notes, but this must be under conditio transcribe them and communicate them to no

"I have incidentally met with many illus my hypothesis, serving to confirm it, and I met with anything to confute it, yet I a believe that on the whole I have gained few The Court which gave judgment in favour of th of Sutherland went upon *little collateral cir* I ever am, with great esteem,

"Dr Sir,

"Yours, &c.

"(Signed) DAV. DALR

This remarkable peerage case of succe opposed by Sir Robert Gordon of Gor who claimed to be the Earl of Sutherl "brief for counsel" is now rather scarce more so than that of the "additional ca

THOMAS GEORGE SIT

Edinburgh.

THE PEEL CASTLE SEAL.—In a wo *Currency of the Isle of Man* by Dr. Clay chester, printed for the Manx Socie seventeenth volume of their publicatio pp. 105-6) is a description of a so-ca which he looks upon as a great rarit which a photograph is given. Dr. Clay believe it to be a seal, but after many i can learn nothing about it or any simil

This is not a seal, but one of the med on the occasion of a fancy fair held in P in 1859 to raise a fund in order to pres ruins from further decay, and of whi great number were sold. If Dr. Clay ha to the High Bailiff of Peel with a pho

seal he would at once have learned the history of it, and so avoided the mistake he has fallen into.

A writer in one of the insular papers has noticed this; but, as the correction contained therein may not meet the eye of English numismatists, it is worthy of a note that collectors may not be misled by the description in Dr. Clay's work.

WILLIAM HARRISON.

Rock Mount, Isle of Man.

"OTIUM CUM DIGNITATE."—I do not know whether any one has inquired for the origin of this hackneyed expression, but I confess that it is only lately that I have been able to discover the source from which it is taken; and as some of your readers may be equally ignorant as I was, I give the sentence from Cicero (*Pro P. Sext.* c. 45) where it is found: "Id quod est præstantissimum, maximeque optabile omnibus sanis et bonis et beatis, cum dignitate otium"; and if the passage is referred to, it will be seen that Cicero dwells on the idea at some length. The only English writer whom I recollect to have embodied the idea is Goldsmith in his *Deserted Village* (l. 99), but possibly others may be shown to have done so:—

"How blest is he, who crowns, in shades like these,
A youth of labour with an age of ease!"

CRAUFURD TAIT RAMAGE.

THE GUILLOTINE.—It ought, I think, to be noted, that the chapbook account of George a Greene, in the number of "N. & Q." for Jan. 15, 1870, p. 57, contains a singular anticipation of the guillotine.

A. J. M.

## Queries.

### MSS. OF ROBERT OF GLOUCESTER'S CHRONICLE.

In preparing an edition of this work for the series published under the direction of the Master of the Rolls, I have endeavoured to make myself acquainted with all the MSS. which are accessible. The following is a list of those which I know of at present:—

1. Cotton, Calig. A. xi.
2. Harleian, 201.
3. Sloane, 2027.
4. Add. MSS. 18,631.
5. " " 19,677.

} British Museum.

6. MS. Ee. 4. 31 in Univ. Libr. Cambridge.
7. MS. R. 4. 26, Trin. Coll. Libr. Cambridge.
. Digby, 205, Bodleian Libr. Oxford.
. 2014, Pepysian Libr. Magd. Coll. Cambridge.
. S. 3. 41, Hunterian Museum, Glasgow.
. in the Heralds' College.
. 250 in Lord Mostyn's Library.
ascript of 6 in the Bodleian Libr. among the wilinson MSS.
ascript of 11 in the Pepysian Library.
ck's MS., referred to in the Rawlinson was a copy of 8 (see Hearne's preface to *Robert of Gloucester*, p. x.) In a letter from John Anstis to Hearne (Rawlinson MSS. 19, 34), dated Nov. 24, 1715, another MS. is mentioned as being in the Inner Temple Library, but I am indebted to the kindness of Mr. Martin, the librarian, for the information that this is a mistake. There are, however, two MSS. which I have been unable to trace. One of these was formerly in the possession of John Stow the antiquary, and is mentioned by Camden in his *Remaines* (ed. 1605) in the chapter on Surnames. I suppose this MS. to be the same with that quoted in the first chapter of the same work as it appears in later editions. The other MS. was formerly in the possession of Thomas Allen, of Gloucester Hall, and was lost sight of in Hearne's time. (See his Pref. p. lxxii-lxxiv.) It is quoted by Selden in his *History of Tythes*, p. 206, ed. 1618, and passages from it are given in Hearne's Appendix, pp. 610, 611, from some notes in a "modern" hand in the Cotton MS. This "modern" hand Mr. Bond has identified with Selden's.

I shall be glad to be informed whether these two or any other MSS. of Robert of Gloucester are to be found in any private collections. Selden, except in the instance referred to, always quotes from the Cotton MS.; Weever (*Anc. Fun. Mon.* passim) invariably uses the MS. in the Heralds' College; and Wood (*Hist. and Ant. of Oxford*, ed. Gutch, i. 264) quotes the Cotton MS. These are the only authors, so far as I am aware, in which any *original* quotations from the poem are to be found before it was printed by Hearne.

WILLIAM ALDIS WRIGHT.

ALI, DEY.—Who was this officer, whose name appears as a lieutenant in the Army Lists for 1804-5 in the 85th foot, then serving in Jamaica? It is, I believe, the only instance of the title "Dey" occurring in the lists of the British army or navy.

ENQUIRER.

EARLY ALTO-RILIEVO.—I have recently met with a small alto-rilievo panel in plaister, representing on one side a carpenter working at a table, over which are hung compasses and other instruments of his trade; and on the other, a female seated beneath a curtain, and holding a scroll in her hand. Between them is a child, apparently also engaged in carpenter's work, and over him an angel, addressing himself to the man. The presence of the child would seem to exclude the probability of its depicting an angelic visitation to Joseph, even if there were anything to connect it with the idea of a dream. Is there any scriptural or ecclesiastical legend which it may be supposed to represent? I may add that, notwithstanding its perishable material, it bears the marks of some antiquity.

C. W. BINGHAM.

John Asgill.—Can you or any of your readers inform me where I can find and be permitted to see a MS. quoted in the *Biographia Britannica* entitled "MS. Memoirs of the Life of Mr. Asgill, by his intimate friend Mr. A. N.?"* C. R. C.

Catholic Version of 2 Chron. xxxii. 22.—The Anglican version of this text ends with "and guided them on every side," which very well represents the Hebrew. The Latin Vulgate, which seems to have followed a various reading, has "et præstitit ei quietem per circuitum." The Douay Bible renders it "and gave them rest round about," following the reading *eis* and not *ei*. An American edition of the Douay as revised by Dr. Challoner (Philadelphia, 1824), reads "and gave them *treasures* on every side." I should like to know the reason for this wonderful distortion of the Vulgate and old Douay in this passage. B. H. C.

Changing the First Lesson in the Church Service.—Some years ago I heard a Church dignitary state that it was legitimate to alter the first lesson for the day, but not to change the second lesson. He said he could not give the authority for it, but that he always understood it to be lawful. To my surprise I have just discovered that the dignitary was right, for on looking over the homilies appointed to be read in churches I find the following direction in "An Admonition to all Ministers Ecclesiastical" prefixed to *the second tome of Homilies*:—

"Where it may so chance some one or other chapter of the Old Testament to fall in order to be read upon the Sundays or holydays, which were better to be changed with some other of the New Testament of more edification, it shall be well done to spend your time to consider well of such chapters beforehand, whereby your prudence and diligence in your office may appear, so that your people may have cause to glorify God for you and be the readier to embrace your labours, to your better commendation, to the discharge of your consciences and their own."

The first and second lessons, therefore, may be from the New Testament; one by appointment of the Church, and the other at the option of the minister. As it is proposed that "a better selection of Scripture lessons" should form one of the subjects for debate in the next session of convocation, "this admonition" may have the effect of shortening their labours or give convocation a hint to improve on. George Lloyd.

Crook, co. Durham.

Clan Tartans.—What are the best authorities with regard to the history and distinctive character of the Scotch tartans? The publication of Macleay's magnificent work has given additional interest to all that appertains to Celtic costume, but where may the "legal evidents" be found as to "who's who," and the rights by which each man may lay claim, if not to the cut, at least to the colour of his coat—kilts of course included? In other words, are all the shades of tartans more or less subtle in their distinctions, with which the market is flooded, of really ancient or comparatively modern date? Where shall we find the *origines* of the subject, and know what is really historical from that which is due to the *inventive genius* of a later age? Perhaps, however, in the absence of literary documents, the whole subject must be looked upon as "prehistoric." Is there any tartan recognised as identified with the name of Maclellan, or did the possessions of this sept lie too far south to give them a place amongst their Celtic brethren?

Caledon.

Drury and Calthorpe.—According to Sir John Cullum's *History of Hawstead and Hardwick*, and Gage's *Suffolk*, Sir Robert Drury of Hawstead married Anne, daughter of Sir William Calthorpe. Can any reader of "N. & Q." inform me which Sir William Calthorpe this was? I find two mentioned by Playfair, but whether either of them, or if so which, was father of Anne Calthorpe, I am unable to determine. The marriage took place prior to Sept. 12, 21 Edward IV.

C. M. Drury.

Colloquies of Erasmus.—I find a well-thumbed copy of the *Colloquies of Erasmus*, from which my father, in the latter part of the eighteenth century, learned the elements of the Latin tongue. The Latinity of Erasmus is generally considered good, and seems more suitable as an elementary book than Ovid and the classical authors generally used. Southey has raised this question in the pages of the *Doctor*. How long is it since this class of books has been discontinued in our schools? Thomas E. Winnington.

Statue of James II.—Can any of your North-country correspondents inform me whether the statue of King James II. at Newcastle, which (according to Macaulay's *History*, chap. ix.) was thrown into the Tyne, has ever been recovered; and if so, where it is at the present time?

W. Hamilton.

Martin Luther.—I have met with the following passage ascribed to Martin Luther:—

"Qui versiones tantum norunt, aliorum oculis vident, et cum plebe in atriis stantes e longinquo sacra contuentur. Qui vero ipsum textum originalem intelligit, cum sacerdotibus in sanctuarium admissus, omnium quæ in pretralibus aguntur ipse testis est et arbiter. Hinc exigua sit mea linguæ Hebraeæ notitia cum omnis tamen totius mundi gazis non commutarem."

Can any of your correspondents do me the favour of informing me where the passage occurs?

D.

[* This manuscript was inquired after by Mr. James Crossley in "N. & Q." 1st S. vi. 3.—Ed.]

"Madame de Malquet."—In 1848 there was published, in three volumes, by Messrs. Longman & Co., a very excellent novel under this not very attractive title. It possesses great merit, and its neglect affords a decisive proof of the vitiated taste of the public as to works of fiction.

Another work, bearing the name of *Jerningham*, was published about the same time, also in three volumes. It was followed by another novel called *Dozeton*; but, although interesting to a certain extent, is inferior to its predecessor.

Can any information be given as to the authors of these works? There was a second *Jerningham*, but of little merit. J. M.

Mount Zion.—Let me ask the attention of your readers to the following sentence of Jerome in his Commentary on chapter xxxvi. of Isaiah. In speaking of Shebna or Sobna, the Scribe, the prefect or præpositus of the temple, that father gives us a piece of information as to a Jewish tradition, which seems to bear materially upon the topography of the Holy City:—

"Quem (Sobnam) tradunt Hebraei, Rabsacis comminatione perterritum tradidisse manus Assyriis, et *inferiorem partem Hierusalem* adversariis prodidisse. Exceptaque *arce Sion* et templo nihil aliud remansisse quod non tenuerit Assyrius."

I wish to ask one or two questions in connection with this passage:—

1. Is this Jewish tradition still extant in any form? If it is, where, and what are the exact words? Jerome is not referring to Josephus; for that historian does not relate any such treachery.

2. Does it mean that "the lower city," or "market-place," as Josephus calls it, was given up to the Assyrians, while Zion and the temple still remained in the hands of the Jews?

3. Where was the camp of the Assyrians? Josephus says that it was within the third or outmost wall of the city; telling us that Titus, after he had taken that wall and that part of the city, pitched his tent on that spot, *i. e.* somewhere in Bezetha, or Cænopolis, from which he poured down on the second wall and second city. (*Wars of the Jews*, B. v. ch. vii. sect. 2). Here the bargain between Rabshakeh and Shebna as to the surrender of the lower city must have taken place.

4. What does Josephus mean by "the citadel" in the following passages:—"David took the lower city by force, but the *citadel* held out still . . . he made buildings round the lower city; he also joined the *citadel* to it." (*Ant.* vii. 3, 2). "Of these hills, that which contains the upper city is much higher, accordingly it was called the *citadel* by King David; but it is by us called *the upper market-place*." (*Wars*, v. 4, 1). Then, having spoken of "the *upper* market-place," he says "the *other* hill was called *Akra*, and sustains the lower city." (*ib.*)

5. Does not Josephus speak of two *Akras*, quite distinct the one from the other—the one a *hill*, the other a *fortress*?

6. Is not Jerome's "inferior pars Hierusalem" the same as Josephus's "other hill called *Akra* which sustains the *lower* city," and to be distinguished from Zion, which Jerome tells us did not pass into the hands of the Assyrians?

Visio Pacis.

John Nicoll, D.D.—Was the portrait of this celebrated head master of Westminster painted—as Dean Stanley affirms in his most interesting book, *Memorials of Westminster Abbey*, first edition, p. 473—by Sir Joshua Reynolds? Why the Dean should call him Nic*olls*, and Macaulay, in his essay on Warren Hastings, Nic*hols*, it seems difficult to ascertain. A wrong date, too, is assigned, on the same page of the Dean's book, as the period of his head mastership, namely, from 1733 to 1788. He was second or under master from 1714 to 1733, when he became head master, and resigned in 1753, when he was succeeded by William Markham, afterwards Archbishop of York. In a scarce volume in my possession, the Latin poems of Antony Alsop—are two copies of sapphics addressed to John Nicoll, who is styled in the index, "tunc temporis Hypodidascalus Scholæ Westmonasteriensis, nunc ejusdem Archididascalus" (*i. e.* 1752.) Many years ago I also owned a fine mezzotint engraving of him, representing a three-quarter figure, and underneath was a Latin inscription to the effect that he had been for twenty years head master, and was then a prebendary of Westminster.

John Pickford, M.A.

Bolton Percy, near Tadcaster.

Oaten Pipes, etc.—This expression is very common in the English poets, especially about the seventeenth century. Of course it is taken from Virgil's *avena*; but is there any authority for supposing that shepherds' pipes were really ever made of *oat-straws*—a supposition which seems to be taken for granted by the commentators, but against which common sense appears to revolt? C. S. J.

Proverb:—"The better the day the better the deed."

What is the origin of this familiar proverb? I would ask its meaning also, if I could conceive it possible that it has any foundation whatever in common sense. It has such a rhythmical and plausible look about it that it is not until one begins suddenly to wonder in what conceivable case it can be true that the absurdity becomes striking. R. C. L.

Sir Edward Richardson.—In the town of Buckingham is a mansion called Fowlers and Lambards from two families who successively possessed it. William Lambard or Lambert succeeded

to this property in 1611; subsequently his wife, after his decease, married Sir Edward Richardson, and while in his occupation this mansion was for a few days the residence of King Charles I. in the year 1644. Can any of your readers afford information respecting Sir Edward Richardson, his ancestry, or his descendants? ROYSSE.

THE SANGREAL, OR HOLY GREAL (4th S. v. 29, 135.)—I should be glad to be informed by anyone who takes an interest in such matters, as to what authority exists to justify Mr. Tennyson in his division of the old word *Sangreal*. Mr. Tennyson is a man who ought to be much better informed about such matters than I am, but I feel convinced that this division of the syllables is wrong. Reason and common sense suggest another division. *Sang* is blood; *real* (*vide* Hamilton's *French Dictionary*) is a good old French word, meaning "real or royal."

Possibly Mr. Tennyson can produce good authority from the old chronicles of Arthur for the *Holy-Greal*. *San* may of course be short for santo; but what is a *Greal?* HENRY LATHAM.

Oxford and Cambridge Club.

"SCREW."—What is the derivation of the term *screw*, meaning an avaricious and hard-hearted person? J. W. W.

[In "N. & Q." 3rd S. vi. 325, an extract from Nimrod's *Hunting Tour*, 1825, is given, in which it is said that "a lame or very bad horse is called a *screw*."—ED. "N. & Q."]

SNAP, OR NAPE, AS A TERMINATION.—In the hundred of Amounderness, co. of Lancaster, are many places with this termination—as Fairsnape, Bullsnap, Kidsnape, &c. Can any correspondent suggest a meaning? The places have been known by these names since the time of Henry VIII. H. FISHWICK.

STOLES ON ALTARS.—Can any of your readers point out the authority for the so-called "stoles" with which our altars are beginning to be decorated? Something like them appears on some paintings—*e. g.* the Ghent "Adoration of the Lamb," but I do not remember ever finding them alluded to by any old writer. SNAIX.

JOHN STOW.—Will any reader of "N. & Q." inform me if anything be known of the descendants of John Stow the historian; what sons he had, and who his daughters married? Also, the name of John Stow's brother, who accused him upon one hundred and forty charges on wrong religious opinions? Also the date of *his* death?

H. A. BAINBRIDGE.

24, Russell Road, Kensington.

STRANGEWAYS HALL, MANCHESTER.—Can any of the readers of "N. & Q." say if there is known to be any drawing or print of the above, and where it can be seen? E. MORTON.

The Villa, Malton.

VERONICA.—May I ask the derivation of *veronica* as applied to the plant speedwell?

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

"THE WELSHMAN."—I remember, in my schoolboy days now some five-and-forty years ago, reading a romance—the first thing in the form of a novel I ever read in my life—entitled *The Welshman*. It was one of that class of four-volume romances, which the magic pen of the author of *Waverley* drove out of the field by hundreds, and consigned to the trunk-maker and pastry-cook. It, however, made a deep and powerful impression on me at the time, and I should be very glad to read it again were it only to recall old and happy times. Can you or any of your contributors give me any information regarding this novel, and as to whether a copy of it is to be obtained anywhere? M. LLOYD.

Royal Hotel, Plymouth.

YACHTS OF SMALL TONNAGE, ETC.—Can any of your readers kindly direct me to the best source of information with regard to the above subject—their construction, guidance, and management—including that of boats of all sorts and sizes? Works on shipbuilding we have in plenty, but where may we get instruction on the "little boats" that "should keep near shore"? In the course of the summer I noticed in some local paper the review of a work on this subject by Edwin E. Brett, but have not since been able to lay hands on it. Could any of Captain Cuttle's crew assist me? BOATSWAIN.

## Queries with Answers.

SHAKESPEARE AND DONNE.—In a brief life of Shakespeare by Mr. and Mrs. Cowden Clarke, published in their new edition of the Plays, an anecdote of some interest is told of Dr. Donne, who, it is stated, in reply to an application that had been made to him for an epitaph on the great poet, said:—

"If you had commanded me to have waited on his body to Scotland, and *preached* there, I would have embraced your obligation with much alacrity; but I thank you that you would command me that which I was loather to do, for even that hath given a tincture of merit to the obedience of your poor friend and servant."

Can you tell me the authority for this curious story? J. O. HALLIWELL.

[The letter quoted by Mr. and Mrs. Clarke is printed in the *Poems* by Dr. John Donne, edit. 1669, p. 325. The allusion in it is not to Shakspeare, but to James, third Marquess of Hamilton, who died in April, 1625. The letter is followed by the hymn composed on the occasion at the request of Sir Robert Carr, and entitled "An Hymn to the Saints, and to Marquess Hamylton." As the letter is not long, we give it *in extenso*:—

"*To Sir Robert Carr.*

"Sir,—I presume you rather try what you can do in me, than what I can do in verse; you know my uttermost when it was best, and even then I did best, when I had least truth for my subjects. In this present case there is so much truth, as it defeats all poetry. Call, therefore, this paper by what name you will; and if it be not worthy of him, nor of you, nor of me, smother it, and be that the sacrifice. If you had commanded me to have waited on his body to Scotland, and preached there, I would have embraced the obligation with more alacrity. But I thank you that you would command that which I was loath to do; for even that hath given a tincture of merit to the obedience of, Sir,

"Your poor friend and servant in Christ Jesus,

"John Donne."

John Chamberlain, writing to Sir Dudley Carleton, on April 23, 1625, says, "I send you here certain verses of our Dean of St. Paul's upon the death of the Marquess of Hamilton, which though they be reasonably witty and well done, yet I could wish a man of his years and place to give over versifying."—*Court and Times of Charles I.*, i. 16.]

"Squire Trelooby."—In the *Roscius Anglicanus*, among the plays produced by Sir John Vanbrugh at his new theatre in the Haymarket, is recorded—"*Trelooby*, a farce wrote by Captain 'Vanbrugg' (as Downes persists in calling him), Mr. Congreve, and Mr. Walsh. Mr. Dogget acted Trelooby so well the whole was highly applauded." As this farce is not included in the editions I have seen of the works of either Vanbrugh or Congreve, I should like to know if it was ever printed.

In these days, when a successful piece may run uninterruptedly for a twelvemonth, it is curious to read that *Love for Love*, "wrote by Mr. Congreve, being extremely well acted, chiefly the part of Ben the sailor (Dogget), it took thirteen days successively." My quotations are from the edition published by F. G. Waldron in 1789.

Charles Wylie.

[The farce, *Squire Trelooby*, printed in April, 1704, is a translation of Molière's *Monsieur de Pourceaugnac*. Downes, as stated by our correspondent, attributes it to Vanbrugh, Congreve, and Walsh; whereas, Coxeter's MS. hints that Dr. Garth was the translator. *Vide* Baker's *Biographia Dramatica*, iii. 57; and Geneste's *History of the Stage*, ii. 308, 347.]

Prime Minister.—Who was the first Prime Minister of England? G.

[The term "Prime Minister" was first applied to Sir Robert Walpole, but in a reproachful sense. On Feb. 11, 1742, after twenty years' tenure of office, he resigned all employments. "Having invested me (he remarked to Opposition a short time previous to his resignation) with a kind of mock dignity, and styled me a *Prime Minister*, they impute to me an unpardonable abuse of chimerical authority which they only created and made."]

Twickenham Park and Kneller Hall.—Can you inform me where I can obtain information respecting either of the above?

F. J. Williams.

Economic Museum, Twickenham.

[Consult Lysons's *Environs*, iii. 558-604, and Supplement, pp. 312-323; Ironside's *History of Twickenham*, 4to, 1797; Angier's *History of Syon Monastery, the Parish of Isleworth, and the Chapelry of Hounslow*, 8vo, 1840; *Beauties of England and Wales*, vol. x, pt. iv.]

Bishop Jeremy Taylor.—I am desirous to know where access can be had to any letter or signed document in the handwriting of this illustrious prelate; also, whether a fac-simile of his autograph ever has been published.

Alexander B. Grosart.

[Three of Bishop Jeremy Taylor's autograph letters are among the Additional MSS. in the British Museum, No. 4274, pp. 125, 127, dated Nov. 24, 1643, and Feb. 22, 1656-7; No. 12,101, to John Evelyn, dated May 15, 1657. See also the Calendar of State Papers, Domestic, 1660-61, for four certificates signed by the bishop.]

## Replies.

### GARRISON CHAPEL, PORTSMOUTH.

(4th S. iv. 197.)

The notice given by W. F. of the cemetery of this lately "renovated" edifice tempts me to offer the result of my own experience on a recent visit to the place. When steps were taken in 1866 to collect subscriptions for the restoration of the chapel, I was induced to subscribe to the fund under the positive assurance, received from the secretary of the managing committee, that the monuments "would not be removed except absolutely necessary, and, if removed, they *would be most carefully replaced*." My surprise therefore was great when, on entering the chapel, I found that every monument had been removed, and not one replaced in its original position! But this was not the worst part of the alterations which, under the name of "restoration," had been carried out: for on making a further survey I found that, out of about sixty monuments erected before the year 1860, nearly one half had been taken to pieces and more or less mutilated, by removing the ornamental back and side slabs of coloured marble, and retaining only the inscribed centre tablets. Among the monuments thus injured, thirteen have had the shields of arms belonging to them taken away—an act of Vandalism (for so I consider it) which has much diminished their interest and value. For the sake of the local historian, it may be useful to record the names and dates on the monuments so dealt with, namely:—

Col. Daniel O'Connor, Sept. 10, 1662; Major Thomas Oldfield, Apr. 7, 1799; Lieut. Christopher William Guise,

Oct. 13, 1803; Thomas Meik, M.D., May 23, 1811; Ensign William Knatchbull, Oct. 14, 1813; Major T. J. Harrison, Dec. 10, 1820; Capt. John Baker Hay, R.N., May 13, 1823; Ann Maria, wife of Lieut.-Col. William Woodhouse, Nov. 5, 1826; Lieut.-Col. George Macgregor, Aug. 7, 1828; Hon. Sir George Grey, Bart., Oct. 3, 1828; Lieut.-Col. Timins, Oct. 23, 1828; Amelia Harriotte, daughter of Major Frederick Machean, Feb. 14, 1832; and Col. Robert Moncrieffe, Feb. 24, 1844.

All this uncalled-for mischief was authorised, it appears, by the committee on the recommendation of the architect employed to restore the building! Instead of replacing the monuments in their original positions on the walls, to which they would have lent an interest (as evidenced by the two which have escaped the fate of the rest—those of Admiral Sir George Campbell and Capt. Sir James Lucas Yeo, R.N.), it would seem that the architect has preferred to leave the walls of the body of the chapel in their bare unadorned state, as rebuilt. A portion, indeed, of the plain white tablets taken from the monuments has been placed close together at the west end of the building, on the space gained by its recent enlargement; and here some twenty-five tablets are arranged in parallel rows, attached to the walls, but the effect is *mesquin* in the extreme and unsatisfactory. A few others have been degraded from their original locality, and are now placed almost on a level with the pavement, and exposed to inevitable injury from their close proximity to the wooden chairs of the congregation. I particularly allude to the handsome monument of Rear-Admiral Donald Campbell, Nov. 11, 1819, and Colonel Peter Hawker, Lieutenant-Governor of Portsmouth, Jan. 5, 1732. Besides these, no less than thirty monuments have been crowded together into the small vestry on the north side of the chancel, most of which are imbedded in the walls, and the two lower rows quite hidden by the surplices of the choristers, which are suspended around on a wooden rail.

It would, I think, be very desirable to know whether such proceedings are strictly legal, and whether it is really in the power of a committee or architect to mutilate monuments in such a manner (even if a faculty has been obtained for their removal), without first obtaining the consent of the representatives of the deceased? There is surely a sanctity and property in monuments as well as in graves, and both ought, in my opinion, to be respected. I own that I write warmly on the subject, for among the monuments in the Garrison Chapel is one of a near relative, put up at a considerable expense in 1828, and which, being wholly of white marble, has been very recklessly mutilated.

Before I conclude, I wish to draw attention to the inscription on the monument of Col. Daniel O'Connor (descended from an ancient family of that name in Ireland), which is becoming illegible, and seems worthy of preservation. Any information respecting this individual, who appears to have held a post of some importance in the reigns of Charles I. and Charles II. would be acceptable. The inscription reads as follows: —

"Soli Deo Gloria.

Siste gradum, mortalis, et hujus quem tenet urna hæc
Collige virtutem, quo duce, disce mori.
Justitiam, Regem, Patriam, Christumque secuutus (*sic*),
Moribus, officio, corde et amore pio,
Hic jacet Danielis O Connor (vulgo Cornelius dictus),
Ex antiqua et illustri O Connorum prosapia ortus, in
Momonia, Hyberniæ provinciâ, qui per decem annorum
Curriculum serenissimis nostris Regibus Carolo
Primo, piæ memoriæ, et Carolo Secundo, ter maximo,
Glorioso, jam fœliciter regnanti, equestris turmæ
Dux, fideliter, prudenter, fortiter inservivit.
Consilio prudentissimus, expertissimus in bello,
Quietissimus in pace, stetit, vicit, vixit, neque elatus
In prosperis, neque dejectus in adversis, ut eum nec
Tumidè nec timidè vixisse merito dicas (uno verbo)
Semper idem, toti patriæ totus, unicus amicus ami-
Cissimus, pauperibus pater perpetuus, vir singulari
Patientia, vigilantia, sobrietate, ornatissimus: uxorem
Ducit Dominam Annam Whaley, eximiæ modestiæ, pie-
tatis,
Charitatis Fœminam, Londini, in Parochiâ Ste Mariæ
Magdalenæ, ex qua nullam habuit prolem, cum qua
Per decem annorum spatium unanimiter vixit, deposita
Tandem (proh dolor) hujus mortalitatis sarcina, vitam
Cum morte quietè, piè, religiosè commutavit, anno regni
Caroli Secundi xivo et naturæ reparatæ MDCLXII.
Ætatis suæ xxxxvo die xo Septembris.
Abi, viator, et refer hujus interitu
Cæterorum mortalium vitam solvi."

The shield of arms formerly annexed to this monument was, Azure (?) a lion (?) rampant or (?), for *O'Connor*; impaling, argent, three whales' heads erased sable, for *Whaley*. F. R. S.

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## BALLY.

(4th S. iv. 10, 66, 127.)

Last July I ventured to forward to "N. & Q." a few lines relative to the *nationality* of the word *Bally*, which so commonly forms the first part of the names of towns and villages in Ireland. Having spent the last six months abroad, it was only by accident that I met with some numbers of "N. & Q.," and then first learned that my question had been printed, and had elicited two replies: one a very courteous one, signed A. M. S.; while to the other, bearing the signature Liom. F., the term courteous could scarcely be applied without a sacrifice of truth.

Written, as the latter article evidently was, under a feeling of irritation produced by a false idea of the motive which induced me to send my question to "N. & Q.," I am quite willing to overlook Liom. F.'s momentary forgetfulness of the style commonly current among men of education; and I flatter myself that, having had time to cool, he will, after reading the few following lines, admit that the idea I threw out was

absurd as he declares it to be; and, further, at the desire to denigrate his nation in nowise fluenced me. I spent seven years in that fair green island," and I have always considered ose years the very happiest of my life, and to is day, whenever in my wanderings in many nds I happen to hear the "music of the brogue," y heart beats quicker.

Though well aware of the absurd notions curnt in Ireland forty years ago on the subject of e Danes, I imagined that the results of the earches of Dr. Todd and other learned Irishn on the one hand, and of the members of the yal Danish Antiquarian Society on the other, d become generally known at least among the ucated classes; and that common justice would done to a race of men whose vices have been inted in the blackest colours, especially by clesiastics, but whose noble qualities have been nored by every historian save Kemble in his ork on the Anglo-Saxons; but Liom. F.'s comunication seems to indicate the reverse.

Two nations, not widely differing in civilisan, cannot long live in close contact without ving and receiving mutual instruction. The se of the Scandinavian and the Celt forms no ception to this rule. While the Celt may fairly aim (*inter alia*) the honour of having inocuted both the fair-haired Norwegian (*Fionn lochnnaigh*) and the black-haired Dane (*Dubh hlannaigh*) with elementary Christianity, and ay have taught both an alphabet superior to the unic, the Danes appear to me, after consultg the best Irish and Scandinavian records, to ve directly and indirectly conferred great benes on the natives of Ireland, especially in fosterg, if indeed they did not create, Irish commerce, d thus lay the foundation of the present flourishg commerce of Dublin, Waterford, Cork, and merick, which places we know were the chief candinavian strongholds during more than three nturies. The Dublin Museum shows that the elt possessed no common skill as an artificer in ld, while the Dane surpassed him in fashioning iron weapon; and it is to this skill that I am ways inclined to attribute the success of the candinavians in their efforts to establish themlves in a country so distant from their own, in e face of a foe equal in courage and so superior number.

Further, an early Irish chronicler distinctly ates that in the art of fortification the Danes ere far superior to his countrymen; and it was is statement which induced me to put the unrtunate question, whether these same Danes ight not have improved the Celtic style of ouse-building, and that hence the term *Bally* ight possibly be a corrupt form of the Danish *Volig*. "Non omnes omnia possumus" is as true of nations as of individuals; and if an Irish writer admits, as he does, the inferiority of the Celt to the Dane in military architecture, why should any one be indignant at the idea of his inferiority as a civil architect? I was confirmed in my idea of the *innate* inferiority of the ancient Celts as masons by remarking the absence of taste or skill (or both) observable in the dwellings of their descendants—in the Scotch Highlands, in Wales, in the Celtic parts of Ireland, and perhaps more strikingly in Brittany. I have visited countries as little blessed with wealth as any of the abovementioned, but such uncomfortable abodes as those which appear to satisfy the Celts I never met with.

The above plain statement will, I trust, convince Liom. F. that under my inquiry in "N. & Q." there lurked no sneer at the nation to which he belongs. Further: I cheerfully yield the point in question, and am ready to believe that the word *Bally* may be found not only in a Celtic dictionary of 1817, but also in the oldest Irish manuscript which the rats and the rain have left us; but there is one assertion in my opponent's letter to which I must demur. He says "I must be a Dane." I should be happy to claim that honour had I any title to it, but I have none. Born in the county of Bedford, where my progenitors had been settled for more than two centuries, I must be satisfied with being an Englishman, of which I trust I shall never have reason to be ashamed.

Outis.

Montreux, Switzerland, Dec. 28, 1869.

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## TORTURE AT NUREMBERG AND MUNICH: THE KISS OF THE MAIDEN.

(4th S. v. 35.)

In August last I visited Nuremberg, and having previously read Mr. Pearsall's interesting article in *The Archæologia* on the "Kiss of the Virgin," I resolved on ascertaining whether that instrument was still in existence in the old city. On inquiry I found an intelligent guide named John Winter, a native of Nuremberg, who is well acquainted with some matters of local history and with local antiquities. He conducted a fellow-traveller and myself to a part of Nuremberg near to the old castle, and brought to the spot a woman who possessed the keys of a grated gateway to which he led us, the entrance to a flight of steps hewn apparently out of the rock itself on which the castle stands. We descended these, and found ourselves in a subterranean gallery or passage, with several lofty recesses on the left hand, in which were placed the apparatus for inflicting public punishment and for torture. Of these I remember a low platform serving for the exposure of thieves thereon, as in a fixed pillory; the appliances for stretching the body by means of pulleys in an upright posture; the cradle, a

long tub lined inwardly with short spikes, in which the victim was rocked; the ladder, another instrument of torture; the chair, the seat of which was studded with sharp-pointed nails; and a profusion of smaller articles devised with diabolical ingenuity for the purpose of inflicting intense and intolerable physical suffering upon the unhappy subjects of the displeasure of the rulers of Nuremberg in past ages.

After examining these, and having been supplied with candles, we were preceded by the *custodienne* of these infernal regions along a narrow passage, with one turn to the left and another to the right, until we entered a small square chamber. In this gloomy cavern, the dim light of the candles enabled us to discern in one corner what appeared to be a pair of stocks, and nearly in the centre a figure above the height of a human being, which had evidently been designed to represent a female, draped in a cloak descending to the ground, and wearing an antique head-dress. This was the Nuremberg virgin. On the touching of a spring, the forepart flew open (being suspended at the side on hinges), and revealed the interior of the figure. Its hideous and horrible purpose was then apparent, for within the head were fixed knives projecting five or six inches in the direction of the eyes, and about the breast and body other knives protruding straight out of the back part of the cavity of the figure; so that when the poor wretch intended to be killed was placed in front of it, the wing of the figure, in flying back to its place, thrust him into the inside, and the knives pierced his eye-balls and his chest, and he was locked in the deadly embrace of the virgin. The pressure was made certain and sharp by turning a screw on the outside. The victim stood on a trap-door, which when released gave way, and the mangled corpse fell into a pit below, there to be lacerated upon a revolving *cheval de frise*, and subsequently thrown into a passage connected with the adjoining river or left to putrify in the dungeon. The woman in attendance showed every detail of the figure, and, by means of a piece of lighted paper thrown into the pit, enabled us to see the nature and dimensions of the loathsome chamber.

On asking when the virgin was last used, I was told it had been ascertained that a person suffered little more than a century ago from its application. It is a fact that shortly after the year 1800 a respectable and innocent female was rocked in the "cradle," and died from the wounds inflicted by it. It is said the French soldiers on their entrance into Nuremberg discovered the instruments of torture, and prevented their further use by the public authorities.

I may add, that on referring to Mr. Pearsall's ground-plan of the chambers given in illustration of his paper in *The Archæologia*, and testing it by my memory of the locality, it seems to me still a correct representation. The archæological inquirers of Europe are indebted to an antiquary of Nuremberg (I regret that his name has escaped my memory) for the preservation of the articles in the torture chamber, and for the opportunity of visiting them. The gentleman I refer to lives near to the Town Hall, but his name may be ascertained at that ancient and interesting hotel, the Red Horse. JAYTEE.

Leicester.

## ARMS OF SLAUGHTER.

(4th S. v. 33.)

The arms of Slaughter of Cheney Court are, Argent a saltier azure. Cheney Court, after being occupied as a farmhouse for many years, has very recently become the property of a gentleman who has made great additions to it, completed I believe within the last few months. In 1865 I visited it. In a small chamber at the head of the stairs, I saw three sinkings over the fireplace, and in each a shield. The dexter sinking showed, if my notes are correct, azure, turned almost black, a saltier argent, which is Slaughter transposed. The centre showed, per pale, baron quarterly, 1 and 4 Slaughter; 2 and 3 sable, if not azure turned black; and on a chief indented, gules three crowns or; which, in spite of the mistake in the tincture of the field, I read for the very ancient coat of Leche of Chatsworth. It will be seen further on that there is good reason for making the required correction.

Femme . . . a chevron . . . between three dolphins naiant ppr.

Crest, out of a ducal coronet a cubit arm, holding a serpent ppr.

The sinister sinking showed . . . a chevron between three dolphins naiant ppr.

These three shields evidently belonged to one couple, and were put up at the same time. I do not know who the lady was.

A large room on the same floor, not inhabited when I saw it, had round it just under the ceiling paintings of the Sibyls, with long legends under them, which I had not time to copy. There were no arms visible to me.

But another house on the same slope on which Cheney Court stands gives more information. This is Hopton Sollers Court. It is of very inferior appearance to Cheney Court. But on passing through it, nearly to the back, a very rude staircase took me up to a small room, the floor of which was covered with litter and dirt. One side of it was panelled, and the panels had painted upon them the following arms: —

1. Argent a saltier azure, turned very black.—Slaughter.

2. Per pale. Baron, Slaughter. Femme, argent a ball statant sab.

3. Per pale. Baron, ermine, on a chief, indented gules, three crowns or. Leche. Here we get the true coat.

Femme, argent on a saltier engrailed sable, five annulets or. If the annulets were nine, it would be Leake.

4. Per pale. Baron, gules a chevron vair. Femme, Leche of Chatsworth, as before.

5. Per pale. Baron, quarterly Slaughter and Leche. Femme, sable a chevron between three dolphins embowed naiant argent. This is the match shown at Cheney Court.

6. A lozenge. Argent on a saltier engrailed sable, five annulets or.

7. Quarterly, Slaughter and Leche.

8. Per pale. Baron, argent a saltier engrailed sable, and on a chief also sable three roses or chaplets argent. Femme, the coat of saltier and annulets.

9. Per pale. Baron, Slaughter. Femme, argent three hatchets sable.

This last shield I did not copy myself. I saw these in 1866. I cannot explain them. But Blome mentions, in his —

"Alphabetical Account of the Nobility and Gentry which are (or lately were) related unto the Several Counties of England and Wales . . . . The like never before published. London: Printed Anno Dom. MDCLXXIII."—

under "Herefordshire": "Edw. Slaughter, of Chayneys Court, Gent.," and "Gilbert Nichollets, of Hopton Sollers, Esq."

I do not know the arms of Nichollets. But in the lately rebuilt church at Bishop's Frome is a monument with this inscription and these arms. I mark the lines by dots: —

"In Memory . of Ann Mary . Christiana Skynner (of Walton) a Relict of Colonel Gilbert Nichollets . and daughter of . Gilbert Ignatius Doyge . of Brussells in Flanders . who was Auditor to the Emperor . of Germany . She died July ye 19th 1770 . aged 74 years."

The shield above this inscription shows—Vert, two dogs encountering argent, langued gules, and on a chief or, a demi-eagle sable, langued gules. Crest: On a barred helmet a wreath, carrying a demi-eagle, as in the coat. This is plainly the coat of Doyge, not Nichollets. The chief marks service in the empire.

I trace this lady, I think, in a letter written in 1734, when she is mentioned as visiting at Sarnsfield: and I find a Gilbert Nichollets, possibly her son, in each of the two copies of days of obits in the sacristy of the domestic chapel at Little Malvern. In the older copy the year is given 1775, in the later copy 1779; the day of the month, June 1, being the same in both. The families of Slaughter and Nichollets were both of them Catholics. I do not know when the Nichollets' family left Hopton Sollers; but I see that their names still go on. In *The Times* of July 10, 1869, is given the death of "Gilbert Alfred Nicholetts, Esq., eldest son of Colonel C. H. Nicholetts, late Bengal Cavalry."

The Slaughters left Cheney Court about the end of the last century or the beginning of this. About 1855 a Mr. Harrington was occupying the house. His wife, then an aged woman, told my informant, a Catholic priest, that she was herself a connection of theirs, but did not explain how near the connection was. She said that, when she was a little child, living in the house, the Slaughters of the day went abroad to see daughters of theirs at school, and never came back. This vague statement covered, no doubt, some facts. There have been two marriages of Baronets Mostyn with ladies of the Slaughter family. The present Dowager Lady Mostyn is one of these.

The Slaughters were long settled at Upper Slaughter, in Gloucestershire. Atkyns says, in 1711: —

"The manor has been long in the family of the Slaughters, who have resided in this place above three hundred years."

The last Slaughter mentioned by Rudder died in 1740. Then the manor of Slaughter was sold.

D. P.

Stuarts Lodge, Malvern Wells.

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The arms of Slaughter (co. Gloucester) are cut on a tombstone in the church of St. Mary, Clonmel. They are on a floriated shield, and when next I have an opportunity of seeing Clonmel, I may have time to take a rubbing of them. The tombstone contains the following inscription, which may interest your correspondent Mr. C. J. Robinson and your readers generally: —

"Here lieth the body of John
Slaughter, borne in Gloucester-
shire, who died the first of August 1687.
Here also lies the body of Cornet
John Batty, Grandson to the
above-named Slaughter, who dyed
the 17th of January, 1711, son to
Thos. and Elizabeth Batty of Clonmell.
Also the body of Elizabeth,
the wife of Thos. Batty,
who dyed 20th of May, 1714.
Also the body of Cornet
Thomas Batty of Clonmell,
who departed this life at
Killoughter, the 7th of February,
1722, and in the 62nd year
of his age.
Here lies the body of Lieut.
Wm Kennet, as also
the body of Elizabeth
Kenneth, who died Sept
7th, 1736."

It is not unlikely that the member of the Slaughter family above named came to Ireland during the Cromwellian wars, and settled in Clonmel, where we find his grandson, Cornet John Batty, "son to Thos. and Elizabeth Batty,

of Clonmel," interred in the same tomb in January 1711. A Captain and Lieut.-Col. Thomas Slaughter held that rank on Feb. 22, 1779, in the Coldstream Foot Guards.

MAURICE LENIHAN, M.R.I.A.

Limerick.

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I find that Edmondson (1780 edit. vol. ii.) gives as the arms of Slaughter of Herefordshire, "argent, a saltier azure." *Crest:* "Out of a ducal coronet or, an eagle's head arg. wings expanded sable." And for the arms of "Slaughter" of Gloucestershire, same as above, the difference being in the crest, which is, "out of a ducal coronet or, an eagle's head between two wings expanded *azure:* beaked of the first." J. S. UDAL.

10, Park Street, Grosvenor Square.

[MR. F. R. FOWKE will see that the reply kindly furnished by him is embraced in MR. UDAL's answer.—ED. "N. & Q."]

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## EBENEZER JONES.

(4th S. v. 34.)

I hope Mr. GLEDSTANES-WAUGH may receive from other sources a more complete account than I can give of this remarkable poet, who affords nearly the most striking instance of neglected genius in our modern school of poetry. This is a more important fact about him than his being a Chartist, which however he was, at any rate for a time. I met him only once in my life, I believe in 1848, at which time he was about thirty, and would hardly talk on any subject but Chartism. His poems (the *Studies of Sensation and Event*) had been published some five years before my meeting him, and are full of vivid disorderly power. I was little more than a lad at the time I first chanced on them, but they struck me greatly, though I was not blind to their glaring defects and even to the ludicrous side of their wilful "newness"; attempting, as they do, to deal recklessly with those almost inaccessible combinations in nature and feeling which only intense and oft-renewed effort may perhaps at last approach. For all this, these "Studies" should be, and one day will be, disinterred from the heaps of verse deservedly buried.

Some years after meeting Jones, I was much pleased to hear the great poet Robert Browning speak in warm terms of the merit of his work; and I have understood that Monckton Milnes (Lord Houghton) admired the "Studies" and interested himself on their author's behalf. The only other recognition of this poet which I have observed is the appearance of a short but admirable lyric by him in the collection called *Nightingale Valley*, edited by William Allingham. I believe that some of Jones's unpublished MSS. are still in the possession of his friend Mr. J. Linton, the eminent wood-engraver, now residing in New York, who could no doubt furnish more facts about him than anyone else. It is fully time that attention should be called to this poet's name, which is a noteworthy one. It may not be out of place to mention here a much earlier and still more striking instance of poetic genius which has hitherto failed of due recognition. I allude to Charles J. Wells, the author of the blank verse scriptural drama of *Joseph and his Brethren*, published under the pseudonym of "Howard" in 1824, and of *Stories after Nature* (in prose, but of a highly poetic cast), published anonymously in 1822. This poet was a friend of Keats, who addressed to him one of the sonnets to be found in his works—"On receiving a present of roses." Wells's writings—youthful as they are—deserve to stand beside any poetry, even of that time, for original genius, and, I may add, for native structural power, though in this latter respect they bear marks of haste and neglect. Their time will come yet. DANTE G. ROSSETTI.

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## CHARLES DIBDIN'S MSS.

(4th S. v. 21.)

In reply to MR. EDWARD RIMBAULT DIBDIN, I repeat the statement I have already made, that Charles Dibdin's granddaughter has in her possession all his manuscripts, and, I have to add, all his private papers as well. Perhaps I ought to have qualified my previous assertion, that of course "all" did not include those pieces of composition which he disposed of to various publishers for trifling sums in order to obtain the means of subsistence when he first began life in London; but when I wrote my note (4th S. iv. 488) on a totally different subject to the present, I did not expect to have received a reply of the nature which calls forth this second note from me relative to the illustrious Dibdin.

Respecting the destruction of MSS. in general and those referred to in particular, I must first remind MR. E. R. DIBDIN that when a work is sent to the press and a proof knocked off, the original with the proof is returned for the author or composer to correct, and he is not supposed to send his manuscript back to the printer with the corrected proof. Secondly, Charles Dibdin printed and published the bulk of his works at *his own* printing office, and it is the MSS. of those works, as well as the unpublished ones, that are in my friend's possession, and which I have seen.

I submit I have solved the difficulty raised by MR. E. R. DIBDIN (not created by me). I must decline to give the name of the lady in question until better informed of the right of MR. E. R. DIBDIN to demand it, and even then I reserve to myself the option of refusing it; but I have no

objection to give her line of descent; it is as follows: — Charles Dibdin was married twice; the issue by the first marriage all died young. By his second wife, who was a Miss Wilde of Portsea, he had five children, three of whom died in infancy, leaving two survivors, John and Anne; John went to sea and was drowned, and Anne married an officer in the army. The issue of that marriage was a daughter, the lady now in question, who is, I believe, the only legitimate descendant of Charles Dibdin.

As I am on this subject I may as well call attention to an error I observe in a sketch of Dibdin in the *Gentleman's Magazine* for 1815, part I. p. 285, where it is stated that the government annuity of two hundred pounds was discontinued, and that a public subscription was raised to buy an annuity, which was done, and that Dibdin died in possession thereof, and it then descended to his widow. Now, firstly, Dibdin died in possession of the government allowance; and, secondly, his widow received one half of the same after his death, for His Royal Highness the Duke of Kent interested himself in her behalf to that end, and his letter to her, congratulating her upon her success, is still extant. There was a subscription set on foot by some gentlemen to defray the expenses of the monument erected by Mrs. Dibdin and her daughter in St. Martin's, Camden Town, and this may have given rise to the report respecting an annuity; but of this I cannot say anything. LIOM. F.

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## DATE OF ENTRY AND FIRST PUBLICATION OF WORKS BY DANIEL DEFOE.

(4th S. iv. 477.)

I fear that Mr. Lee will find he has all his work to do over again. Having been permitted fresh access to the Books of Entry at Stationers' Hall, I send you annexed an extended copy of the entry of *Moll Flanders* in corroboration of my former communication: —

"Shares January . 12 . 172⅔, p. 305.

"Thos Edlin. The whole. Then entred for his copy, The Fortunes and Misfortunes of the Famous Moll Flanders, &c. Who was born in Newgate, And during a Life of continu'd Variety for three score years, besides her Childhood, was twelve years a whore, five times a wife (whereof once to her own Brother), Twelve years a thief, eight year a transported Felon in Virginia, at last grew rich, liv'd Honest, and died a Penitent. Written from her own Memorandums Now. Recd. 9.—vi.

"Thos. Edlin."

I fancy few of your readers have heard so much of *Moll Flanders* before, perhaps as little of the real character of an entry at Stationers' Hall: being an essential that the whole title is to be recorded. While transcribing it I could but reflect sadly poor Mrs. Leigh has been made common talk, just as Moll Flanders was. How infamously her character has been traduced, perhaps hereafter to form the groundwork of a similar book.

As to the position of Mr. Lee in this matter, I fear that will not prove pleasant. He says *point blank* that 172⅔ should be read 172½. I cannot agree with him for one moment: the entries run on regularly, and the chronology is intact. The page headings run thus: Oct. 27, 1719, at p. 272; then Nov. 28, 1719; Feb. 15, 17$\frac{19}{20}$; April 28, 1720; Dec. 31, 1720; Jan. 7, 1720; Feb. 28, 172$\frac{0}{1}$; April 13, 1721; Dec. 21, 1721; Jan. 31, 172½; Feb. 6, 172½; April 27, 1722; Dec. 3, 1722; Jan. 12, 172⅔; Feb. 4, 172⅔; March 6, 172⅔, at p. 307.

The use of different styles is always liable to confusion. Thus, the martyrdom of King Charles is placed by some historians in 1648, by others in 1649, according as the civil and legal or the historical year is used. Again, "the glorious and immortal memory" may be dated either 1688 or 1689. I would, therefore, suggest for Mr. Lee's consideration whether it would not be correct, *under one system*, to denominate Dec. 3, 1722, of the above transcripts, as Dec. 3, 172½; and then, *under another system*, to start with the next entry as Jan. 12, 172⅔, as above also. Thus bringing the three years 1721, 1722, 1723 together, within as close approximation as we find them in these conflicting dates of *Moll Flanders*, thus set forth. Anyhow, your readers will see that I have substantiated my dates, and if Mr. Lee should find it necessary to cancel his "Chronological Catalogue," I trust that he will favour me with a copy of the revised sheets for my trouble.

One word as to the right of entry itself, against which there is a general prejudice. The first Copyright Act (8 Anne, cap. 19) introduced no novelty: it restricted the limit of duration for all copyrights, and gave increased powers of protection against piracy during that limit, providing that all claimants to copyright should enter at Stationers' Hall. But entry at Stationers' Hall existed before Queen Anne's days; it was a general custom among the publishing trade to make such entries long beforehand. Parliament, in enforcing that right of entry, only confirmed an established custom, evidently borrowing the idea from the usages of the City Corporation. The Stationers' Company, therefore, enjoy this right by as clear a prescription as is possible.

In the above "entry" of *Moll Flanders*, "vi." refers to the *fee* paid on entry, and the "Recd. 9" refers to the gratis copies contributed under the old Act to certain public libraries. This delivery of *nine copies*, as of a new book, will, I think, satisfy Mr. Lee that the entry must refer to the first edition. ARTHUR HALL.

25, Paternoster Row.

## BOGGARTS, FEORIN, ETC.

(4th S. iv. 508; v. 23.)

In reply to HERMENTRUDE's queries, and in continuation of the subject, would you kindly allow me a little space? I cannot give any account of "Old Lob," though many inquiries have been made. There are several localities, however, in the neighbouring township of Saddleworth, once, according to popular notions, infested with "Old Hobs." A curious local work (pp. 242) appeared in 1824, entitled *Recent Poems on Rural and other Miscellaneous Subjects*, by Thomas Shaw, apiarian, a native of Saddleworth, Yorkshire. The book contains a strange metrical sketch, called "The Narrative of Shantooe Jest, (*alias*) Old Mr. Robert Dillrume." If it does nothing else, the narrative portrays the then "Boggart" lore of the district, enumerating about a dozen varieties as extant. These comprised "Old Moss the Fairy Queen"; "Old Pack [? Puck] and Matty Kew" (who dwelt together); "Old Hob"; "Old Baker, on Delph Hill end"; the "Blater of Old Tame"; "Thrasher of Slack Cote"; "New Tame fiend"; "Young Grange-Bump"; besides another emphatically designated "Bump," probably the parent; "Old Delph Will," and "Griffon Factory Marr." A year or two ago, one of the parochial overseers kindly furnished me with what, from his position, may be considered an official list of the personal names and haunts, or reputed beats of the "feorin'" [frightful things] believed in when he was young. These comprise—"Old Delph Will"; "Hill Top Thrasher"; "Castleshaw Drummer"; "Clough Spout Clogger"; "Knott Hill Hob," and "Narr Hob."

Concerning the exploits of the first two nothing have we gleaned. The drummer, I believe, patronised Car Wood, near Castleshaw Mill. Hob of Knott Hill, according to tradition handed down, it may be from his sponsors, was so designated on account of his having stood on that eminence on the approach of King Canute (Cnut or Knut), and ordered that monarch to march his army up the valley to the attack of Castleshaw, where remains of a Roman station may yet be traced. The Ordnance map marks "Hob Hole" and "Boggart-o'-th'-moss," two other reputed haunts of feorin' in days gone by. Dob Cross is said to obtain its prefix from Dob or Dobby (probably Hob) a sort of apparition, sprite, fairy, or hobgoblin once in great fear and reverence in many parts of the West Riding of Yorkshire. In the same township of Saddleworth, near the romantically situated village of Greenfield, there is a well-known Druidical remain, said to have been an altar-stone, where appeared to a man who died only a few years ago "Raura Peena," the last "fairee" (fairy) seen in the "parish" of Saddleworth. A short distance away are the "Fairy Holes," a couple of subterraneous caves into the inmost recesses of which she tried to allure him. In the same township of Saddleworth, there is a gorge, or hill-side chasm, known as "Hell Mouth." There is a class of boggarts, ghosts, or apparitions, locally termed "padfeet," a term derived, as some suppose, from the "pad," paw, or cloven-foot, popularly assigned to one of the legs of the devil.

With respect to "Jenny Greenteeth," well do I remember in childhood's days an isolated Gorton farmstead, with a yeoman's house dating back to the early part of the seventeenth century. Almost overshading it was a sombre old yew-tree, doubtless coeval, but then beginning to decay. This end was being hastened by the annual yule-tide custom of lopping off the branches, in order to decorate the tiny leaden-casemented windows then existing in the house, and also in a chapel hard by the green of a neighbouring village. Lying at some depth beneath the grassy hillock, on which the fine old tree had so long stood sentinel, was a deep dismal pool which had some time been excavated as a marl pit. Of course little lads and lasses, with no other playmates than themselves, would now and then (when other pastimes had been run through) amuse themselves by sailing mimic "flats" and boats. In order to deter them from approaching so dangerous a spot, when caught upon the steps leading down to the "lading-hole," an anxious mother would affirm solemnly (as we then thought) that "Jenny Greenteeth" was artfully lurking in the waters below. Proof of the story was afforded to our unsophisticated minds by the exhibition of a set of human teeth enamelled with green tartar! These were said to bear only a faint resemblance to those of the demoness below, who with her long sinewy arms first drew children in and then devoured them. Some other pits in the locality were likewise patronised by a "Jenny Greenteeth," and in my *Gorton Historical Recorder* (published in 1852) there are briefly noticed a dozen places in the township, once supposed to be haunted with boggarts and feorin'. In addition, there were "Nut Nans," "Clap Cans," "Will-with-the-whisp," "Jacks-with-the-lanthorn," and "Peg-with-th'-iron-teeth." Lastly, which is more to the point—

> "To restrain their children from venturing too near the numerous pits and pools which were to be found in every fold and field, a demoness or guardian was stated to crouch at the bottom. She was known as 'Jenny Greenteeth,' and was reported to prey upon children who ventured too near her domain. Sometimes the water demoness was termed 'Grindylow.'"

In Mr. Edwin Waugh's *Sketches of Lancashire Life and Localities* (published 1855), when noticing the "boggarts, fairies, and feorin'," which according to popular notions formerly infested the vicinity of the town of Heywood, he says (at p. 201):

> "Some lurking in the streams and pools, like 'Green Teeth' and 'Jenny Long Arms,' waiting, with skinny

claws and secret dart, for an opportunity to clutch the unwary wanderer upon the bank into the water."

He adds:—

"Others, like 'Th' White Lady,' 'Th' Skrikin' Woman,' 'Ranm Rappit,' 'Grizzlehurst Boggart,' and 'Clegg Ho' Boggart,' haunting lonely nooks of the green country and old houses, where they have made many a generation of simple folk pay a considerable toll of superstitious fear for some traditional deed of darkness done in the dim past."

In my *Historical and Descriptive Notices of Droyleden, Past and Present*, is given (pp. 66-71) an account of the "boggarts," "sperits," "fairees," &c., formerly associated with several retired spots in that then out-of-the-way township. One sentence runs thus:—

"Aqueous nymphs or nixies, *yclept* Grindylow and Jenny Greenteeth, lurked at the bottom of pits, and with their long sinewy arms dragged in and drowned children venturing too near."

A clerical friend, whose juvenile years were spent in the vicinity of Stockport, Cheshire, states that he remembers being threatened more than once with "Jenny Greenteeth." But in that case, probably as there was no pond near the house, she was said to perch in the tops of the trees, at least after nightfall. His young imagination having been wrought up to the proper pitch, he was led into the garden and bade to listen to the sighing of the night-wind through the branches, and then told it was the moanings of "Jenny Greenteeth," it may be just then disturbed with the night-mare. Another clergyman, born in "Walton-le-Dale," informs me that he remembers an old pit, since filled up, but then existing in his native village, and in which it was affirmed lived "Jenny Greenteeth," ever on the watch, and therefore woe betided the urchin who ventured too near her domain. "Jenny" was also known in Manchester some fifty years ago, says an antiquarian friend. "Shooter's Brook" passes in a culvert under the aqueduct which carries the Manchester and Ashton-under-Lyne Canal over Store Street, near the London Road Station. At that period there existed an opening or break left in the culvert forming a dangerous spot for children to play beside, and yet they often selected it. Their mothers tried to destroy the fascination by stating that Jenny Greenteeth laid in wait at the bottom in order to "nab" children playing there. A similar story was told concerning a pit in a field at Latchford, near Warrington, held by one Pemberton some thirty years ago. Other pits about Warrington enjoyed a like repute about the close of the last century. The same was also stated about certain pits at Fairfield, near Buxton, Derbyshire, some half century ago. I do not find the belief, or imputation, ever to have prevailed on the borders of Lancashire and Yorkshire, at least in this direction.

JOHN HIGSON.

Lees, near Oldham.

BEZA'S NEW TESTAMENT (4th S. v. 28.) — The principal point is, whether the words λέγει Κύριος, "saith the Lord," in Heb. x. 16, are to be taken as part of the quotation from Jeremiah xxxi. 33, or as the words of the author of this Epistle.

| The words of the Epistle are (Heb. x. 16):— | The words of the LXX are (Jer. xxxviii. 31):— |
|---|---|
| Αὕτη ἡ διαθήκη ἣν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος, διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ τῶν διανοιῶν αὐτῶν ἐπιγράψω αὐτούς. | Ὅτι αὕτη ἡ διαθήκη μου, ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ, μετὰ τὰς ἡμέρας ἐκείνας, φησὶ Κύριος, διδοὺς δώσω νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν γράψω αὐτούς. |
| "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them." | "For this is my covenant that I will make with the house of Israel, after those days, saith the Lord, [giving,] I will put my laws into their minds, and in their hearts will I write them." |

So far as Beza is concerned, it appears that he, at last, considered "saith the Lord" to be the prophet Jeremiah's, and not Paul's, whom he erroneously takes to be the author of this Epistle. Bloomfield has epitomised Kuinoel, who says:—

"Rectissime Beza, Lud. de Dieu, Storrius, Böhmius, alii, connectunt verba μετὰ γὰρ προειρηκέναι [v. 15] cum verbis λέγει Κύριος, ut adeo his verbis λέγει Κύριος apodosis insit. Sunt quidem verba λέγει Κύριος in Hebraico textu, et versione Alexandrina verba prophetæ, sed epistolæ conditor ea sua facit, et ad ea refert quæ sequuntur. Qua eadem libertate usus est noster etiam 10, 13."

The words ὕστερον λέγει found at the beginning of v. 17 in some MSS. are rejected by Griesbach; and we must treat Beza's τότε εἴρηκε in the same way. The year 1518, given by S. A. as the date of Beza's fifth edition, is the year *before* his birth. He published his defence of the execution of Servetus at Geneva in 1553, and in 1572 he published a counterblast to that work in his *De Jure Magistratuum*. His translation of the New Testament was first printed at Paris by R. Stephens in 1557. The best edition is said to be that of Cambridge, 1642, thirty-seven years after his death. In 1501 he succeeded his best friend, Calvin, as teacher of theology at Geneva, where he died Oct. 13, 1605.

T. J. BUCKTON.

CARNAC (4th S. iv. 324; v. 77.)—The criticisms of LÆLIUS on the usual fancy views of the ruins, or "saxa incompleta," whichever they be, of Carnac in Bretagne, are no doubt called for; and he would further oblige if he could give us an approximation of the number of stones constituting that remarkable monument, varying as they do by different accounts from seven hundred to

above nine hundred. As they run in lines, one would suppose they might be counted without difficulty; but as a fact we have no reliable numeration of them.

The name *Carnac* is certainly identical with that of the celebrated temple in Egypt, and such identity is explained by Chevalier Bunsen's discovery that the primitive Keltic of Europe is the older element in the composite language of ancient Egypt. It is curious, however, that the fantastic beings (dwarfs of pigmy size but gigantic strength, supposed by the peasantry to haunt and guard them) should be called "Corid"—elves that properly belong to a "cor" or circle, like Stonehenge, not to line stones. It is possible that Carnac is the avenue to an enormous temple such as Avebury contemplated, but for some cause never begun, which would have been the "cor" that gives its name to these sturdy Ariels. *Cran* is a head, because it is round, which is the root meaning of the Cymric *cran*, as of its Latin cousin *cranium*. *Carn* is another form, applied to a round pile or skull of stones; but why it should be applied to stones in line, except for the above reason that they were intended to lead to a real *Carn-ac*, or high circular temple, I cannot explain—perhaps Lælius can. Mor Meirion.

Bronhaul.

Belive (4th S. iv. 500; v. 51.)—This word occurs in Burns's "Ode to a Haggis" (describing the conclusion of the repast):—

> "Deil tak the hindmost! on they drive,
> While a' their weel-swailed kytes * *belive*
> Are bent like drums."
>
> * "Weel-swailed kytes" = *well-filled bellies.*

C. S. J.

Position of Creed, etc., in Churches (4th S v. 31.)—In the parish church of Fleet, near Spalding, Lincolnshire, before its restoration a few years ago, the Ten Commandments were placed on the *east* wall of the *nave*, the Creed and Lord's Prayer on the *north* and *south* walls respectively. The reason in this particular instance was want of space at the east end of the chancel, on account of the size of the east window. I do not know of any church where the Creed, &c., occupy the *west* wall of the nave. C. S. J.

The end of the nave is considered to be the place probably intended by the rubric for setting up the commandments, &c. The injunction states "the east end of every church and chapel where the people may *best* see and read the same." Architects, a few years ago, began again to place them at the end of nave and aisles instead of in the chancel; more recently they have omitted them altogether. P. E. Masey.

Two or three years ago, in the parish church of Hesset, near Bury St. Edmunds, the creed in black-letter was found under the whitewash upon the wall of the south aisle above the piscina. Signs of colour led to further examination, when it appeared that the creed had been inscribed over a very graceful head of a female saint. The style of the painting was altogether good, superior to the usual character of mural paintings.

Could the object of placing the creed in this position have been to preserve the saint from the ruthless hands of the Reformers? E. M. D.

The Bible known to Ancient Heathens (4th S. v. 61.)—R. C. L. will find all he requires and much more in Lardner's *Credibility of the Gospel History*, and in his *Jewish and Heathen Testimonies*. T. J. Buckton.

"The Sisters" (4th S. iv. 576.)—The picture of "The Sisters" by C. W. (not E. M.) Cope, R.A. is the property of Sir J. Watts of Abney Hall, Cheshire. H. H.

"The too Courteous Knight" (4th S. iv. 561; v. 75.)—In addition to the remarks of Mr. Skeat on this subject, may I be allowed to quote the following passages by way of illustration of the "jaws of hell" from the books of Isaiah and Habakkuk?—

> "Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it."—v. 14.

Thus given by Bishop Lowth in his translation:—

> "Therefore Hades hath enlarged his appetite;
> And hath stretched open his mouth without measure:
> And down go her nobility, and her populace;
> And her busy throng, and all that exult in her."
>
> Lowth's *Isaiah*, ed. 1839, p. 10.

Again, in Habakkuk:—

> "Who enlargeth his desire as hell, and is as death and cannot be satisfied."—ii. 5.

Thus translated by Bishop Lowth:—

> "Enlargeth his appetite like Hades:
> And he is like death, and will never be satisfied."
>
> Same ed. as above, p. 175.

John Pickford, M.A.

Bolton Percy, near Tadcaster.

Popular Names of Cathedrals (4th S. v. 61.) The cathedral at Worcester, as well as its precincts, was locally styled "the College," and, I believe, still continues to be so called by many residents in the city. Thos. E. Winnington.

Salisbury, the Minster; Chichester, the High Church; Bath, the Abbey; the precinct of Carlisle at least, the same.

Mackenzie E. C. Walcott, B.D., F.S.A.

Some years ago, in talking to a boat-owner at Faversham, I asked the name of the owner of some land there. It turned out to belong to the Dean and Chapter of Canterbury; but the answer to my question was "To the 'great church' at

Canterbury." I believe this is a common expression. GEORGE BEDO.

At Peterborough we speak of the cathedral as the Minster; the close is called the Minster Yard, or, more strictly, the parish of the Minster Precincts. W. D. SWEETING.

Peterborough.

THE STEEPLE OF ST. PAUL'S (4th S. iv. 396.)—The following extract is from the Land Revenue Papers in the Public Record Office, and relates to the clochard, about which I made a note some little time since. It was lost to a worthless knight by Henry VIII. as a gambling debt, according to tradition:—

"The steple adjoynyng upon Paules churche yarde wythyn the Cytye of London comonly callyd Jesus Steple: and imbaisements of tymber worke coveryd with leade as also of the frame and belles ther wyth gutters and pypes of leade.

"The scyte conteynyth in breadyth xx^ti yardes and in length xx^ti yardes, and byere [by year] putt in valew, xxvi^s viij^d.

"Bells viij, conteynyng xvii^mls at xx^s the hundredth, clxx^li.

"Sum totall, ccclxxxii^li."

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

EDWARD COCKER (4th S. v. 63.)—In furtherance of SIGMA's inquiry as to "Cocker," I would refer him to the last volume of *The Athenæum*, where at pp. 412, 463, 672, 706, he will find a few more facts to add to your own on the subject. I would also inform you that a descendant of the famous Mr. Edward Cocker is to be found in Norfolk Street in the Strand, and is engaged on matters where it is very necessary to act "according to Cocker." E. J. W.

SWIFT OF GODERICH (4th S. v. 66.)—HERMANVILLE does not seem to be aware that the "great dean's" grandfather was vicar of Goodrich in Herefordshire, and had property in that parish and in Marston adjoining. The Rev. Thomas Swift built a house on his estate at Goodrich, called now the New House, and bearing on the porch his initials and the date 1636. He sacrificed most of his property to the royal cause, and died in 1658, leaving by his wife Eliz. Dryden, aunt of the poet, ten sons and four daughters. Jonathan, the fifth son, was an attorney at Dublin and father of the dean. The fragment of the Goodrich property descended to Theophilus Swift, of the Irish bar, who resided on it in 1760. C. J. ROBINSON.

ANTOINE DUKE DE LAUZUN (4th S. v. 62.)—His name, according to a notarial document signed by him and his wife respecting the sale of a landed property in Auvergne, was Anton*in*, not Anto*ine*, and Lausun with *s*: "Antonin Nompar de Caumont Duc de Lausun." He signs "Le Duc de Lausun C.," and his wife "Genevieve de Durfort, Duchesse de Lausun." She was a "De Lorges," not "L'Orge," without the accent and with *s*. The arms of Durfort duc de Lorges (Guy Michel de), Maréchal de France (her father), 1702:—

"Ecartelé: au 1 et 4, d'argent, à la bande de gueules, qui est de Durfort; au 2 et 3, de gueules, au lion d'argent, qui est de Duras; sur le tout au lambel d'or à trois pendants."

In 1691 Lausun was still *count*. He married Miss de Durfort two years after the death of Mdlle. de Montpensier, which took place in 1693. He was a "cadet de famille," born in Gascony *circa* 1632, and died Sept. 19, 1726, upwards of ninety years old. Saint-Simon and Madame de Sévigné give ample details on this singular person. P. A. L.

Antoine Nompar de Caumont, comte and duke de Lauzun, first known at court as Marquis de Puyguilhem, born 1633, and died 1723. After the death of the Duchess de Montpensier, with whom he had been secretly married, he married in 1695 the second daughter of the Maréchal de Lorges, aged sixteen. There were no children. DITCHFIELD.

CHAUCER'S BOB-UP-AND-DOWN (4th S. iv. 509; v. 71.)—From MR. COWPER'S opening remarks one would suppose I have introduced a new "plan" of replying to an article which appeared in another paper. MR. COWPER is protesting against himself. The very "plan" he objects to and attempts to father upon me is a brat of his own. MR. COWPER admits to having adopted this very practice at p. 519 of the previous volume.

MR. COWPER intimates I have waited a year before replying to his communication in *The Athenæum*. To this my answer is the following note, signed by myself, which appeared in that paper of March 6 last:—

"*Chaucer Studies.*—A communication from the Chaucer student, who declares for Thannington as 'Bob-up-and-Down,' appears in *The Athenæum* of December 26th last. This theory is open to the following objections:—The Ville of Dunkirk came into existence, and was first occupied by squatters, in the early part of last century; there is no authority for giving Boughton Hill a Gad's Hill notoriety, consequently the pilgrims had no reason for quitting the best-known and usual road to Canterbury."

MR. COWPER based his theory to a great extent upon Hasted. I conclude he is anxious to arrive at the truth, and this is why I showed Hasted had been misunderstood. This cannot annoy any one, surely.

If the extracts from Chaucer relating to robbers and thieves refer to Ospringe, so much the worse for MR. COWPER'S theory. If, on the contrary, Boughton is meant, what was the object of the pilgrims in going from one part to another of "the (no doubt) robber-haunted forest"?

MR. COWPER'S remark to the effect that I am ignorant of the meaning of "yclept" is, I

submit, rather a proof of his temper than my ignorance. Milton is trotted out to show a *late* example of the word! If any one can discover in what I said of the word anything to warrant the use of such language as I am objecting to, then I will confess I know nothing of plain English.

The two great pilgrim roads to Canterbury I know well; the "mean little country lanes" connect them.

In conclusion: if I thought the foregoing would irritate Mr. Cowper in the slightest, I would say nothing. Of that gentleman personally I have always had a high opinion, but I confess that opinion would be considerably modified if I thought he would be annoyed because I sometimes differ from him. I hope he will take my remarks as they are made—in a good spirit.

George Bedo.

6, Pulross Road, Brixton.

Lord Byron's "Irish Lady" (4th S. v. 89.)—Mr. J. J. Lamb will find the answer to his inquiry as to this lady in Byron's letter to Bowles (Moore's edition of *Life and Works*, vi. 362), where this passage appears:—

"But always excepting the Venus de Medicis, I differ from that opinion, at least as far as regards female beauty; for the head of Lady Charlemont (when I first saw her nine years ago) seemed to possess all that sculpture required for its ideal."

Lady Charlemont was the daughter of Wm. Bermingham, Esq., of Ross Hill, in the county of Galway, and wife of Francis second Earl of Charlemont, whom she still survives. She was the first Lady of the Bedchamber appointed by Her Majesty on her accession, by whom her bust (by Moore) was placed in the corridor of Windsor Castle. A very beautiful bust, as a work of art and as a likeness, was executed by Nollekens in Lady Charlemont's early life, and was probably the one to which Lord Byron alluded in the lines to which Mr. Lamb refers.

D. V.

Broided Hair, 1 Tim. ii. 9 (4th S. iv. 251, 301, 421, 525; v. 69.)—This word occurs in Chaucer's "Knightes Tale"—

"Hire yelwe here was broided in a tresse,
Behind her back, a yerde long I gesse."

And Tyrwhitt gives the meaning of it as "part. pa. Fr. *braided*, woven."

This word has been confounded with *broidered*, which has a different meaning, and is applied to cloth (Exod. xxviii. 4; Ezek. xvi. 10, 13, 18; xxvi. 16; xxvii. 7, 16, 24), namely *embroidered*, and which has nevertheless forced its way into the text of Timothy as read in the Church of England. Embroidery is still the constant occupation of women in the East. The Greeks had other names for the style of hair-dressing, as ἐμπλοκὴ (1 Pet. iii. 3), πλόκαμος, ἐμπλόκιον, βόστρυχος, κόρυμβος, and σκόρπιος. The two words used by Paul and Peter marked specially the way in which prostitutes commonly dressed their hair. See Schleusner, *voce* πλέγμα.

T. J. Buckton.

Document, etc. (4th S. v. 41.)—I do not find this word in *Lear*, but in *Hamlet*, Act IV. Sc. 5. The use of it in the sense of "precept" &c. certainly seems to me sufficiently archaic to justify its admission into a glossary. It is curious that, within the last few weeks, I heard it from the lips of a Dorsetshire rustic thus applied, and had treasured it for your pages. An old woman had been guilty of marking a new churchyard path with her pattens, and the indignant path-maker, having discovered the offender, announced that he "had given she her dockiments."

I venture to think that the vast majority of your readers, not being as conversant as Mr. B. Corney with ancient literature, would deem this to be an obsolete expression, requiring explanation.

C. W. Bingham.

Warwickshire Legends (4th S. v. 63.)—I always understood Sir R. Malins was a native of Pershore, and we hope to claim for that distinguished lawyer a place in our future Worcestershire biographies.

Thos. E. Winnington.

"Aut Cæsar, aut Nullus" (4th S. iv. 435, 569)—

"Occurrit exemplum Cæsaris Borgiæ Valentini Ducis, qui audacius quam aliquis alius ejusdem conditionis, Imperii majestatem sibi pollicitus, militaribus aliquot vexillis appingi curaret illud vulgo Italico, *O Cesare, o nullo*, id est, Aut Cæsar, aut nullus: qui tandem morte misera interceptus, vaticinii locum invenit: sed non quem spe magnifica sibi proposuerat. Itaque de eo sic lusit Sannazarius:

"Aut nihil, aut Cæsar vult dici Borgia: quidni,
Cum simul et Cæsar possit, et esse nihil?

"Idemque in eundem:

"'Omnia vincebas, sperabas omnia Cæsar:
Omnia deficiunt, incipis esse nihil."

*Claud. Minoh. in Alciati Emb.* 46. *Annotatio.*

C. P. J.

The Rev. George Bennet (4th S. iv. 409, 563; v. 50.)—Mr. Pickford is right in reminding me that I have violated one of your most important and useful rules by not quoting my authority for the account I gave of this learned divine. It was an improper omission on my part, and I now add that all the particulars were furnished to me by my much-respected friend the Reverend Andrew Bennet, D.D., minister of Closeburn in Dumfriesshire, eldest son of the Rev. George Bennet. Mr. Pickford, however, is correct, I have no doubt, in saying that Mr. Markham was prebend of Carlisle when Mr. Bennet became acquainted with him. I find that I had misunderstood Dr. Bennet in calling him archdeacon of Carlisle; it should have been, as Mr. Pickford says, of York. Indeed, I was myself aware, though it had escaped my recol-

lection at the time I wrote the note, that his friend Dr. Paley was archdeacon of Carlisle. I may add that the Rev. Mr. Bennet was born in 1751, at Aberdour in Fifeshire, attending the parish school there, and having gained a bursary at St. Andrews after competitive trial, he studied Latin under the celebrated Dr. John Hunter, and Greek under Dr. Hill. He was appointed in 1791 to the Presbyterian church in Carlisle, where he remained till 1807, when he was transferred, through the influence of Archdeacon Markham, to Strathmiglo. I may also observe that I am told by Dr. Bennet that, when his father refused advancement in the English Church, it was not so much from scruples in regard to its tenets as from a wish to be settled in his native country, where he would enjoy the society of many attached friends. Though preferring the simple forms of his own Church, he looked at such matters with no eye of bigotry. He cherished during the whole of his long life a warm admiration of the Church of England, even using his pen in its defence when it was attacked, and acknowledging with the utmost frankness the high scholarship of its clergy, with many of whom, as I have already said, he corresponded on terms of the closest intimacy. The correspondence of which I have spoken as carried on by Mr. Bennet with the learned English divines at the end of the last and beginning of the present century, and which his children naturally regarded as specially honourable to their father, was unfortunately destroyed by fire within the last ten years, along with his library. Otherwise some of the letters might have been of sufficient interest to be recorded in the pages of "N. & Q." CRAUFURD TAIT RAMAGE.

MADAME DE GRIGNAN, ETC. (4th S. v. 62.)—Françoise Marguerite de Sévigné—born Oct. 10, 1646, married Jan. 29, 1669, to François Adhema de Monteil, Comte de Grignan, died Aug. 16, 1705—had three children: Marie Blanche de Grignan, a nun, born Nov. 15, 1670, died in 1737; Louis Provence de Grignan, born Nov. 1671, died October 1704 (no children); Pauline de Grignan, born 1674, died July 3, 1737, married to the Marquis de Simiane.

GUSTAVE MASSON.

Harrow.

[F. C. H. and others will see that the above embraces what they have said. Our correspondent, however, gives the date of birth as 1648.—ED. "N. & Q."]

MS. VOLUME OF SERMONS, 1689 (4th S. v. 62.) I rather imagine that the volume of MS. sermons in the possession of VOX must have belonged originally to one of the Lowndes family, and from the S. S. at the beginning, have been preached at Stoney Stratford, in Buckinghamshire — a county with which they have been long connected. The "deare childe" mentioned is, I suppose, the wife of the author.

MS. volumes of sermons of a similar character are often met with, and seem to have been in frequent use towards the end of the seventeenth and the beginning of the eighteenth century. A clergyman has told me he believes himself to be the fortunate possessor of a volume of this kind, used, too, in the pulpit in this manner, and containing original sermons by the learned Joseph Butler, author of the *Analogy of Religion*, and Bishop of Durham. He grounds his theory on the remarkable similarity of style and argument in his MS. volume to those of Butler's published sermons; and if the theory is correct, the MS. ought to be given to the world in a printed form.

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

[Cannot MR. PICKFORD induce his friend to submit the volume to some one capable of forming an opinion as to its value?—ED. "N. & Q."]

GEORGE STRACHAN (4th S. v. 59.)—George Strachan would appear to have been one of the Manichean Christians of Delhi mentioned by Montserrat, the Jesuit missionary, who accompanied the Emperor Akbar in his journey to Kashmir, referred to by Captain Wilford in the following extract:—

"The Manicheans were Christians; and when Father Monserrat was at Dilli, at the Court of Acbar, he was informed that near that metropolis, S.W. of it, Tughlaq Abád, near the palace of Pithaura, the usual residence of the ancient kings of that city, there were certain tombs, which were asserted to be those of some ancient princes of Dehli, who were Christians, and lived a little before the invasion of the Mussulmans. If these tombs existed, they did not belong to Hindus, who never erect any; they could hardly belong to Mussulmans, for it is scarcely possible that they should be mistaken by Mussulmans, since the tombs of those among them who fell in battle or died otherwise in the beginning of their invasion are looked upon as places of worship, and those entombed there are considered either as martyrs or saints," [like that of Sálár Mas'ua, styled the Prince of Martyrs, at Bhárait in Oude, or that of the Mullah Do Pyáza, at Hinda Hardia, on the Narbadda.]—*Bengal Asiatic Researches*, vol. ix. p. 212.

Wilford gives his information out of the original Latin MS. belonging to Montserrat, but does not say how it came into his possession. As far as I can ascertain, no mention, at all events by this name, is made of him in the Akbar Náma, and though inquiries have been made at the British and Kensington Museums, I have entirely failed in finding out anything further about his travels. The discoloured patch at the end of the book may have been yellow arsenic, which the natives of India, especially the Hindus, are in the habit of smearing over different parts of their books, as a preservative against insects. I improved upon this practice by keeping sheets of paper, steeped in a mixture of paste and yellow arsenic, in all my books, but did not find it, by any means, an effectual remedy. A work, *Ob-*

*servations made in Ceylon by —— Strachan* (*Transactions Philosophical*, No. 278, vol. xxiii.), is noticed by Boucher de la Richarderie (*Bibliothèque Universelle des Voyageurs*, vol. v. p. 131, 1808). Perhaps this may assist H. Y. in following up the inquiry. R. R. W. Ellis.

Starcross, near Exeter.

Owen Wynne, Serjeant-at-Law (4th S. v. 92.)—The silver waiter described is clearly an old one, manufactured long before it was in the possession of Robert Williams, M.P. in 1741. Owen Wynne was one of a batch of sixteen serjeants called in 35 Charles II., 1683. The motto on their rings was "A Deo Rex, a Rege Lex." (See *Judges of England*, vol. vii. p. 30.)

Edward Foss.

Kit's Coty House (4th S. v. 32.)—When a boy of thirteen, I walked to Kit's Coty House, partly to see a "Druidical monument," partly to seek the explanation of the legend I had heard, "that a cavity in the top stone could never be emptied of its water." I well remember examining the stones to make sure that they were truly separate. We then climbed to the top, and there I found not one, but two main cavities containing water, and communicating by a channel or aperture in the dividing portion of the stone. My boyish conjecture was that some rustic, ignorant of the communication, had tried to empty one by pouring the water into the other, and had been astonished to find that his side remained as full, or nearly as full, as before. After all, the tale as 'twas told to me may have been a corruption of the tale told to Mr. Dunkin; and I have no difficulty in believing that, in a rainy country like England, some little water would be found in these cavities in all ordinary seasons. I have often wished to re-examine the stone, having never been able to divest myself of the idea that these cavities, whether natural or artificial, were intended to be there, and were connected with sacrificial rites (or the ceremonial use of pure water). Such re-examination would be worth the labour of any neighbouring antiquary and geologist, and it would also be worth learning whether the top stones of other cromlechs (I speak in these things ignorantly) have similar cavities, or any dish-like incurving of their upper surface; or whether such cavities have any analogy with "the cuppings" noticed on the old burial stones. So far as I remember, I noticed no "deep cavities" in the uprights, nor did I hear any other legend regarding this house of stone. In the neighbourhood, however, are or were a number of stones, of which it was said they could never be twice counted alike. I rather think that the devil—that popular substitute for the *deus ex machina*—got the credit of this ingenious puzzle.

B. Nicholson.

As the stones forming this Kentish Carnac are of the sandstone of the district, from their porous nature they would, like a sponge, hold a large quantity of water. In hot weather the sun would of course draw up the water from the body of the capstone (and perhaps from the three uprights as well) into the cavity, and as the dew is very heavy in summer, the water displaced by evaporation would be partly replaced by it at night, an occasional shower making up for the remainder. I have little doubt of the correctness of the main facts as related by Mr. Dunkin's informant, although I doubt if it *always* contains water on the top. George Bedo.

6, Pulross Road, Brixton.

Medals (4th S. v. 15.)—I really do not know why Belfast has called upon me to answer his query, as I know very little about medals, with the exception of those relating to secret societies; but as the name of Belfast has a peculiar claim upon me, I will endeavour to satisfy him as far as lies in my power. Of the first I know nothing more than can be seen from the medal itself. The sun of the first year of George I.'s reign sheds its beneficent rays around all. Of the two female figures, the one clothed and apparently in her right mind, with the word "Suadere" in front of her; the other semi-nude, seemingly insane, grasping the sun with her right hand, while she spurns the world with her foot; these two may be well explained by the following lines from Defoe's "Hymn to the Mob":—

> "Persuasion must attempt to make them still,
> And if persuasion won't the gallows will."

Probably the medal refers to the great riots raised by the mob that year in London, or to the rebellion in Scotland.

The second one refers to a Charles Sackville being made a master of a Masonic lodge. If he was the man of the same name who was second Duke of Dorset, and died in 1761, the Masons have not much reason to be proud of him.

The third medal is a well-known one. I have seen many specimens of it, penny, halfpenny, and farthing size in copper. The "July 14th, 1791" upon it refers to a public dinner held on that day in Birmingham, in honour of the anniversary of the capture of the Bastile; for many great and good men in England welcomed the breaking out of the French Revolution, though as it progressed to scenes of horror and bloodshed they reluctantly were compelled to change their opinions. A mob shouting "Church and king!" broke into the tavern in search of Dr. Priestley, who fortunately was not there, and vented their disappointment, in not taking summary vengeance on him, by burning and destroying his house and that of many others, Birmingham being actually given up to them for four days. The Church and King

diately afterwards, issued this medal, of their great success in thus putting on, as they chose to term it.

as told all I know about these medals, I suggest to BELFAST, in making any es, always to state what metal the coined in. WILLIAM PINKERTON.

PARTY (4th S. iv. see Index.)—Your d learned contributor MR. HERMANN hes for some information upon this mes O. Halliwell, in his *Dictionary of d Provincial Words* (i. 248, London, es this word thus: "*Chowder*, a fish-on." This dish is not peculiar to the tes; for in *Horatio Howard Brenton*, Sir Edward Belcher, R.N. (London, 80, ch. v.), he gives the mode of Nova

Admiral W. H. Smyth, in his *Sailors' Word-* e recipe for the *chowder* of 'the Banks of d.' "—*Vide* p. 199, London, 1867.

enough, H. does not state the etymo- word. Perhaps some contributor to who is up in the dialect of Devon- decide this point. N.

SONGS (4th S. iv. see Index; v. 21.)— , in his history of the composition of Lamplighter," says it was written in , I think, must be a slight mistake; k of songs purchased by my father in *New Vocal Enchantress*, the "Lamp- pears at p. 249. It has an engraved it date. In the same volume is also to My Poll and my Partner Joe"; at the which it is stated to be "written and r. Dibdin"—thus in a measure con- M. F.'s account of it (4th S. iv. 488). WILLIAM HARRISON.

t, Isle of Man.

ENGRAVERS (4th S. v. 14.)—Your nt HERMANN KINDT asks about Mr. I knew Mr. Danforth many years rica as a noted engraver, and one of Danforth, Vail, & Hufly—the largest m of engravers in America. Subse- firm has been merged in that of The ank Note Engraving Company, which raving of all the U.S. national bank nal stock, &c. They also do the en- the Italian government. I think Mr. still living. The president of the r. Topham, is spending the winter in hope to hear from him in regard to W. W. MURPHY.

FLETCHER NORTON, ESQ. (4th S. R. C. N. WRIGHT seems somewhat the late William Fletcher Norton, on Manor, and of 6, Mansfield Street. He was the illegitimate son of a former Lord Grantley, and never professed to be anything else. His arms were those of Norton of Grantley, with, I presume, a mark of illegitimacy. Elton Manor belonged to his first wife, Miss Ursula Launder. He married, secondly, Mrs. Lushington, better known as Mrs. William Camac. As he left no family, and his parentage was perfectly well known, this connection can distress nobody. P. P.

NATURE PAINTING ON STONES, ETC. (4th S. iv. 514; v. 46.)—Of course the stone at the Troitsa Convent, near Moscow, is well known. I saw it last year: it is a cut agate, about six inches in circumference; on the face of it are plainly to be seen a crucifix, and the kneeling figure of a monk, both black. I examined the stone closely, but could not make out that it had been tampered with. H. A. ST. J. M.

WAKEFIELD PARISH CHURCH (4th S. v. 92.)—To your querist who asks, "Can nothing be done to stop" the laying down of a black and white chess-board pattern floor in this ancient building, I reply that the plan for it, though not originated, was at least sanctioned, and the technical arrangements for it made, by George Gilbert Scott, Esq., the architect. If an R. A. thinks that a floor like a Staffordshire farmer's kitchen is appropriate to a Gothic choir, or an F.S.A. approves of the tearing up of the tomb-stones of an extensive and important parish like Wakefield, or a man of Mr. Scott's eminence is ready to degrade himself to sanction the first plan suggested by a local committee, what *can* be done? SIGNIFICATOR.

"A PIN A DAY IS A GROAT A YEAR" (4th S. iv. 363.)—Is not Franklin the originator of this saying? Somewhere in his writings occur the following lines:—

> "A penny saved is twopence clear;
> A pin a day is a groat a year."

D. MACPHAIL.

"THERE'S NO LOVE LOST BETWEEN THEM" (4th S. iv. 133.)—It has been shown that this phrase is capable of two meanings: the original one, now obsolete, that not an atom of love was dropped but it was gathered up and garnered; and the present, or, as it may be called, the ironical one, that there was no love to lose. But it has not been noticed, though I think it worth adding, that Tony Lumpkin is made to use it in both senses, when in Act iv. he, *more suo*, is humbugging and making a fool of his mother:—

"*Mrs. Hard.* . . . . my pretty doves! What, billing, exchanging stolen glances, and broken murmurs: ah!

*Tony.* As for murmurs, mother, we grumble a little now and then, to be sure; but *there's no love lost between us.*"

B. NICHOLSON.

## Miscellaneous.

### NOTES ON BOOKS, ETC.

*Amye Robsart and the Earl of Leycester: a Critical Inquiry into the Authenticity of the various Statements in Relation to the Death of Amye Robsart, and of the Libels on the Earl of Leycester, with a Vindication of the Earl by his Nephew Sir Philip Sydney; and a History of Kenilworth Castle, including an Account of the Splendid Entertainment given to Queen Elizabeth by the Earl of Leycester in 1575, from the Works of Robert Laneham and George Gascoigne; together with Memoirs and Correspondence of Sir Robert Dudley, Son of the Earl of Leycester. By* George Adlard. (J. Russell Smith.)

The ample title-page, which we have just transcribed, will show that Mr. Adlard has been happy in the choice of a subject for his inquiries. The melancholy fate of Leicester's first wife, Amye Robsart—on which by a great anachronism Sir Walter Scott founded his admirable historical story, and which formed the ground-work of most grievous charges persistently reiterated against her husband—is involved in a mystery which Mr. Adlard, like all who have preceded him, has failed to clear up. He shares Pettigrew's opinion as to her death, and acquits Dudley of the charge of murder; and holds that, "goaded to despair by the neglect of her husband, there might exist an aberration of mind which would be likely to lead to an involuntary act of self-destruction." But he does not attempt to excuse her husband of great want of feeling and neglect when the intelligence reached him. Mr. Adlard is altogether a strong partizan of Leicester, but his advocacy is often more zealous than critical; and we believe few genealogists will agree with him in recognising the legitimacy of Sir Robert Dudley, Leicester's son, by Douglas Lady Sheffield. But despite of any shortcomings, Mr. Adlard's volume is a curious and interesting monograph of all that has hitherto been produced upon the historical question which it is intended to illustrate.

*The Royal Supremacy in Matters Ecclesiastical in Pre-Reformation Times. Bishop Gardiner's Oration on True Obedience, with Bishop Bonner's Preface, and with Extracts from the Public Records in illustration of the same subject. Edited by* B. A. Heywood, M.A. (Longmans.)

Mr. Heywood's little volume, dedicated to the Bishop of Peterborough, is well deserving the attention of all who are interested in the important question to which it relates.

*The Poetical Works of Oliver Goldsmith.* (Bell & Daldy.)

This is a new edition of the *Aldine* Goldsmith, with the addition of two new Poems, Vida's Game of Chess, a revision of Mitford's Life of Goldsmith, and some additional Notes.

*A Register of the Lands held by Catholics and Non-Jurors in the County of Kent in the Reign of King George I. Edited by* W. H. Hart, F.S.A. (Russell Smith.)

This publication of the Returns, so far as they relate to the county of Kent, made pursuant to the Acts of 1st and 9th George I., now preserved in the Public Record Office, is not only of importance as illustrating Kentish topography, but also for the light it throws upon our social history.

*An Etymological Dictionary of the French Language. By* Edward Pick, Ph.D. (Murray.)

Dr. Pick, in pursuance of his plan to make learning by heart "a logical and not merely a mechanical process," and of his belief "that a word is more easily remembered if we trace it in other languages already known to us," has prepared this dictionary of all the words in the French language, or at least their radicals, which are found in the best authors, with their etymologies, &c. Such a dictionary cannot but be useful.

Sir Walter Scott's Works.—A London publisher, who was for many years manager of Mr. Robert Cadell's publishing house at Edinburgh, has favoured us with the following particulars connected with the mechanical production of Sir Walter Scott's works:—Down to October, 1856, there had been printed, of his Works and Life, 7,967,369 volumes. There were used in the production 99,592 reams of paper, weighing 1,245 tons. The People's Editions exhausted 227,831 reams, or 2,848 tons. The gross weight of paper in the original and cheap editions amounted to 4,093 tons. The sheets of paper used in the entire works were 106,542,438; these, laid side by side, would cover 3,363 square miles.—*From our correspondent.* Charles Rogers, LL.D.

Full-length portraits of the five Mancini nieces of Cardinal Mazarin, painted by Sir Peter Lely, and which were formerly in the Colonna Palace, were lately sold at the Hotel Brunot, and realised the following prices:—Laure, Duchess de Vendôme, 18*l.* 15*s.* 10*d.*; Hortense, Duchesse de la Meilleraie, remarkable for her beauty, 22*l.* 8*s.* 4*d.*; Marie (la Connétable), Princess Colonna, celebrated for her gallantries and adventurous life, 24*l.*; Olympe, Comtesse de Soissons, mother of Prince Eugene of Savoy, 26*l.* 8*s.* 4*d.*; and Marie Anne, Duchesse de Banellar, 28*l.* 16*s.* 8*d.*

A Correspondence published in Wednesday's *Times* brings to light a disgraceful attempt on the part of a person, whose name is not given, to steal 250*l.* from Mr. Tennyson. The man by some means possessed himself of a copy of twelve small poems by the Poet Laureate which have never been published, but six copies of which have been privately printed. These he offered to Messrs. Fields, Osgood, & Co., Mr. Tennyson's publishers in Boston, U.S., for the sum of 250*l.* We are told that the man who thus proposed to make 250*l.* out of another man's work is our fellow-countryman, and his writing about pounds, and not dollars, is additional testimony in this direction. It is reassuring to read the contemptuous tone of the publishers' refusal to have anything to do with publishing poems which "only by a breach of confidence on the part of some persons could have found their way into the American market." We have reason to believe that other American publishers did purchase these poems.

Though we have been compelled to close our columns to Masonic controversies, yet, according to the *Literary World*, "The 'Free and Accepted Masons' seem to be flourishing. Have they not at their head the Prince of Wales? Have they not a fine tavern in Great Queen Street set apart for their special delectation? Is not the *Sunday Times* their organ? and have they not a flourishing school at Wood Green? We now hear of a Royal Masonic Sheet Calendar for 1870, to be published by Mr. John Hogg, 14, York Street, Covent Garden, which is to contain a great deal of useful information, and which has been projected for the sole benefit of the Masonic charities."

In the removal of the earth, consequent on some of the alterations at Westminster Abbey, an interesting discovery has been made of a Roman sarcophagus. It is a work of the third century; but on the lid is sculptured a cross, in the style of art of the twelfth century. The Dean of Westminster exhibited a photograph of it at a

ng of the Society of Antiquaries, and Mr. paper upon it before the Middlesex Ar- ociety.

ORD NORTHCOTE will preside at the distri- ials and prizes of the Female School of Art, e Theatre of the South Kensington Museum, Wednesday next.


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## Notices to Correspondents.

CATALOGUE OF ART BOOKS. *All Additions and Cor- be addressed to the Editor, South Kensington Museum.*

*rticles of interest which we have been obliged to postpone are—*

nd Robert Lowell.
Edition of Shelley.
minster.
ms.
*dercurius Politicus*"—Mesnager's "Négociations,"
w of the Last Century.
ne Characters, &c.
*uplet*—
"Be she day weary, be the day long,
At last it ringeth to evensong."
*rbial. It is found in Hawes's* Pastime of Pleasure, *in verbs, and also in Ray's. See* "N. & Q." 4th S. i.

*he coin is British. Compare the original with the plates admirable* Coins of the Ancient Britons. *London*, 1864.
*nt for the Fall of Chivalry, it appears, will be found in Mason's 7-vol. 8vo edition of his* Works. *It is, there- reprint it in* "N. & Q."

*The Anagrams on this word, forwarded by M. Y., were e learned Divine, and have been frequently printed.*

Bulls *or leaden seal attached to them.*

ON QUERISTS.—T. P. S. *The bar of Michael Angelo perting brow of the great artist.*

"*Lot's Wife*" *is the wife of Lot King of Orkney.*

*who held her murdered father's head*" *was Margaret r of Sir Thomas More.*

INDT. *Milton's* Paradise Lost, *in Armenian, is by Dr. was printed at Venice in* 1824, 8vo.

EDMUND TEW, M.A. "*Robin Hood's Pennyworths*" *is said of things sold under half their value. See* "N. & Q." 2nd S. xi. 310.

K. *Henry Compton, Bishop of London, was never married.*

W. H. PARR. *With regard to the Conversion of St. Paul, we must refer our Correspondent to the following works, in which he will find the subject more fully entered into than can be possible in the columns of* "N. & Q."—*Conybeare and Howson's* Life and Epistles of St. Paul, *and the well-known* Greek Testaments *of Dean Alford and Bishop Wordsworth.*

C. C. L. *The lines on* "*Napoleon*" *in* Blackwood's Magazine *of July* 1821, *are by J. G. Lockhart.*

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, &c.

## Notes.

### NEW EDITION OF SHELLEY: EMENDATIONS.

u allowed me to publish in "N. & Q." long set of notes and emendations on igh it was in fact a mere skimming e. I have reason to feel particularly u for that publication, as it conduced my becoming the editor of a new lley's Poems now recently brought chances and mischances of editing ng, this new issue also contains some I should feel very grateful if you me to correct in your pages. Of are included in the list of errata the end of the Shelley, vol. ii. I shall here, and, as to the others, will en- e reasonably brief.

xxxvii. (Memoir of Shelley):—

Dr. Keate was the Head Master [of Eton] l. He flogged Shelley liberally, and the return, plagued him without stint."

this statement on what Hogg has *Shelley*, i. 138):—

of Eton were the authorities of the school. denied the existence of old Keate; but pluck did everything in his power to tor- boy, *and amongst these Shelley was con-*

rne, however, himself an Eton pupil, v that this must be fallacious:—

"Shelley *could not* have plagued him personally; for a boy not in the sixth never sees the Head Master, except to be given a prize or a flogging, and to answer to his name."

P. ciii. (Memoir):—

"I have not myself seen the pamphlet" [Shelley's *Proposal for putting Reform to the Vote throughout the Country.*]

P. clxxiii. A similar expression.

I now am reminded that I was wrong in saying this. I did some few years ago both see the pamphlet and read it through, and found it to be quite as good as I should have surmised beforehand.

P. ciii. (Memoir):—

"Lowndes registers it [the above-named pamphlet] by the singular title, 'We pity the plumage,'" &c.

I stated this on the authority of a bookseller, who showed me the entry in Lowndes; but I now learn that the two pamphlets were separate and distinct.

P. 316:—

"Heap on thy soul, by virtue of this curse,
Ill deeds: then be thou damned, beholding good
Both infinite as is the universe,
And thou, and thy self-torturing solitude!"

In my notes (p. 496) I have explained the sense in which I construe these lines, punctuated (by myself) as above. Mr. Swinburne differs from me, and I think he must be right and I wrong. "I feel sure," he says, "that '*Both*' can only apply to 'both ill deeds and good.'"

Vol. ii. p. 213:—

"My soul spurned the chains of its dismay,
And in the rapid plumes of song
Clothed itself, sublime and strong;
(As a young eagle soars the morning clouds among)
Hovering in verse o'er its accustomed prey."

In these lines the words "hovering *in verse*" &c. appeared to me to be difficult to account for. I did account for them somehow, punctuated the passage to correspond, and explained my view in a note (p. 566). But now I think the whole difficulty arises from a serious misprint in all the editions—viz. "in verse" instead of "inverse." Inverse would mean inverted; and the eagle hovering over its prey, and wheeling inwards in circles, might easily be termed "hovering inverse." I would, therefore, now read and punctuate—

"Clothed itself, sublime and strong;
As a young eagle soars the morning clouds among,
Hovering inverse o'er its accustomed prey."

I prefer to understand "inverse" as meaning "wheeling inwards" rather than "with head downwards; for a good observer of nature assures me (and indeed it had appeared so to myself) that the eagle is not really ever in an inverted position while hovering—only while swooping.

P. 348, line 5. For "earthquakes" read "earthquake."

P. 373, last line:—

"How young art thou in this old age [of] time."

The word "of" has dropped out in the final printing-off. Such mishaps as these, occurring between the time when one passes the proof and that when the book reaches the reader, are peculiarly vexatious; and a very full average of them, I fancy, has afflicted me.

P. 397:—

"And others, as with steps towards the tomb,
Poured on the trodden worms that crawled beneath."

Here is a vile and disgusting blunder, for which I am responsible, having failed to observe it in the proof. "Poured" should of course be "pored."

P. 403, line 15. Add :— after "minion."

P. 411. Shelley's note on *Prince Athanase* runs as follows :—

"The author was pursuing a fuller development of the ideal character of Athanase, when it struck him that, in an attempt at extreme refinement and analysis, his conceptions might be betrayed into the assuming a morbid character. The reader will judge whether he is a loser or gainer by this *difference*."

This is faithfully reproduced from previous editions; but, on further reflection, it seems to me pretty clear that "difference" ought to be "diffidence."

P. 413, last line. For "steeps" read "steeds." (A case of an inverted d).

P. 435, last line of "To Minerva." For "others" read "others'."

P. 458. The first of the two translations from Moschus should probably be dated 1816. It appeared originally in the *Alastor* volume, published in that year.

P. 490, line 3 from bottom. For "sale" read "sail."

P. 516, line 3. For "flame" read "frame."

P. 527. The juvenile poem "Mother and Son" is printed from my own transcript of Shelley's MS. hitherto unpublished. In stanza 2 the word "feel" comes at the close of a line which ought to rhyme with "live." This is correctly printed, and, I fancy, correctly transcribed also; but probably the word which Shelley would have written, but for a slip of his pen, was "grieve."

P. 542. I have made a muddle in the note on this page. Shelley gives as the motto to his "Peter Bell the Third" the following lines:—

"Is it a party in a parlour,
Crammed just as they on earth were crammed,
Some sipping punch—some sipping tea,
But, as you by their faces see,
All silent, and all—damned?"
"Peter Bell," by W. Wordsworth.

The edition of Wordsworth which I possess (one of the current editions of his full collected poems) does not, in its version of "Peter Bell," contain these lines. I therefore assumed that Wordsworth had never written the lines, and that the ascription of them to him was a bit of banter on Shelley's part. But this was (as Dr. Johnson said) "ignorance, madam, pure ignorance" in me, or perhaps, rather, forgetfulness. Mr. Swinburne has set me right. The passage "*was* in the first edition of Wordsworth's 'Peter Bell'; but even *his* disciples could not quite stomach that stanza, and even he was persuaded to cancel it."

P. 550, line 25. The phrase quoted from Shelley, "to approximate *one* to the circle," &c. should be "to approximate *me*."

P. 554:—

"The next stanza, xxxii. [of 'Adonais'] introduces Shelley himself; and xxxv. Severn."

Mr. Garnet points out to me that it is undeniably Leigh Hunt, not Severn. I stand corrected.

P. 559, line 25. Read "vol. i." The figure has fallen out.

P. 593, line 7 from the bottom. For "innamorato" read "innamorata."

That there are other slips of printing in the new edition of Shelley I am by this time too well aware, but the above are all that I can ask of your courtesy to permit my correcting through your columns, and *à fortiori* they are all that I can hope you will allow to be thus corrected.

W. M. Rossetti.

56, Euston Square, N.W., Jan. 23, 1870.

---

## VALENTINES OF THE LAST CENTURY.

No. I.—On the outside of the valentine, encircling a heart, which is broken up on the unfolding of the letter:—

"Dear Love, this Heart, which you behold,
Will break when you these Leaves unfold:
Even so my Heart, with love-sick Pain
Sore wounded is, and breaks in twain."

In the interior of the valentine, encircling a medley of Cupid with his bow, a bleeding heart with his arrow, hearts single and hearts joined together, a sun, moon, and stars, roses, myrtle, and forget-me-nots, is the following:—

"My dearest dear, and blest divine,
I've pictured here your Heart and mine;
But Cupid, with his fatal Dart,
Hath wounded deep my tender heart;
And hath betwixt us set a Cross,
Which makes me to lament my Loss;
But I'm in Hopes, when this is gone,
That both our Hearts will join in One.

"You are the Girl, and only Maid,
That hath my tender Heart betray'd:
Nor ever will my Heart have Ease
Untill our Hearts are joined like these.
If you refuse to be my Wife,
It will bereave me of my Life.
Pale Death at last must stand my Friend,
And bring the Sorrows to an End
Of your true Lover, Valentine, and Friend.

T. Cowley, Feby 14, 1788."

or address side) of the valen-

te, sweet Turtle-Dove,
Moral of my Love.
Envy can't pretend
false Stories penn'd."

e outside of the valentine, en-
which breaks up on the unfolding

rt, my Dear, as you behold,
you these Leaves unfold:
Heart with Love-sick Pain
l, as it breaks in twain."

of the valentine, surrounded by
flowers: —

fair! O Nymph divine!
Love, my Heart is thine.
d which once was free,
nfined in Chains by thee:
eart can never rest,
oom in your sweet Breast.
, a Friend sincere,
l, a Thing most rare.
think I am too bold
ve not Store of Gold:
you should have part,
n't, you have my Heart.
you see, pray think of me,
e in your mind.
the Weather-Cock,
with every Wind.
THO. PRESTON."

sheet of white paper, very ela-
efully cut out with scissars: —

aw Valentines by Lot,
aw those that they love not;
ou, whom I love best,
ou from amongst the rest.
g is round, and hath no End,
nd to you, my Friend;
ke it in good part,
d with all my Heart.
ou do these Lines refuse,
rn, pray me excuse.
ow for being so bold,
wrote your name in Gold;
s scarce, as you may think,
me write your Name with Ink.
THOS. GROOM——ANN JEBB."

ne (No. III.) a gold ring was
vn by stitches in the paper. But
om they were all sent, was proof
tations of Messrs. Cowley, Pres-
and in 1788 married Mr. ——
ecame the grandmother of one of
ndred" of the Balaclava charge,
iring, bore back to safety one of
ers. M. D.

---

ROCK BASINS.

ince, my attention was drawn by
a series of nearly circular shal-
upper surface of a "moorstone"
lying on the "bank" nearly opposite his house. Speculating on their probable use—for he assumed at once, from their general form and appearance, that they were artificial—his inquiry was, Could they not have been used for making cider? In Harland and Wilkinson's *Lancashire Folklore* (Warne & Co., 1867, pp. 106-110) are detailed notices of what the authors, following Borlase, term "Druidical rock basins," together with a reference to his remarks on like cavities in Cornwall, and certain speculations as to their origin and purpose, which I in part extract as follows:—

"Dr. Borlase confidently asserts that the ancient Druids used these rock basins for baptismal and sacrificial purposes. . . . . Whether they have been formed by natural or artificial means, is still a matter of dispute. On the whole, the writer's opinion is that the rock basins of Scilly, Cornwall, Derbyshire, Yorkshire, and East Lancashire are partly natural and partly artificial; the former being comparatively few, and easily distinguished by their varying depths and forms. Whether wholly or partially natural or artificial, he thinks it safe to conclude that they have been appropriated by the Druids to their religious worship, as furnishing the means by which they could offer their sacrifices and perform their ablutions. They would also suffice for baptism, and preserve the rain or the dew from being polluted by touching the earth."

Premising only that my general faith in the so-called "Druidical" is much on a par with Betsey Prig's in the estimable Mrs. Harris, I would observe that the most interesting instance I have met with in the way of elucidation or illustration of the superficial cavities thus remarked on is in Hylten Cavallius' *Wärend och Wirdarne*. After mentioning the fact that, in the hallowed groves of ancient Scandinavia, there had been as of necessity a special site or place for sacrificial offerings (*offerställ*), where the formal sacrificial rites were wont to be solemnised, and which site might possibly be a spring, possibly a natural rock-mass, the author just named goes on to describe (with the aid of woodcuts inserted in the text) three special sacrifice-stones yet extant in the district of Wärend, S. Sweden, and corresponding precisely, from the account given of them, with those noticed by the Lancashire folklore book above quoted: —

"All three of them," he says, "have similar small cavities rudely drilled into them, two of them having three each, and the third six small holes (from one inch to two deep, and the same in diameter), worked into their upper and flattened surfaces."

He then continues: —

"As to the true intention of these stones, and the small cavities in their surface (the like to which are met with, moreover, in the ancient sacrificial stones, or, as they are called, 'giant-chambers' of Bohuslän), our antiquaries have expressed themselves with some uncertainty. The inquiry, however, meets with its solution if we only pay a little regard to an old-fashioned usage which maintains itself to this day in certain places in Swea province. Thus we find near a town called Linde, abutting on a forest-path which leads to Bohrs Forge, an earth-fast stone (*jordfast sten*—in Cleveland, 'moorstone') of like

character with those above mentioned. The said stone is about four feet high, nine long, and seven broad. It is flat on the upper surface, and has six small holes, each about an inch and a half broad, of the same depth, and about two inches long, drilled therein, besides four of the same dimensions on the sides. This stone goes among the commonalty by the name of 'The Elf-stone,' and the women in the surrounding district are still in the habit, when any child of theirs is sick of a disorder popularly attributable to elf-agency, of in the first place smearing the stone with fat or butter, which is rubbed into the above-named small holes, and then of placing in them as an offering small dolls (called *troll-dockor*) made of clouts or rags folded into form. The same ancient custom prevails also in connection with the so-called elf-pot (*elf-gryta*), as a cup-shaped cavity in a mass of rock near Tjursaker Court (or farm), in Our-Ladykirk parish, near Enköping, is called. The women of the vicinity make it a special errand on Thursday evenings 'to anoint for the sick' (*smörja for sjuka*) with hogs' lard, and then to offer in the elf-pot a pin which has been worn by the sick person."

In the churchyard here, and even in a portion of it which has been quite recently added, we find in every grave many fragments of mediæval pottery and traces of much charcoal. From time to time a piece of wrought flint or an Edward coin turns up. Not a month since, two pieces of ancient (probably pre-Roman) pottery were found, and not long before that a fragment of rock which had been broken just through one of these cup-shaped cavities. The pottery, charcoal, coins, all give more than a hint of former burial notions and usages; and perhaps the flint and this broken offer-stone are to the full as significant. In former communications I have sought to draw attention to the extent to which what are originally ancient sacrificial usages still prevail in one or two old-world practices, and it would be easy to multiply other instances in which they have prevailed until a comparatively recent period. At present I only specify the offering of food to bees; the suspension of dead lambs, or of the amnion of the mare, in thorn-trees; the burial of the premature calf under the threshold of the cow-house; the suspension of rags in the neighbourhood of the holy well ("Ragwell" of Cleveland), or the casting of pins into it; the offering of the cream, or mess of bread and milk, for the Brownie (compare particularly the "Brownie-stone" usage mentioned by Martin in his *History of the Shetland Isles*); and this chiefly in the hope that some among the many folklore-loving readers of "N. & Q." may be able to preserve yet further reminiscences of the same kind.

J. C. Atkinson.

Danby in Cleveland.

## OLD WESTMINSTER.

The following notice of the large tract of land now occupied by the dense mass of houses lying between Chelsea and the Thames is a translation from the Patent Roll reciting the exchange of lands between Henry VIII. and the Abbey of Westminster: —

[Charter 1 July 28 Hen. VIII. m. 32 (5).]

"The manor of *Neyte* within the precinct of the [illegible] called Le Mote of the said manor, with all houses, gardens, orchards, fisheries, &c. therein; a close opposite the [illegible] site called the *Twenty Acres*; a meadow called *Abbot's Medowe*, with a piece of land called *Causey Hall*; [illegible] acres of meadow near *Le Horsefery* called *Market Mede*; 32 acres of arable land in divers places; 3 acres of meadow in *Temys Mede*; 4 acres of land and 1 acre of meadow, now in the tenure of John Laurence; 2 acres of land in 3 pieces near *Le Eye*,[1] now in the tenure of the said John Laurence; 2 acres of meadow in *Themes Mede*, now in the tenure of the said John; 2 acres of meadow in *Market Mede*, now in the tenure of John Clerke; 2 acres of land in *Charyngcrosse Felde*, now in the tenure of Thomas Swallow; all which premises lie in the town and parishes of Westminster and S. Martin's-in-the-Fields.

"And a messuage or tenement called *Le Lamb*[2] in Westminster in a certain street there called *Le Kyngs Streete*, with a wharf thereto adjoining late in the tenure of John Pounfrett; 3 acres of meadow in Chelsea near a brook (rivulum); the advowson of Chelsea Church; the manor of *Totyngton* and all those messuages, tenements, &c. in Totyngton then in the occupation of Hugh Mannynge; the advowson of Totyngton Church with tithes; the site, ground, circuit, and precinct of the manor of *Hyede*, and all lands belonging to the said manor now in the occupation of Thomas Arnolde; the manor of *Eybery*, with all lands or reputed parts or parcels thereof; 2 closes, late parcels of the farm of *Longmore*, which manor of *Eybury* William Wasbe now occupies; 2 banks, of which one leads from *Totehill* to the Thames, lying between the *ditch of Market Mede* on the south, and those of *Burgoyne* and *Le Vyne pyddeyn*[3] on the north; and the other between the [illegible] *Market Mede* on the west and the Thames on the east in Westminster, which John Shether now holds and occupies; and 3 parcels of meadow called *Market Mede* in Westminster lying between the Thames and *Totehill* and *Le More* abutting upon *Sherdyche*,[6] which 3 parcels of meadow and moor John Bate now holds and occupies; a close containing 18 acres of pasture in Westminster called *Sandpytfeld*, with 2 meadows thereto adjoining which Wm Bate now holds; a meadow containing [illegible] acres in Westminster called *Longemore*; and a bank in the said parish of St. Martin extending from a bank called *Abbott's Bridge* to the Thames, which John Laurence now holds; a pasture called *Prior's Croft* in the same parish, near the way leading from *Eybridge*[7]

[1] The manor of Eia lay between the King's Scholars' Pond Sewer and the Ranelagh Sewer, from the Uxbridge Road at Bayswater to the Thames. (*Arch.* [illegible] 233.) It was divided into the manors of Eybery, Bayswater, and Hyde. The Eye watercourse bounded Eia on the east side from the Thames to the Tyburn Road.

[2] In a conveyance of Abbot Islip, mention is made of Lamb Alley or Lane, on the east side of King's Street.

[3] The site of Vine Street.

[4] Millbank.

[5] The site of Market Street.

[6] A ditch with a share or shere; a small stream running through it; several may be seen on Aggas' map in the orchard of the abbey, the site of Orchard Street.

[7] In Abbot Islip's conveyance here mentioned, "lands and meadows on the south side of St. James's Hospital [the site of St. James's Palace], extending from on the south side of the highway towards the west [illegible]

*Eybury*; and a piece of meadow containing 1½ acres called *Prior's Hoope* in *Teamys Mede* in the same parish of St. Martin; and a close called *Brikclose* in the same parish between the great close belonging to *Eybery* on the west and north, and *Condet Mede*[8] on the east, which Robert Sharpe and Elizabeth his wife, late wife of Wm Vincent, now hold and occupy; a croft containing 1½ acres of land called *Haywards*, which Edward Stockwood now holds and occupies; a meadow containing 4 acres, parcel of *Longmore* near *Abbot's Bridge at Totehill*[9], which Nicholas Fissher now holds in Westminster; a tenement with 2 cottages at *Charynge Crosse* in the said parish of St. Martin's-in-the-Fields, which Christiana Norresse now holds and occupies; an annual rent of 16*d.* issuing from an inn called *Le Swanne* at Charing Cross[10] in Westminster; another of 11*s.* 8*d.* issuing from certain lands of the Abbot of Abyngdon, now in the tenure of George Sutton in *Charinge Crosse Folde*; another of 6*d.* issuing from a close at *Coleman Hedge*[11] in Westminster; another of 7*s.* 1*d.* issuing from 20 acres of land in Westminster, now in the tenure of Wm Essex, Knt; another of 18*d.* issuing from certain lands in Westminster and the parish of St. Martin aforesaid, late of Edward Norres; another of 14*d.* issuing from 3½ acres in Westminster and the said parishes, now in the tenure or occupation of Hugh Vaughan, Knt.; another of 2*s.* issuing from 4 acres of arable land; and 10 acres of meadow, now in the tenure or occupation of Will. Jenyng in Westminster; and the said parish; and another of 6*l.* issuing from the lordship or manor of Chelseth,[12] late in the tenure of William Sandys, Knt., Lord Sandys, and 3 closes in East Grenewych."

Mackenzie E. C. Walcott, B.D., F.S.A.

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## ROBERT SOUTHEY AND ROBERT LOVELL THE YOUNGER.

The following copy of an unpublished letter of Robert Southey in my possession may interest readers of "N. & Q." who are admirers of that distinguished poet and eminently good man: —

"Keswick, 29 July, 1818.

"Sir,—Mrs. Coleridge having opened your letter in her husband's absence, has desired me to reply to it. We do not know Robert Lovell's residence, but a letter will be forwarded to him, free of postage, if it be sent *under cover* to John Rickman, Esq. St. Stephen's Court, New Palace Yard, Westminster. It is through this channel that we communicate with him. He is at present in the employ of Mr. Hansard, Printer to the House of Commons—and if industry, frugality, good principles, and good conduct could insure success in life, I am happy to say that I do not know any person who would have a fairer prospect.

"I am, Sir, yrs. &c.

"Robert Southey."

[Addressed, "Fisher, King & Lovell, Bristol.
"Paid." (Post-mark) "Keswick 298."] J.H.L.

This young man was the son of Robert Lovell who married Mary Fricker, Robert Southey's wife's sister; who was a "Pantisocritan" desirous of establishing a "fraternal colony" on the banks of the Susquehannah in conjunction with Southey, Coleridge, and George Burnet; whose poems were published in Southey's first volume; and who, catching a fever at Salisbury in 1796, and travelling home hurriedly in the hot weather before he had recovered, died, and left a widow with one child (Robert) without any provision. To this boy Southey was very kind. He was a quiet inoffensive lad, and as a man, discovered refined tastes in music and architecture. He was fond of travelling, and about the year 1836, when a little over forty years old, he left England for Rome, and disappeared in a very strange manner. Through the Foreign Office he was tracked to Marseilles, thence to Rome, and back to Marseilles, where all trace of him ceased. The Rev. Charles Cuthbert Southey tells me the family believed his cousin "was murdered in mistake"; though why they should have thought so I do not know. At any rate he has never been heard of since. I do not find any reference to the matter in the *Life and Correspondence of Robert Southey*, edited by his son in six volumes (Longmans, 1849).

At the date of Robert Southey's letter, a copy of which is given above, Samuel Taylor Coleridge was living with the Gillmans at Highgate, and his wife and three children were in the generous care of Southey at Keswick.

S. R. Townshend Mayer, F.R.S.L.

25, Norfolk Street, Strand, W.C.

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## NOTITIA AMERICANA.

John Washington, ancestor of the first president of the United States, arrived in America in 1659, a passenger in a ship owned by Edward Prescott, of which one John Greene was captain. During the voyage Elizabeth Richardson, who may have been only an enthusiastic Quakeress, was suspected of witchcraft and hung by the crew.

Washington, incensed by the transaction, upon landing preferred charges against the owner of the vessel, and Fendall, governor of Maryland, took bonds for his appearance to answer at the next Provincial Court held at St. Mary's.

On September 30, Washington, who lived in

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the Cross called Cycross, and turning from the said Cross extending towards the south by the bridge leading towards the town of Westminster unto *the stone bridge* called *Eybridge*, and from thence along the highway unto the south side of Rosamundi's land, and so towards the east to the land late parcel of the great messuage called Petty Calais" [on the site of York Street]. Eybury gave [illegible] to Ebury Street, and a title recently to a member [illegible] house of Grosvenor.

The site of Conduit Street and Hanover Square.

The bridge which crossed Long Ditch, the channel of [illegible], forming the northern boundary of Thorney [illegible], near the site of Great George and Bridge Streets [illegible] ornamental water in St. James's Park.

[illegible]utton, in 1708, mentions this inn in the Strand "at [illegible]tin's Lane end."

[illegible] were many hedges near the site of the Hay[illegible] of which gave name to "Hedge Lane."

[illegible]

Westmoreland, Va., on the opposite side of the Potomac river, wrote to Fendall:—

"Hon'ble Sir. Yor of this 29th instant this day I received. I am sorry y't my extraordinary occasions will not permitt mee to bee att ye next Provincial Court to be held in Maryland ye 4th of this next month. Because then, God willing, I intend to gett my young Sonne baptized. All ye Company and Gossips being already invited. Besides in this short time witnesses cannot be gott to come over. But if Mr Prescott bee bound to answer itt yee next Provinciall Court after this, I shall doe what lyeth in my power to gett them over. Sr I shall desire you for to acquaynt mee, whether Mr Prescott be bound over to ye next Court, and when ye Court is, that I may have some time for to provide evidence, and soe I rest.

"Yo'r ffreind and servant,
"JOHN WASHINGTON."

"30 Sept. 1659."

Lawrence Washington is supposed to have immigrated to Virginia with his brother John. He died there in 1677, and left to Mary, a daughter by his first wife, an estate in England.

Was Lawrence, the Rev. Lawrence of Washington of Essex, deprived of his living during the Civil War? Richard Washington of London, son of Henry, whose mother's maiden name was Eleanora Harrison, and lived at the time of her marriage at South Cave, Yorkshire, corresponded with General George Washington in 1776? Are any of the descendants of Richard Washington living? A. PHILAD'A PENN.

Dublin.

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NOTES IN BOOKS.—Perhaps the following lines may be of interest to some of your readers. I find them inscribed, in a very bold hand, in a work entitled "*An Answer to Monsieur De Rodon's Funeral of the Mass.* By N. N.," and published "at Douay in Flanders, 1681." On a fly-leaf at the beginning of the book we have, first—

"*The Protestant Poet's advyce.*

I thee advise (judicious reader)
be not ensnared by this leader;
This millifidian sent from hell
(whereof this book doth bear ye smell!)
The simple only will ensnare,
because they watch not nor take care,
The righteous sure, will hold yr way,
Increasing strength from day to day.
Hee from this wretch! & all his rabble,
who builders are of cursed Babell,
Yet read the book (I think) thow may,
thou'l know the better qt to say,
To these who seek of thee a reason
all things are comely in yr season.

J. D."

On a corresponding fly-leaf at the close of the volume the following lines occur:—

"*In laudem Authoris, etc.*

Brave Author, I unto thee do allow
the praises of a dizzie goose & sow.
A silly clownish idiot beside,
thy own vile nakednesse yt cannot hyde;
A wand'ring bird, estranged from thy nest
and wringle-wrangles as thou thinkest be
Thow hath acquyr'd some high new-fangled
cloath'd with a fair disguise of Rome's de
In Greek & Hebrew thow professeth skill,
yet knows not wherein differs will & nill.
The strong delusion long ago foretold
thy judgement in captivity doth hold.
I do affirm & say in sober sadnesse
thy present case, it is the worst of madne
Though thow be happie in thy own conceit
I swear I would not be in thy estate
For all the revenues yt Rome can tell,
for sure I am the end is Death & Hell!

J.

The dedication to Sir John Seton of G
son to the Earl of Winton, contains som
which might be of use to the antiquary
ing the benefactions of the house of Seto
old chapel of that name in the neighbour
Tranent.

FOLK-LORE.—At a wedding the other
Richmondshire—the wedding of the
daughter—hot water was poured over th
steps of the hall-door as the bride and brid
drove away. This, I believe, is in acco
with local usage. But where else, if at
this usage found? and what does it sig
symbolise or commemorate? I do not rem
it in Brand nor in the "N. & Q." volu
folk-lore. It is mentioned, however, by Mi
liam Henderson in his interesting but im
work on the Folk-Lore of the Northern C
as a Yorkshire custom; "and they say," s
Henderson, "that before it (the hot water
up another marriage is sure to be agreed o

A.

ALL SAINTS', NORWICH.—We often h
churches now-a-days being churchward
and "churchwarden Gothic" has fort
passed into a proverb for any miserable a
gard restoration; but I think we may co
late ourselves on, at least, an improvement
officers chosen as far as their experience
three *R's* is concerned. At all events som
men may be amused with the following li
copy of a memorandum in the parish-book
Saints', Norwich:—

*Extract from the Parish-Book of All Saints', N*

"Memorandem. Whereas Mr John Laurenc
John's at Timberhill did one the 30 day of Ma
give to the Parrish Church of All Saints in the
Norwich a Silver Tankerde weighing 28 ounces o
aboughts. Now thearefore we the Churchward
other offesers & Inhabetence of the sayd Parrish d
in gratitude of such gift & genirosity as affar
our full Lieve assente & Consents as far as in ou
to & for the said (Mr) John Laurence & his fame
buried in the sayd Church porch of Allsaints. I
whear of we heare unto sett our hands as a me
the same this 23 day of May 1754.

hurchwordins.

Fred. Tubbing
Thos S. Cuppe."

ıkerde" is still used as a chalice,
ıor's name engraved upon it.
Ir. John Laurence and his family
put under ground in "memo-
l find no mention.

A. HARRISON.

FAMILY.—I find from my MSS.
formation extracted from the

mbarked on board the 'Planter' of
arine, Master, bound for 'New Eng-
certificate from the minister of St.
ts, and attested by the justices of the
Peboddy, aged 21 years, husband-

ıbtedly the ancestor of the great
deceased. JAMES PHILIPP.

's SONG ON LORD MELVILLE'S
g of which the following is a
osition of Sir Walter Scott, and
ner given in Edinburgh in cele-
uittal by the House of Peers, in
first Viscount Melville. It has
in print, but in an incorrect
nterpolations; and as it is little
erhaps be deemed suitable for
N. & Q." in an accurate form.
ıe fact, that after the House of
olved to impeach Lord Melville,
Law Lord Ellenborough, before
un, made some remarks in the
implying his belief of the guilt
or which he was severely cen-
bishop of Canterbury:—

ys, to a story so merry,
hop of fair Canterbury—
kept the full Bottom in awe,
ught manners and justice to Law.
se up in a very great hall;
im Justice, some Law did him call.
w nor like Justice spoke he,
d Attorney that railed for a fee.
relate so reverend and wise,
heir Lordships regret and surprise:
ere you try men, hang, quarter, and

ıe Church to the Head of the Law.
azed on Law's Tablet of Brass,
blank as the brow of an Ass;
t morn he'll reply and content us,'
his Lordship was *non est inventus.*
und themselves in the wrong box,
ed the Committee, and voted with

he distinction 'twixt merit and jaw,
odds between Justice and Law.

s, of whom Ellenborough was one.

"Then here's to the Prelate of Wisdom and Fame,
Though staunch Presbyterians we honour his name;
Long, long may he live to teach prejudice awe,
And since Melville's got Justice, the Devil take Law."

G.

Edinburgh.

LAW OF LAURISTON.—John Law the financier seems to have been a creditor of John Earl of Mar, who was forfeited in 1715, to a large amount. In a crown charter passed in 1699, a portion by King William, it is stated that there was an adjudication affecting a portion of the Mar estate:

"Ad instantiam Joannis Law filii natu maximi demortui Gulielmi Law de Lauristoune aurificis, et Municipii Edinburgi et Joannæ Campbell, Matris ejus et curatricis pro suo interesse secundum actum curatorium de dato 27mo die mensis Aprilis Anno Domini 1686, et ad instantiam Jacobi Marshall, Scribæ in Edinburgo eorum factoris pro suo interesse a dicto Joanne nunc Comite de Mar tanquam legitime mandato se heredem intrare dicto demortuo Carolo Comite de Mar, suo patre, et qui renuntiavit."

J. M.

## Queries.

BAPTISMAL NAMES.—Have any of your readers met with the Christian name Sindonia, and can they give any account of it? I have known an instance of its being perpetuated in the family of a small freeholder in Herefordshire.

Can anyone explain the very frequent misspelling of Esther as *Hester*? T. W. W.

CHAPMAN'S "BYRON" AND MALONE.—In Malone's MSS. in the Bodleian Library there is a notice that in April, 1608, the company at the Blackfriars' theatre were forbid to play Chapman's drama of *Byron*, and he gives as his authority what *looks like* "Bredern," vol. iii. pp. 196-7. Malone's writing is often very obscure, and the word "Bredern" is certainly not the right one, though I can make nothing else of it. It may be the name of some foreign author. Perhaps the references to volume and page may enable one of your readers to elucidate the mystery.

J. O. HALLIWELL.

RICHARD CRASHAW AND HIS ITALIAN SONGS. Having failed in likely quarters to trace the originals of the three songs, or whatever they may be called, "out of the Italian," originally published in Crashaw's *Delights of the Muses* (1646), of which the following are the opening lines, I appeal to correspondents of "N. & Q.," as I am extremely anxious to discover the originals for my edition of Crashaw:—

I. Out of the Italian: a Song.

"To thy lover
Deere, discover
That sweet blush of thine that shameth—
When those roses
It discloses—
All the flowers that Nature nameth.

II. Out of the Italian.

"Love now no fire hath left him,
We two betwixt us have divided it.
Your eyes the light hath reft him,
The heat commanding in my heart doth sit.
O that poore Love be not for ever spoyled,
Let my heat to your light be reconciled."

III. Out of the Italian.

"Would any one the true cause find
How Love came nak't, a boy, and blind?
'Tis this: listning one day too long
To th' Syrens in my mistris' song,
The extasie of a delight
So much o're-mastring all his might,
To that one sense, made all else thrall,
And so he lost his clothes, eyes, heart and all."

ALEXANDER B. GROSART.

St. George's, Blackburn.

GOLD AND SILVER MINES.—Would your correspondents give me information respecting the ancient working of gold and silver in England? Respecting the latter I know of the information in Lysons's *Magna Britannia* on the silver mines at Comb Martin, Beer Alston and Beer Ferrers, Devon, and those in Cornwall. J. P.

HOUSEHOLD QUERIES.—1. At what period were forks generally used in this country? 2. When were bells, set in motion by being connected to a distant handle by wire, first introduced? 3. Looking-glasses with bevelled edges are called "Vauxhall glasses." When were they first made, and at what time did the manufacture cease?

CHARLES WYLIE.

THE COPY OF LEONARDO DA VINCI'S "LAST SUPPER."—In the Exhibition of Old Masters at the Royal Academy, is a copy of Leonardo da Vinci's "Last Supper," done by his pupil, Marco d'Oggione; in this copy the grouping and position of the figures seem to me to be precisely the same as in Raphael Morghen's engraving of da Vinci's picture, but the table is differently dressed; thus, in the copy there are thirteen tumblers, and in the original but eleven. Again, in the copy the water bottles are more numerous than, and of a different shape from those in the original, nor are the knives and plates similarly arranged in both pictures. As the head of Our Saviour in the copy is said to have been painted by da Vinci himself, I would ask if it is known whether the variations in the copy were made with the sanction of the great painter of the original picture? and in short, why there are differences between the two pictures, and if there was any intended meaning in these differences? I cannot find an account of the original picture sufficiently detailed to give me the information I seek. Is Leonardo or Leonardo the right way to spell the painter's name?

H. A. ST. J. M.

JOHN LESLIE, BISHOP OF ROSS.—The enclosed is a copy of an inscription by Leslie, Bishop of Ross, on a wall of the Bloody Tower, To London. It is not given *in extenso* by eithe ley, Lord de Ros, or Hepworth Dixon, i works on the Tower, having been much d by damp, &c. Can any of your readers the missing letters, which are indicated copy by crosses?

EGO × RO PATRIA × NCIPE TOT MALA
× E TIBI SU × ME DEUS × × NS NOTA SAT :
× × V PATRIAE REQUIE × S × TIUST × SVB × PRIN
PACE FRVANTVR ĀGO VIGILA ME × HIBE
VI × BERER PRAESTAS IN × SVEC × × ERE S
QV × × VIDENT GRATVS × MIHI V × UE × TU
CUM PLACVERINT DOMINO VIAE HOMIN
INIMICOS EIVS CONVERTET IN PACEM
JO. EPS. ROSSEN SCOTVS
1572.

W.

MEXICAN NAMES.—Can any of your nu correspondents afford any information re how ancient Mexican names are to be prono In reading the interesting works of P Robertson, and others on the subject of I one encounters such names as Ixtlilxochit amoxtli, Xicotencatl, Maxixcatzlin, and appellations well calculated to "make Quin stare and gasp," as Milton says of our S patronymics. Can you inform me how the and consonants are to be pronounced in th couth appellations? T. H. W

MINIATURE PAINTER.—Who was the mi painter, *temp.* 1780, with the signature V He seems to have painted in rather heav colour of pale tints. J.

QUOTATIONS WANTED:—

"'Tis in ourselves that we are thus—or thus

[Is our correspondent thinking of the lines—

"The fault, dear Brutus, is not in our stars,
But in ourselves that we are underlings"?

If so, he will find them in *Julius Cæsar*, i. 2.]

"I slept, and dreamt that life was beauty;
I woke, and found that life was duty."

"The person love does to us fit,
Like manna, has the taste of all in it."

The "Epigram on the Walcheren Expe given in Haydn's *Dictionary of Dates* re the Earl of Chatham and Sir Richard St is incorrectly given in Haydn, especially t line. A correct version would oblige. V.

"Redeem thine hours—the space is brief
While in my glass the sand grains shive
And measureless thy joy or grief,
When time and thou shalt part for ever.

"Thou hast said, the blood of goats,
The flesh of rams I will not prize—
A contrite heart, a humble thought,
Are mine accepted sacrifice."—*Scott.*

[From the hymn of Rebecca. See *Ivanhoe*, These quotations from Scott are not in Black's e his *Poetical Works*.]

"But who the limits of that power can trace,
Which a brave people into light can bring,
Or hide, at will, for freedom combating,
By just revenge inflamed."—*Wordsworth.*

C. P. S.

". . . . . jacet (semperque jaceat!)
Divino imago zeli et pestis."

George Lloyd.

"One who has holy worship spurned,
And from the truth to falsehood turned."

"To miry places me the hunters drive,
Then yield I, nor for life will longer strive."

Arthur Latham.

In the garden of Lord Taunton at Overstowey is a tribute to his memory, planted in dwarf box. It consists of the line—

"His the green memory and the immortal bay."

Can you inform me who is the author of this line, as also of the line—

"Her conduct is right, though her reasoning's wrong."

T.

Sodden.—I have always heard this word used in the sense of "saturated with water, soaked, soppy." Is this an East Anglian provincialism? The dictionaries only notice the word as the participle of the verb "to seethe." J. C. Rust.

Norwich.

"Trick": its Derivation.—Can the various meanings of this word be referred to one common derivation? Johnson gives two separate ones—*Trico, treccia* (a "knot of hair") for the sense of "adorn," and *triegen* for that of "deceive." Richardson takes both meanings from the root *trix* (τριχ), meaning "hair," and puts the different uses of the word in the following order:—1. *Entangle* (as with a hair or thread round the feet of fowls); 2. *Deceive*; 3. *Set off with imposing ornaments*; 4. *Adorn*. Can any of your readers suggest a reconciliation of these two conflicting accounts, or give any other derivation? Also, are the *technical* uses of the word *trick* in heraldry and *trick* at cards to be referred to the same or a similar origin? C. S. J.

Swinden's "History of Great Yarmouth" (4th S. v. 63.)—Can this be the one bought by the Marquis of Townshend, 3029, 1*l.* 13*s.* mentioned in Lowndes's *Bibliographer's Manual*, p. 2562, London, 1863? Charles Vivian.

41, Eccleston Square, S.W.

"The Turkish Spy."—Can any of your readers inform me whether any edition of *The Turkish Spy* exists in English, French, or German, with explanatory notes and an index? As two centuries have elapsed since it was written, or at least since the events of the times recorded, the quotation in by the English translator in the preface to sixth volume, "Hæc olim meminisse juvabit," no longer applicable. H. H.

Monmouth.

## Queries with Answers.

Canons.—May I ask if there exists any full account (with or without views or plans) of Canons House during its brief brilliant history as the palace of the Duke of Chandos? Or are any copies of the sale catalogue that would be printed at the time of its demolition still in existence? So grand a house would likely have a fuller record than the mere paragraph notice of it that may be found in the local remarks embodied in Middlesex accounts. A Regular Reader.

Paisley.

[We have never seen any separate work on the magnificent structure of Canons, which cost "the Grand Duke of Chandos," with its decoration and furniture, the enormous sum of 250,000*l.* Pope, in his "Satire on False Taste," thus sarcastically alludes to the extreme folly of its proprietor:—

"To Timon's villa let us pass a day,
Where all cry out, 'What sums are thrown away!'
So proud, so grand, of that stupendous air,
Soft and agreeable can come never there."

During the reign of Queen Anne the post of Paymaster-General of all the Forces must have been a lucrative one. An interesting account of Canons may be found in *A Journey through England*, edit. 1722, ii. pp. 5–10; *A Tour through the Island of Great Britain*, edit. 1778, ii. 129; and in *The Ambulator*, edit. 1811, pp. 62–64. Consult also Lysons's *Environs of London*, iii. 408; the *Beauties of England and Wales*, vol. x. pt. iv. pp. 634–643; and *A Description of the County of Middlesex*, pp. 177–179, 8vo, 1775. This magnificent mansion has been celebrated in two poems: (1) *Canons; or, the Vision*, a Poem addressed to the Right Hon. James, Earl of Carnarvon, &c. Lond. 1717, 8vo, attributed to Charles Gildon. (2) *Canons*, a Poem inscribed to the Duke of Chandos, by Samuel Humphreys. Lond. 1728, fol. There is an engraved "View of the East Front of Canons in Middlesex, the seat of James, Duke of Chandos, built in 1720; drawn by John Price, architect, H. Hulsbergh, sculpsit. A whole-sheet print, reprinted from the original plan by Richard Clark. Lond. 1836." After the death of the princely duke, Canons was pulled down, and the materials were sold piecemeal in the year 1747. Its site was purchased by William Hallet, the cabinet-maker. It passed to Dennis O'Kelly, and then to Patrick his nephew, and in July, 1811, it was sold to Sir Thomas Plummer, Solicitor-General, for 55,000*l.*]

London Corporation Offices.—When was the sale of City appointments, to which the enclosed extract from an old paper of the day alludes, discontinued, or does it in any case still exist?—

"April 10, 1785. Last night the Committee of City lands met at Guildhall, where the Swordbearer's place of the City was put up for Sale, and Mr Robinson offered 1st time 4800*l.*, Mr Pawney 1st time 5550*l.* The 2d time Mr Robinson offered 5720*l.* and Mr Pawney 6051*l.*,

whereupon the Committee declared Mr Pawney the highest bidder."

"June 12th. Yesterday the Committee of City lands met at Guildhall, when Mr Jefferson purchased the place of an attorney in the Sheriff's Court, vacant by the death of Mr F. Wheatley. At the same time Mr Games purchased the place of one of the beadles of the Court of Requests, for which he gave 1320*l.*"

H. H.

Portsmouth.

[The office of Attorney of the Sheriff's Court was abolished at the close of the last century, and all attorneys permitted to practise in it, and were paid by fees. A committee was appointed by the Court of Common Council to inquire into the abuses existing in the Sheriff's Court, and in their report, presented July 29, 1774, they recommended that the office of beadle should be filled up by election, and not by purchase. This was adopted soon afterwards.

Wm. Cotterell, Esq., was the last person who purchased the office of Swordbearer, and gave Heron Powney 10,200*l.* for the reversion of it. Upon his death in Sept. 1818, the Corporation appointed a committee to consider the duties and emoluments of the office, which made its report to the Common Council on Jan. 28, 1819, recommending for the future that the office be filled up by election and not by purchase, and this was confirmed, although several gentlemen offered 10,000*l.* for the office. Cotterell's income was said to exceed 1500*l.* per annum. Thomas Smith was the first officer elected by the Common Council, June 11, 1819.]

Ur of the Chaldees.—Why is the word כשדים, in Genesis xi. 28, 31, rendered Chaldees? If there is no sufficient authority for this rendering, it would seem more correct to look for the site of Ur, the settlement of Abram's progenitors, near Cir-*cass*-ia, the Cau-*cas*-us, and the *Cas*-pian; say in Armenia: more among the Kurds, anciently *Carduchii*. A. H.

[To our correspondent's inquiry why the word in question is rendered Chaldees, we can only reply that this appears to have been the generally received rendering ever since the Bible began to be translated. If indeed he will turn to Bagster's Polyglot Bible, he will there find the original Scriptures with seven translations, and in all seven, ancient as well as modern, either the rendering Chaldees, or its equivalent in the several languages employed. And whatever may have been, *in Abram's days*, the residence of the Chaldees or the position of Ur, we well know that the term Chaldeans was, in a more advanced period of Old-Testament history, applied, as remarked by Kitto, to inhabitants of Babylon and subjects of the Babylonian kingdom.

Still, however, it ought to be mentioned that it has been speculatively conjectured, in accordance with our correspondent's suggestion, that the Chaldees were *aboriginally* a mountain race, dwelling in the Carduchian mountains. And if this conjecture is to be received as credible, it is not impossible that these mountains may have been the identical "Ur of the Chaldees" from which Abram came forth.

We have failed to discover that the said conjecture has much to stand upon; but perhaps its mention in "N. & Q." may bring us further light.]

George Buchanan's "Baptistes."—In Peck's *New Memoirs of Milton* there is printed a tragedy called "Baptistes," supposed to have been translated by Milton from the Latin of G. Buchanan in 1637, and afterwards altered into prose with a new title in 1641. Is any notice taken of this in any subsequent editions of Milton's works? and if not, on what grounds is Peck's theory as to the Miltonic authorship of the above translation considered untenable? Peck also asserts that the plan of a drama bearing the title "Baptistes" exists in Milton's handwriting in the library of Trinity College, Cambridge. Is this a fact?

C. S. J.

[The translation of George Buchanan's *Baptistes sive Calumnia*, 1578, is attributed by Peck on very slender grounds to Milton. It is entitled "Tyrannicall-Government Anatomized; or, a Discovrse concerning Evil-Councellors: being the Life and Death of John the Baptist; and presented to the King's most excellent Majesty by the Author. *Die Martis*, 30 *Januarii*, 1642. It is ordered by the Committee of the House of Commons concerning Printing, that this book be forthwith printed and published, John White. London, Printed for John Field, 1642." This translation has been supposed, with some probability, to have been intended as a hint to Charles I. of the danger he then incurred from the counsels of some about him; and the history of the Baptist, who lost his head by the instigation of Herodias, seems figuratively to glance at the death of Lord Strafford, and at the influence of the queen.—*Vide* Baker's *Biographia Dramatica*, iii. 366.]

Admiral Sir Edward W. C. R. Owen.—Can you or any of your readers inform me when Sir Edward and his brother Admiral William Owen died, and assist me with any biographical information regarding them, or the authorities likely to contain such information? When and in what capacity did the elder brother hold office under Sir Robert Peel? E. H.

[Admiral Sir Edward Wm. Campbell Rich Owen, G.C.B., died at his residence, Windlesham House, Surrey, on October 8, 1849, aged seventy-eight. For biographical notices of him consult the *Gentleman's Magazine* for Dec. 1849, p. 647, and the *Annual Register*, xci. 273.]

Cassandra Fidelis.—I should be glad of any historical notices of Cassandra Fidelis, Venetian poetess, musician, and scholar of the fifteenth century. W. Gonsto

[Jac. Phil. Tomasinus wrote the Life of Cassandra Fidelis, prefixed to her *Epistolæ et Orationes*, Padua, 8vo. Consult the references at the end of her Life

*Biog. Dictionary*, xiv. 278, and the new edition *raphie Universelle*, xiii. 478.]

Anne's Medals.—What work besides *History of Queen Anne* contains descrip- engravings of Croker's beautiful medals Anne? Henry W. Henfrey.

rrespondent may be glad to know that John riginal draughts of his medals are preserved in of Designs in the Department of Manuscripts, useum (Addit. MS. 18,757), purchased at the nesby Alchorne, Esq. in November, 1851.]

## Replies.

### OE: "MERCURIUS POLITICUS:" ESNAGER'S "NEGOTIATIONS." (4th S. iii. 548.)

is more competent than my friend Mr. to appreciate the grave consequences in the consideration — Who wrote *utes of the Negotiations of Mons. Mes-* And I cannot doubt he shares my at when I was preparing to write the *Defoe*, and asked his help to a know- ny author's letter in *Mercurius Politicus* ly disclaiming the *Minutes of Mes-* is library was in so unsettled a state, ompulsory removal, that he was unable hand upon the volume. I am sure he it me of any neglect to investigate the lly and at the proper time.

etter has, since the publication of my peared in your columns; and as I have the book in question among the works I admit that I am bound to state my r so doing, and, as far as possible, to r the whole matter. The time that has etween Mr. Crossley's article and this t not therefore be taken as any indica- willingness to discuss the subject, but ure of the deliberation due to its im- and of the special research necessary to its primary and collateral issues.

ctive of Defoe's statement, the question he did, or did not, write this book is, incapable of strictly logical proof; yet ction of ascertained facts may constitute circumstantial evidence upon which the find his own verdict.

rsuit of truth ought to be the highest the literary investigator, irrespective of ces; and even if, in this case, the of Defoe should seem to suffer, I shall, be exonerated from any disposition to him by those critics whose only charge e has been the easily forgiven one that, his Life, I have shown myself a hero- er.

The inquiry as to Mesnager's book comprises the following heads:—I. Its genuineness. II. Its authenticity. III. Its object. IV. Its author. V. Defoe's disclaimer. VI. If Defoe did not write it, who did?

The investigation required a minute critical examination of the book itself, of the contemporary newspapers, and the historical records of the secret proceedings between the last Ministry of Queen Anne and M. Mesnager, preliminary to the public negotiations at Utrecht. Also as to the examinations and report of the Committee of Secresy appointed by the first Parliament of George I., the articles of impeachment against the principal members of the then late Administration, more especially those against the Earl of Oxford and Lord Bolingbroke, and the trial and acquittal of the former. Also, as to the time and manner of the publication of Mesnager's book; the opinions of contemporary writers as to its authorship and contents; the internal, external, and comparative evidence, if any, that it was written by Defoe; his strong inducements to avoid the imputation of having written it, and his apparent disclaiming many other works attributed to him. And lastly, as to the existence of any other contemporary author who, naturally or imitatively, wrote so exactly like Defoe as to deceive his own and later generations.

I. The *Minutes of the Negotiations of M. Mesnager* professes to have been "Written by himself," and "Done out of French." He states, however, that he had "little of the English tongue," and could not read it distinctly. There can be no pretence, therefore, that he translated it himself. But had the book any existence in French? All my research ends negatively. I cannot find any trace of such a work, either in manuscript or print, or quoted in any other book. But I find Abel Boyer, himself a Frenchman, designating the English edition, soon after publication, "a forgery"; and in his monthly pamphlet, *The Political State of Great Britain*, challenging the world to prove that it had any existence in French. To that challenge neither Defoe nor any one else replied. My only reward for this part of my labours was the fact that M. Mesnager died in the autumn of 1714. This was of service in the analysis of the book.

As Mesnager first came to London very secretly, a stranger would be unable to venture upon the precise day of his arrival, although nothing could have been more certain to Mesnager himself than the advent of the most memorable undertaking of his life. I find the book stating (p. 81), "I arrived at London the — day of ——, 1710." His second visit to London was made publicly, and therefore the writer of the book had no difficulty in stating (p. 212) that it was in the beginning of *September*, 1711." He says

(p. 80), that the immediate occasion of the French king's sending him to London was the death of the Earl of Rochester, uncle of Queen Anne; yet he states afterwards (p. 97) that, soon after he arrived in London, Count Guiscard attempted to assassinate Sir Robert Harley. That attempt was on March 19, 1711; but the Earl of Rochester did not die until May 2 following, being the same day on which Harley made his first appearance in Parliament after the attack on his life. At p. 4 the writer speaks of the King of France as dead, yet he lived a full year after the death of Mesnager. In like manner I find him (pp. 41-43) speaking of Queen Anne as deceased, yet she lived until Mesnager died. Again, pp. 48, 51, 52, 53, refer to circumstances connected with the Earl of Oxford which did not occur until long after the decease of Mesnager.

After the above anachronisms, out of many more, I need not enlarge upon the incredibility that the diplomat of a great nation, who had been so secretly employed, would come publicly forward in his own person, so soon afterwards, while those immediately concerned with him herein were anxiously destroying every vestige of such negotiations, and would, without the least reserve, tell all his secrets to the world. The reader will be able to decide whether or not the book was "Written by himself," and if it was "Done out of French."

II. Its authenticity. Does it give a true account; or, is it partly or wholly fictitious?

The most considerable and important parts of the book consist of the intercourse between Mesnager and one designated "my Lord ——." Their interviews were frequent, of long continuance, and their dialogues are given as verbally as if taken by a shorthand writer. Who was "my Lord ——"? These meetings had commenced on April 11, 1711, and continued, with a short intermission, until September 20 in the same year, before any other member of the Queen's Ministry took part in the proceedings. That no other than Lord Bolingbroke was intended is evident from history. His office as Secretary of State; the peculiar relations between himself and the Earl of Oxford; the order of the Regency, immediately after the Queen's death, that all letters and packets directed to the Secretary of State should be sent by the Postmaster-General to Joseph Addison, Esq.; the seizing and sealing of his official papers; the discovery that, amongst others, all those relating to the secret negotiations with the French plenipotentiary, with one or two exceptions, were missing; the proceedings and report of the Committee of Secresy, and the subsequent articles of impeachment, after his escape to France—all combine to prove that he was "my Lord ——." Yet it does not tell in favour of the authenticity of *Minutes of the Negotiations of Monsr. Mesnager*, 1717, that the writer, able professedly to give the conversations in 1711, above referred to, word for word, did not happen to remember that "my Lord ——" was only plain Mr. St. John until July 4, 1712. No one was present at these secret interviews but the two persons concerned; and if either had written out the dialogues immediately afterward, while memory was fresh, the words "my Lord ——" could not possibly have been used.

When events in England seemed to go as the King of France wished, Mesnager is made to say (p. 104): "The King was so surprised, that he began to think it was the effect of my secret management." He disclaims the praise, and says, "Nor had I so much as made any of my acquaintance yet in England, much less begun any negotiation." Yet in other parts of the book he declares that he did nothing but what the King had previously directed, and that every transaction was immediately afterward reported by him to the King.

Time and space forbid my multiplying these instances of inaccuracy and inconsistency; and it must therefore suffice to say, under this head, that the writer appears to have obtained what is historically true from the newspapers—from the returns presented to the House of Commons by Mr. Secretary Stanhope, on April 8, 1715, of all the papers discovered relating to the negotiations for peace, and from the proceedings and report of the Committee of Secresy. The hiatus caused by the abstraction of all the papers relating to the earlier and secret negotiations enabled him to fill out from imagination the remainder—including the dialogues—without fear of contradiction, at least until the book should have accomplished its intended object. This brings me to the next point requiring consideration.

III. The object of the book. Twelve days before the presentation to Parliament of the papers just referred to, Lord Bolingbroke fled in disguise to France. The night before such presentation, the Earl of Oxford came to London from his country seat, and caused his brother publicly to announce the fact in the House of Commons. On June 9 following, the Committee of Secresy, to whom the papers had been referred, presented their report, when that able lawyer, Sir Joseph Jekyll, one of the Committee, declared to the House—

"That as to Lord Bolingbroke they had more than sufficient evidence to *convict* him of high treason, upon the Statute 25 Edw. III. But that as to the Earl of Oxford, he doubted whether they had either sufficient matter or evidence to *impeach* him of treason."

I quote the above as showing the differ between the two cases, and the conduct of accused statesmen. Bolingbroke had served

French interest, and in doing so had acquired the friendship of M. Mesnager. The Earl of Oxford had served a Queen weary of war and bloodshed, but had held no more intercourse than was absolutely necessary with the French emissary. Had Mesnager written the book called by his name, the conduct of Lord Bolingbroke would have been placed in the most favourable light, whatever might have been its adverse influence on the fate of Lord Oxford. The object of the writer, whoever he might be, was the reverse of this. Not only are all known facts stated unfavourably towards Lord Bolingbroke, but the fictitious conversations between Mesnager and "my Lord ——" are intended to concentrate upon the head of the latter all that might be treasonable in the negotiations, and thus by implication to clear Lord Oxford. The time of its publication, however, sets at rest the object of the book. The trial of the Earl of Oxford was fixed to take place on June 13, 1717, but adjourned to the 24th. On the 17th of the same month appeared *Minutes of the Negotiations of Monsr. Mesnager*, so as to admit of being read before and during the trial, but without affording any opportunity of neutralising the favourable impression until after the proceedings should have terminated. On July 1, Lord Oxford was discharged from his impeachment.

I submit to the judgment of the reader whether the facts stated under the three preceding heads do, or do not, point to the conclusion that this book was hastily written in defence of Lord Oxford, shortly before it was published, and consequently long after Mesnager's death.

(*To be concluded in our next.*)

## LORD MACAULAY AND PLAGIARISM!

(4th S. iv. 558.)

The remarks of Mr. J. Wilkins, B.C.L., surprise me. The principle of "suum cuique" is applied by Mr. W. (somewhat sweepingly) to the "*writings* of Macaulay," which of course include History, Reviews, Tales, Essays, Biographies, and Poetry. However, as Mr. Wilkins confines his proofs to the Ballads, I have turned to *them* only. But before allowing Macaulay to be his own counsel, I must say that Mr. W. has been peculiarly unfortunate in his two examples, where *I* can trace neither "coincidences" nor "plagiarisms." But let that pass. I now beg to submit to the consideration of Mr. Wilkins the following extracts, &c. They show the "principle" after which Macaulay wrote his noble ballads, and in what sense (if any) he can be called a "plagiarist" or copyist:—

"It would have been obviously improper to mimic the manner of any particular age or country. Something is been *borrowed*, however, *from our own old ballads*, and *more from Sir Walter Scott*, the great restorer of our ballad-poetry. To the *Iliad* still greater obligations are due."—Preface to *Lays of Ancient Rome.*

The sixty-second stanza of "Horatius" is paraphrased from a line in the old ballad of "Childe Waters," and from four lines in Scott's "Lay of the Last Minstrel"; and, so far is Macaulay desirous of palming on his readers the ideas of others as his own, that he actually—true to his "principle," appends the originals in a note! In the preface to "The Battle of the Lake Regillus," occur the following passages:—

"In an age of ballad-poetry, it scarcely ever fails to happen, that certain phrases come to be appropriated to certain men and things, and are regularly applied to those men and things by every minstrel. Thus we find, both in the Homeric poems and in Hesiod, βίη Ἡρακληείη, περικλυτὸς Ἀμφιγυήεις, διάκτορος Ἀργειφόντης, ἑπτάπυλος Θήβη, Ἑλένης ἕνεκ' ἠϋκόμοιο. Thus, too, in our own national songs, Douglas is almost always the 'Doughty Douglas': England is 'merry England': all the 'gold' is 'red'; and all the ladies are 'gay.'

"It is unnecessary to point out the obvious imitations of the Iliad, which have been purposely introduced."

What I thus place before Mr. Wilkins ought, I think, to have been well considered by him before he launched his charge of "plagiarism" against Macaulay.

We possess some admirable modern ballads by Leyden, Scott, Southey, Finlay, Hogg, Surtees, Mrs. Howitt, Telfer, and others, for the list might be considerably extended. The excellence of the compositions of the above balladists and their popularity result in a great degree from imitation, or what Mr. W. calls "plagiarism."

They made use of stereotyped phrases and modes of expression that are found in every genuine old ballad, whether it be Scandinavian, English, or Scotch. Without such plagiarism, an author may produce a pretty poem and call it a ballad; but it will not be a genuine one such as old minstrels chanted in "castle hall" and "ladye's bower" or under the "green-wood tree."*

James Henry Dixon.

Lausanne.

## OLD SAYINGS: "THE IRISHMAN'S JOURNEY TO TOWN."

(4th S. iv. 499, 575; v. 72.)

Looking through Part xxiv. of "N. & Q." I noticed on p. 575 some fragments of an old song known as "The Irishman's Journey to Town; or, the New Langolee." May I ask you to put on record a full version of the same? It may be of interest not only to your correspondent M. P. M., but also to others who love to make notes of

* I never met Lord Macaulay, but we corresponded on the subject of ballad literature; and it was owing to my suggestion that he brought out a cheap and popular edition of his ballads.—J. H. D.

(1) from desiring

things "when found." Like your correspondent, I too, in my early days, used to hear the song with no little amusement. The words are sent to you just as I took them down in the year 1847 at the dictation of the singer, a South Lincolnshireman, who was then 83 years old.

John Tinkler, M.A.

Arkengarth Dale Vicarage, Richmond, Yorks.

"*The Irishman's Journey to Town; or, the New Langolee.*"

"When I took my departure from fair Dublin city,
For England's own self through the seas I did plough;
Four long days and nights I was tossed up and down, sir,
Like a quid of chewed hay in the throat of a cow.
For fear I should fall when I fell fast asleep, sir,
Like a cat I clung close, fast hold for to keep, sir,
Round about that big post that grows out of the ship, sir—
Och! there did I ride, singing Langolee!

"I was standing stock still all the time I was moving,
'Till Ireland's dear coast I saw clear out of sight;
The next day, myself a true Irishman proving,
After leaving the ship on the shore to alight,
(The board they put out was too narrow to quarter),
Then the first step I took I was all in a totter;
I jumped on dry land to my neck up in water,
And there was no time to sing Langolee.

"I went to the landlord of all the stage-coaches,
That set sail for London each night in the week;
Unto him I obnoxiously made my approaches,
As a berth on board one I was come for to seek.
'As for the inside, I've no cash in my casket,'
I said, 'with your leave, sir, I'll make bold to ask it,
When the coach it goes off, pray, what time goes the basket?
For there I could ride, and sing Langolee.'

"After making his mouth up, he said, 'Sir, the basket
Will go after the coach a full hour or two.'
'Very well,' says myself, 'that will do then for me, sir.'
But the devil a word did I find that was true.
The coach went before, and the basket behind, sir;
I set off jig by jole at the very same time, sir;
All that day at night I set off by moonshine, sir,
All alone with a friend, singing Langolee.

"A long life to the moon, for it's a noble sweet cretur,
It serves us for lamp-light each night in the dark;
While the sun only shines in day-time, which by nature
Wants no light at all, as you all may remark;
But as for the moon, by my soul I'll be bound, sir,
'Twould be saving this nation a great many pounds, sir,
To subscribe, if she'd light us up all the year round, sir,
I no more would sing about Langolee."

[In this version an omission of E. L. S. (Jan. 15) is supplied, besides a variation in a few lines being given.—Ed. "N. & Q."]

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## FOXE THE MARTYROLOGIST.

(4th S. v. 77.)

I cannot help regretting that your correspondent H. B. C. takes so disparaging a view of the labours of old John Foxe. I must think that anyone really familiar with them, and unbiassed by party, would judge of him far more favourably. The truth is, that as John Foxe's martyrs died, for the most part, because they would not profess belief in the Real Presence, they are unpopular alike with Romanists and fashionable Church people, while the Lutherans of their own day simply termed them "the Devil's martyrs"; and their chronicler has been dealt with accordingly, but I think very unjustly, by partisan writers such as Dr. Maitland.

Of Foxe's first volume I say nothing: it is a mere compilation, got up with little real learning and thorough one-sidedness. His second is of more value to inquirers; but the only part of his work of real importance is his third volume, which treats of the Marian persecution—an event of his own time; and concerning this, I believe Burnet's judgment, partisan as he too doubtless was, to be a very well founded one:

"In some private passages which were brought to him" (Fox) "upon flying reports, he made some mistakes, being too credulous: but . . . . I never could find in him any prevarication, or so much as a designed concealment. He tells the good and the bad, the weakness and the passion, as well as the constancy and patience, of those good men."

His language is, we know, as vehement and intemperate as that of Parsons and Sanders on the other side. But to the charge of mendacity he is certainly not liable. Does he exaggerate as to the number of the men and women burnt in Mary's reign? By calculation from his list, they are reckoned at 284; while other Protestants, such as Grindal, talk of 800. Lingard, who performed the functions of Devil's advocate against their canonisation, admits "almost 200." Does he exaggerate the severities inflicted on them? That would not be easy. But it is remarkable how very little mention his pages contain of acts of wanton cruelty on the part of the persecutors; and how constantly—in the well-known cases, for example, of Ridley and Hooper—he ascribes the unusual suffering of the victims, not to deliberate intention, but to accident or the awkwardness of the executioners. And the singular air of life-like simplicity which he throws over the great majority of his narratives carries the conviction of authenticity on the face of it.

One thing is to be remembered in reading Foxe—that many of his detailed accounts of individual cases were derived from papers left by the sufferers and furnished him by their survivors, or from traditional family accounts obtained in the same way. But this he takes care in each instance plainly to state; so that the reader may make his own allowances. Of course it is natural that we should find the narrator, on such occasions, exulting in his own argumentative victories over the Romanists who questioned him, making the best of his side and the worst of theirs; but no one can be misled by statements open to such obvious caution.

As to the well-known story about Greenwood

the persecutor and Parson Prick, it is chiefly remarkable because, trifling though it be, it is the favourite example constantly adduced in disparagement of Foxe's veracity. It has been transferred from one law book to another, and had the honour of being cited, *arguendo*, by Sir Edward Coke (Cro. Jac.) There is nothing at all improbable about it, and it may lie hid somewhere in Foxe's vast folios, but I have not myself been able to find it, either by reference to the index, or in that special chapter in which Foxe recounts the horrible deaths and other judgments which befel persecutors. But I have not had an opportunity to search the first edition for it.

And—to end with one general remark—nothing can be more rash than to quote our old volumes of law reports as authorities for names or other matters of fact. The students and "utter barristers" who peopled the primitive back rows of those days either took hasty notes of cases on the spot, or (more commonly) jotted down what they had heard, *memoriter*, when they got back to their chambers. As many of them had a keen scent for a point of law, these scribbled memoranda of theirs got into print, became authorities, and now not only record but constitute law for England and America. But names and circumstances were to them quite immaterial except as concerned "the point." In fact they often invented them to serve the turn.

JEAN LE TROUVEUR.

## PORTRAITS OF GOETHE.

(4th S. iv. 346 *et antè.*)

To those enumerated by P. A. L., so greatly versed in such matters, I should like to add, (1.) that by the excellent artist Daniel Chodowiecki (b. 1726; d. 1801), engraved in 1776. Bertuch, the private secretary of the noble-minded Grand Duke Carl August of Saxe-Weimar, wrote to the artist in 1775 that the drawing with which he furnished him for the purpose of an engraving was after "the only historical [*i. e.* here in the sense of authenticated] portrait of Goethe in the possession of the Dowager Duchess, painted by Mr. Kraus of Frankfurt." After the completion of the engraving, Bertuch wrote again that the head was considered good (*brav*), but that the upper lip had received something not belonging to it. (*Vide* Wilhelm Engelmann's most excellent *Daniel Chodowiecki's sämmtliche Kupferstiche*, Leipzig, 1857, p. 105.) The artist who painted this portrait was Georg Melchior Kraus of Frankfurt-on-the-Maine (b. 1737; d. 1816), who died Director of the Academy of Fine Arts at Weimar. The worthy Zelter (*vide* "N. & Q." 4th S. iii. 582, note) writes to his great friend Goethe, October 23, 1820, about the drawing in question:—

"The most pleasing likeness of thee is an original drawing in black chalk by G. M. Kraus of the year 1776, in which I recognise thee altogether, although it does not now resemble thee any more; in which everything—forehead, eyes, nose, mouth, chin and hair—proceeds from one centre as the dwelling-place of all that is in thee and of that which comes from thee.

"This drawing I have got by some means from the heirs of the old Nicolai [the literary bookseller]; he himself would have never given it me."—Vide *Goethe-Zelter Briefwechsel*, vol. iii. pp. 158, 159.

(2.) An outline drawing by Bettina von Arnim, "The Child," engraved and prefixed to the second volume of her charming *Goethe's Briefwechsel mit einem Kinde*. Whether it be drawn by her or not (a disputed point ever since the appearance of the work, together with the truthfulness of the same), I do not venture to state. It represents the head of the venerable "old Jupiter" on his death-bed, his brow encircled by the conventional laurel-wreath, without which, however, it would be still more fascinating.

Dr. Döring, in his supplement-volume to Goethe's works, published during the poet's lifetime, enumerates sixty-six portraits, busts, medals, statues, &c. of Goethe, a number most probably largely increased since that volume was printed. (Vide *Supplement-Band zu Goethe's Werken*, Weimar, 1828, pp. 450-458.)

Alexander Trippel's (b. 1744; d. 1793) colossal bust of the poet, executed during Goethe's Italian journey at Rome in 1787, casts of which may now be had, is considered the best likeness of him in the prime of manhood; Joseph Karl Stieler's (b. 1781; d. 1858) portrait, mentioned by P. A. L., painted in 1828 for King Ludwig of Bavaria, is said to be the best of his old age. A good engraving after this painting is prefixed to Mr. Lewes' classical *Life of Goethe*, 2nd ed. in one volume, London, 1864.

HERMANN KINDT.

Germany.

## THE HUNGERFORD MISSAL.

(4th S. v. 112.)

The epistolary note of M. DORANGE, Conservateur de la Bibliothèque de Tours, reminded me of a scarce volume in my possession which seemed, even by its designation, to promise some particulars on the question proposed. The hope entertained was not realised; but I shall transcribe from it a summary of the career of Walter lord Hungerford, which may serve as a clue to the researches of other contributors:—

"Sir Thomas de Hungerford [of Farley, ob. 1398] had issue by Joan his wife,—1. Rhodolph.—2. Thomas.—3. John; all of whom died during the lifetime of their father, without issue; the fourth son therefore succeeded.

| Walter Lord Hungerford. Obiit 1449. | First wife. Catharine Peverell. | Second wife. Eleanor Berkeley. |
|---|---|---|

Fresh estates and fresh honors were again acquired by this marriage with *Peverell*, a *third* heiress; and I think it probable that the Crest which the Hungerfords bore, viz. a Garb, between two Sickles, was borrowed from the arms of *Peverell*, which were three Garbs. This Lord added much to the family honors, as we find by his will, dated 1 July, 1449, he styled himself lord of Hungerford, Heytesbury, and Homet, which last title he acquired by a grant of the barony of Homet for his services in the French wars. He had no surviving issue by his *second* wife, Eleanor Berkeley, but by his *first* wife, Catharine Peverell, he had several children, viz. 1. Walter, who died s. p.—2. Robert.—3. Edmund.—4. Elizabeth,—and 5, Margaret.—The *first* died without issue. The *second* son, Robert, succeeded to the family estate and honors. From the *third* son, *Edmund*, originated that branch of the Hungerford family, which settled at Down Ampney, (of whom hereafter:) Elizabeth married Sir Philip Courtenay of Powderham, and Margaret was wedded to Sir Walter Rodney."

The volume is entitled HUNGERFORDIANA; *or memoirs of the family of Hungerford, collected by* Sir Richard Colt HOARE, Bart. 1823. 8°. Title+to the reader+pp. 150+plates. The impression was limited to 100 copies. The copy before me contains a letter from the author to the rev. Francis Wrangham, and this note: "*Much may be added.*"

I proceed with a mixture of facts and conjectures. The facts are derived from the volume of Sir R. C. Hoare; the conjectures are my own—worthless or otherwise.

Robert, Lord Hungerford, married Margaret, daughter and heir to William, Lord Botreaux. The peer died in 1458; his widow survived till 1477. Robert, their first-born, was a prisoner in France "upwards of seven years." Might he not have had the precious gift with him, and have sold it to relieve his necessities? It had ceased to be his property in August 1458.

A vast sum was demanded for the ransom of the prisoner—an anti-chivalrous custom of the age of chivalry! The Lady Margaret mortgaged estates, and even sold the family plate, in order to raise the sum required. If the missal had been at Heytesbury, it might not have escaped alienation.

I can perceive no evidence of a connexion between the *De Bueil* and *Hungerford* families, and submit my conjectures to M. DORANGE, and to other antiquaries, but with much diffidence.

BOLTON CORNEY.

Barnes, S. W.

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The first part of M. DORANGE's enquiries is very easy to answer. He wishes to receive—"des details sur Hungerford dont il est question dans les notes ci-dessus."

The *Avus* mentioned in the Latin inscription in the missal was Sir Walter Hungerford, Lord Hungerford of Farley in Somersetshire, who had summons to Parliament from 1426 to 1449.

His grandson Sir Robert Hungerford, Lord Hungerford from 1459 to 1463, was also Lord Molyns, *jure uxoris*. Hence in the inscription in the missal he is spoken of as "domino de Molyns"; because, before he became Lord Hungerford, he had summons to Parliament as Lord Molyns. I presume that Faugernon was a place in Normandy. Homet, one of the titles of his grandfather, certainly was.

Robert, Lord Hungerford and Molyns, shared with Talbot Earl of Shrewsbury the defeat at Chastillon, but escaped with his life as a prisoner. He remained prisoner in France seven years and four months, and obtained his release by the payment of a ransom of 7600*l.* Returning home, he took the Lancastrian side, and, after the battle of Hexham, was captured and beheaded at Hexham. He was buried in Salisbury Cathedral. These details, and much more as to the Hungerfords, are to be seen in *The Dormant and Extinct Baronage of England*, by T. C. Banks, 1808; and in *The History and Antiquities of the County of Somerset*, by the Rev. John Collinson, F.A.S., 1791.

The second part of M. DORANGE's enquiries is beyond my knowledge. But I have to ask a favour of him. It sometimes happens that, on the margins of the ancient books of Catholic Devotions, such as this fine missal of which he has given us an account, there are not only such inscriptions as he has recited, but also the arms of families. Will M. DORANGE have the kindness to say whether he finds the arms of which I will now give a blazon? I give it in French:—

1. De sable, a deux fasces d'argent, et trois besans d'argent rangés en chef.—*Hungerford.*

2. Parti danché de gueules et de vert, au chevron d'or.—*Heytesbury.*

3. Pallé ondé de six pieces d'or et de gueules.—*Molyns.*

4. De sable au chef d'or chargé de trois losanges de gueules.—*Molyns* also.

D. P.

Stuarts Lodge, Malvern Wells.

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## LLANDUDNO.

(4th S. iv. 434, 547.)

CYWRM dissents "as a Cymru" from my explanation of this name, though why he should import his nationality into the subject I hardly know. "St. Tudno" is probably a myth; and in regard to the other name, it is not difficult to believe that "dreamland and the land of reality very often lie in close proximity, and are not unfrequently interchangeable." It may be to preserve the memory of these delusions as remains of a bygone superstition, though hard to be used as evidence in determining quest of fact. How about the name *Conway*? Is too, from St. Tudno? The banner-name "I dedia" and personal name "Landöde" are

identical. It has been wittily conjectured that "there are more saints in Cornwall than in heaven"—a remark, I suspect, that applies with equal force to the Cymric divinities. We need not travel far for an illustration of an apocryphal saint. Take the example cited by *The Times* reviewer of Mr. Taylor's *Words and Places*:—

"One of the first lights seen by the mariner entering the Channel," this writer says, "is that of St. Agnes, in Scilly, but Saint is a modern addition. Its proper name, preserved in the *Rotuli Curiæ Regis*, temp. Richard I., and throughout a line of later records, is simply Hag*enes** or Hagnesse; a map in the Cott. MSS. of the fifteenth or earlier part of the sixteenth century," he continues, "styles it Angnes; and the scepticism we might otherwise feel as to the origin of the name is scattered when we find the principal port of Scilly called Grims*by*."

Examples of this kind might be multiplied indefinitely. *Ab uno disce omnes.* Cywrm informs us that "just over the town" are "well-defined traces of an ancient *British* fort"—a statement, I suppose, which might be limited by construction to mean the existence of a fort simply *ancient*: whether formed by the aborigines or Northmen is obviously beyond his ken. Cywrm has "no doubt," or rather seems to say "there is perfect certainty," that the Norwegians "ravaged the coasts of Wales." Mr. Worsaae, however, tells us that they made themselves "masters of Wales." It consists, therefore, with probability that a people of whom Dr. Johnson observes that they "possessed the arts of life," would display all the engineering skill necessary to the defence of their conquests. Of the *aboriginal* Britons † we know absolutely nothing, save as "naked barbarians, without letters or monuments to preserve their history or changing limits." Their condition is finely described in a pamphlet by the late Mr. French of Bolton, the text of which is based on a mis-shapen representation of the Forteviot sculpture at Freeland House.‡ This gentleman propounded the notion that the ancient Britons, being without vessels of any kind to hold water, grouped themselves by the margins of running streams to which they were limited by the necessities of their condition. By-and-by they made themselves vessels of rushes, which saved the awkwardness of lapping the water with their hands. This expedient, however, afforded only temporary relief; for the water and all, it may be supposed, save the larger animalculæ, escaped through the crevices. In a lucky moment, one more knowing than the rest conceived the idea of lining the inside of the vessels with wrought clay, by which they were enabled to penetrate to the interior. Whether this archaic discoverer protected his invention by letters patent does not appear.

Ten years ago, it would seem, Cywrm moved "a rocking stone" with "one finger"! Who knows but that, through this simple circumstance, he may have been the innocent occasion of the unworthy proceeding on the part of the persons complained of,* who, with the like disposition to handle, though not in his appreciative mood, regarded these venerable remains as "Peter Bell" did the primrose—possibly as excrescences which it was the business of an "Improvement Company" to remove? I am not aware that improvement companies have generally rendered themselves famous as conservators of archaic remains, but rather "like the anarchists of Europe, who destroy everything within their reach by way of putting everything in order."

The men of Wales, like "the men of Scotland, appear to be short of speech when going into fight, neither indeed wasting many words upon peaceable occasions." The "Slughorn" of the Mackenzies, Montagu tells us, was "Tullochdar"; that of the Grants "Craig Ellachie," "as a *Cymru*," Cywrm, "Cryd Tudno," "Tudno's Cradle"—a cuckoo-call, which may be repeated indefinitely without further interruption from me.

J. C. Roger.

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Date of Entry and First Publication of Works by Daniel Defoe (4th S. iv. 477; v. 155.)—In his first communication Mr. Hall gave us the dates of entry in the books at Stationers'

* Scandinavian proper name *Hegg-r*.

† There seem good grounds for believing that the literary remains usually attributed to the *Celts* contain a large admixture of Gothic, the Britons of the period to which these have been referred being in all human probability made up of ancient or aboriginal Britons, Romans, Picts, Belgæ, Danes, Northmen, and other Teutonic tribes.

‡ This sorry exhibition of artistic infelicity—conveying no idea of the form of the original—serves as the frontispiece illustration to the *Sculptured Stones of Scotland* by the Spalding Club. Mr. W. F. Skene, LL.D., fixes its epoch at the beginning of the *twelfth century, in regard to the accuracy of which there can be no reasonable doubt.* This stone was first noticed by John Pinkerton. It is plainly a portion of a Norman arch of the style which prevailed among the Scandinavian settlers of North Britain, possibly a fragment of the original structure of the church of Forteviot, and belonging to the *same era as the round towers of Brechin and Abernethy.* Prior to this time, if we except what is Roman, *there are no remains whatever of an architectural character*, though certain fragments of the "prehistoric" type have *asserted* the contrary. Sir C. Anderson, in his *Eight Weeks' Journal in Norway*, notices the resemblance of the Norwegian churches to many of those in the districts of England known to have been inhabited by the Northmen. "It is probable," he says, "that buildings attributed to the Saxons, on the eastern side of England, are the works of the Scandinavians."

* If there be anything in the lines of Masson, it would seem as if the shade of St. Tudno had deserted its post:

"It moves obsequious to the gentlest touch
Of him whose breast is pure; but to a traitor,
Though e'en a giant's prowess nerved his arm,
It stands as fixed as Snowdon."

Hall of about half-a-dozen volumes by Defoe. With only one exception such dates confirmed those given by me as the days of publication. As to *Moll Flanders*, the exception, I referred him in reply, specifically, to the journals advertising the publication of the first edition; and "spotted" for him the volume itself in the British Museum. He goes back to Stationers' Hall for re-examination, and writes the result in his present article, which does not contain a particle of proof that it refers to the first edition.

I assure Mr. Hall that it is "pleasant" to have so genial a critic, and yet nothing to answer. I may, in a second edition, have to add to, and possibly correct, but certainly not to "cancel" my "Chronological Catalogue" of Defoe's Works; and I have, therefore, made a memorandum to send him "a copy of the revised sheets" for his trouble, as requested.

In the meantime, without quoting the whole title-page, can his hypothesis explain the following *date*, from the title of a copy lying before me?—

"Written from her own Memorandums. The Second Edition, corrected. London: Printed for John Brotherton, at the Bible in Cornhill, against the Royal Exchange. MDCCXXII."

W. Lee.

Your correspondent Mr. Hall asks "whether it would not be correct . . . . . to denominate Dec. 3, 1722, of the above transcripts as Dec. 3, 172½?"

The reply must be, certainly not. The civil year then began on March 25. It was, therefore, only the days between Jan. 1 and March 24, inclusive, that could be written in that manner.

Edward Peacock.

Bell Literature and Archæology (4th S. v. 143.) — Perhaps it may be well to state that Mr. J. R. Daniel-Tyssen's work, from which I gave extracts last week, is privately printed for the author. Thomas Walesby.

Major André (4th S. iv. 387, 543; v. 77.)—*The Times* lately gave the following: —

"*An Historic Personage.*—The death is announced of Mrs. Maria Harding of Gloster, New Jersey. This lady was one of the eyewitnesses of the execution of Major André. It was she who gave to Major André on the morning of the execution a handful of peaches. The major carried the fruit some distance, and then gave it to a little girl. Mrs. Harding was accustomed to speak of this event, and to describe in enthusiastic terms the gallant bearing of the ill-fated officer, always concluding her description with the '*naïf* comment'—'Somehow, he did not seem to have any appetite.'"

As this sad event took place in 1780, Mrs. Maria Harding must have then been a very little [illegible] perhaps the very one to whom Major [illegible] the fruit.

Raphael's "Death [illegible]

Is your correspondent [illegible] picture by Raphael he is inquiring after "The Death of Abel"? Passavant, the greatest authority as regards the enumeration of Raphael's works and their whereabouts, does not mention a picture under that name, but speaks of a cabinet picture, painted on wood (8½ inches × 14 inches), under the appellation of "The Sacrifice of Cain and Abel." He writes: —

"More justly conceived than ably executed, is a small picture in which is represented how Cain and Abel sacrifice together. The former is kneeling before the altar, bringing God his sacrifice in true simplicity of heart, the sacrifice being, as a token of gracious acceptance, devoured by a fire from heaven. Cain, on the other hand, with a hardened mind, takes hold of his altar with both his hands and blows the fire with all his power, the smoke of which will not ascend. . . . I saw the picture in England, in the hands of a dealer in objects of art."—Vide *Rafael von Urbino und sein Vater Giovanni Santi* von J. D. Passavant (Leipzig, 1839), vol. i. pp. 65-66.

In vol. ii. p. 16 (Leipzig, 1839), the author speaks of it as having formerly been in the Aldobrandini gallery at Rome; but that he saw it at Mr. Emmerson's, picture-dealer, in London. In vol. iii. p. 158 (Leipzig, 1858), it is mentioned as having been in the possession of the picture-dealer Baseggio at Rome in 1844. It does not appear to have been engraved. Hermann Kindt.

Germany.

Beza's New Testament (4th S. v. 28, 107.)—I, too, have a *Novum Testamentum* of Beza's, with notes, but without the Greek text, between the dates given by S. A. It bears date 1581, Londini; printer, Thomas Vantrollerus; the same two dedications also, as the copy mentioned by J. A. G. It has the autograph of "Thomas Randolph, Trin. Coll. Cambridge, poet." S. L.

Crests (4th S. v. 32, 98.)—The crest of the Black Prince, in Canterbury Cathedral, is made of stamped leather. This was not screwed, but tied to the top of the helmet, which was turned up in front and rear in order to have the legs of the lion (the crest) tied to it. George Beda.

Brixton.

If F. M. S. can obtain a sight of *Die Wappenrolle von Zürich*, an heraldic manuscript of the fourteenth century, which was published in facsimile by the Antiquarian Society at Zürich in 1860, he will have contemporary evidence as to the manner in which the tops of ancient helmets were fashioned into crests or devices. There are upwards of five hundred examples, many of which are exceedingly curious and eccentric. I [illegible] pleased to trace a few of them for F. M. [illegible] book is not accessible to him. J. W[illegible]

sieu, Mahé, Mahi (there is a St. Mahi in the *Roman de la Rose*), Mahie, Mahieu, Mahiu, Mahui, Mahiex, Maheus, Mahiet, Mathi, Matheu, Matheus, Mathiex; and the English names Mace, Macey, Massie, Mayo, Mayho, Mayeo, Mayou, Mayow, Mayhow, Mayew, Mayhew.

R. S. Charnock.

Gray's Inn.

Lower, in his *Patronymica Britannica*, quotes a proverb on the number of this Cheshire family: "As many Massies as asses." He says the founder of the family in England was Hamon Massie, a Norman, who came over with the Conqueror, and acquired Dunham in Cheshire, called from that circumstance Dunham-Massey. It is not known from what part of Normandy he came, but there are four places having about equal claims: Macé-sur-Orne, near Alençon; Macei, in the arrondissement of Avranches; Marcei, in that of Argentan; and Marcei on the Broise, near the town of Avranches, the seat of an ancient barony.

John Piggot, Jun.

"Not lost, but gone before" (3rd S. x. 404, 460; xi. 163.)—

"O stanch thy bootlesse teares,
thy weeping is in vaine;
I am not lost, for we in heaven
shall one day meet againe."

*Roxburghe Ballads*, i. 188, "The Bride's Buriall."

C. P. J.

Spills (4th S. iv. 454, 546; v. 76.)—The *spele* in the finger which is mentioned by Mr. Sweeting is here called a *skelf*. This seems to be derived directly from the French *esquille*.

D. Macphail.

Paisley.

Apparition of Old Booty at Stromboli (4th S. v. 31.)—The legend is embodied in a humorous poem by W. T. Moncrieff, author of *The Devil's Walk*, *Monsieur Tonson*, &c., entitled:—

"Old Booty! a serio-comic Sailor's Tale. Illustrated by Six spirited Engravings on Wood, from Designs by Robert Cruikshank." 12mo, W. Kidd, 1830.

This is the first piece in the second volume of

"Facetiæ; being a general Collection of the Jeux-d'Esprit which have been illustrated by Robert Cruikshank." 12mo, 1831.

William Bates.

Birmingham.

[illegible]nology (4th S. v. 32.)—The hymn—

"Father, again in Jesu's name we meet,"

[illegible]ucy Whitmore, and appears at the [illegible]*mily Prayers*, published in 1827 by [illegible]

P. P.

[illegible] (4th S. v. 32.)—If I under- [illegible] Harold's paragraph, he [illegible] trace of *any* family bear- [illegible]d. I had a slight knowledge of a Mr. Charles William Harold, who was an excise officer and rose to be collector of inland revenue at Barnstaple in Devonshire. He died there about two or three years ago, in middle age. I believe that a son of his is now in the excise service.

W. M. Rossetti.

56, Euston Square, N.W.

Poem (4th S. v. 91.)—A. E. P. G. will find the poem he wants in *The Misfortunes of Ephin*, p. 141, written by the late Mr. Thos. L. Peacock, and published by Mr. Thos. Hookham, of Old Bond Street, in 1829, and now out of print; but probably Mr. John Wilson, of 93, Great Russell Street, could procure a copy.

T. L.

R. B. writes also, that this ballad may be found in one of the early volumes of *Punch*; "I forget which, but I think the fourth or fifth. It is styled 'The War Song of Dynas Vawr.'"

Pickeridge (4th S. v. 33.)—This name occurs also in the parish of West Hoathly, co. Sussex; but I never heard the word *picket* used to mean a corner, nor is it given in Cooper's *Sussex Glossary*. *Pickèd* is used in the sense of "pointed" in Sussex. Could Pickeridge be for Picked-ridge, the pointed ridge? Two other similar names occur in the same parish, Tickeridge and Langridge. Could the latter mean "the farm along a ridge"?

A. F. Kirkpatrick.

Cambridge.

Glass Painting (4th S. iv. 487.)—I beg to thank Mr. P. Hutchinson and P. P. for replies to some remarks of mine on glass painting. I candidly confess I am wrong in my views, and will adopt the only proper mode which they have so courteously recommended.

R. W. Dixon.

Seaton-Carew, co. Durham.

The Sun: its Gender (4th S. iv. 558; v. 75.) Mr. W. W. Skeat says: "In our early writers the sun is feminine and the moon masculine. The question is . . . what are the earliest instances of the contrary?" A larger and, to me, far more interesting question which I have never seen answered is as follows:—Ἥλιος in Greek, *Sol* in Latin, are, as every one knows, masculine. The sun-god of the Egyptians, if I remember right, was masculine: Balder, "the white sun-god" of the Scandinavian mythology, is so too. Gender, in the case of such objects as the sun and moon, is a figurative expression: it implies the existence of certain masculine or feminine qualities, or supposed qualities, in the thing spoken of. And to modern Englishmen, Frenchmen, or Italians it may well seem unaccountable that the sun, which rules the day with generative heat and masterful light, should be feminine, and the paler weaker moon, which has seasons of feebleness and retirement, should be masculine. What is the reason, then, that the older English, and the Germans

down to this very day, take an exactly opposite view? What masculine qualities do they see in the moon; what feminine in the sun? Or is it something in the national character—for mythology, I think, does not help us—that originally made the difference? Gender is arbitrary now, and the imaginative meaning has died out of it? yet when a German says *die Sonne*, he can no more help feeling the force of the feminine article than an English sailor can escape that of the feminine pronoun when he speaks of a ship as *she*.

Again, how comes it that the English, after the fourteenth century, changed their views about the genders of the sun and moon, and came round to the ancient classical practice?

ARTHUR J. MUNBY.

MACPHERSON'S "OSSIAN" (4th S. v. 83.)—In an article on one William Lauder, which appears in "N. & Q." as above, the following words occur: "Another literary charlatan, Macpherson, of *Ossian* notoriety."

As an Englishman, and therefore free from Scottish prejudices in the matter, and as one who owes much to the poems of Ossian, I desire to protest against the astounding impertinence that can make such a charge as this, and make it too incidentally and *par parenthèse*, as if it were a settled thing that James Macpherson was a mere forger like W. H. Ireland or like Simonides.

I am no fit champion of that "so strange and heteroclite a mortal," as David Hume called Macpherson; nor have I time or skill to reopen (if that be possible) the Ossianic controversy. But Macpherson's *Ossian* is either genuine or it is not. If the poems are genuine, or even partly genuine and touched up by Macpherson as the *Reliques* were touched up in the same era by Percy, then Macpherson was, at worst, no more a charlatan than the bishop, whom not even the biographer of William Lauder, I presume, would venture to call by such a name. If, on the other hand, the Ossian poems were original, then Macpherson, as their author, is entitled to rank certainly not lower than Chatterton. And I should like (as schoolboys say) to see the man who would airily put down "another literary charlatan, Chatterton, of 'Rowley' notoriety."

Macpherson's *Ossian*, as all will remember, was the favourite companion wherever he went of Napoleon Buonaparte. ARTHUR J. MUNBY.

A MEDIÆVAL FARMHOUSE (4th S. v. 13.)—I suppose it is too late to protest against the barbarism of recutting the date (1457), which, we are told, "appeared very plainly." If recut the stone will as an evidence of course be worthless.

P. P.

A PANEGYRIC ON THE LADIES (4th S. v. 87.)—I have before me *The Paisley Repository* (Paisley, 1811) in which is printed "A Compliment to the Ladies." This is the same as the pane plied by your correspondent, with so differences of expression and an additio as follows:—

"They're always studying to employ
Their time in malice, clack, and lies
Their leisure hours in virtuous joys
To spend, ne'er in their thoughts ari

This is the fifth stanza. The editor, not say whence he derives the verses, following note:—

"The fair readers of *The Paisley Repositor* read the third line before the second in each s

D. M

Paisley.

"FALL" FOR "AUTUMN" (4th S. v. word is not used in Craven. We ca "t'back-end" (vide Carr's *Horæ Mon venæ*). STEPHEN

"SNAKES CONSPICUOUS BY THEIR (4th S. v. 101.)—Much ridicule has bee sarily cast upon a worthy Northern au Horrebow, for this singular chapter of the original of which (in Danish) is me. It is a duodecimo of 478 pages p Copenhagen in 1752, and its title is—

"Correct Notices of Iceland, with New Ma Years of Meteorological Observations." " Efterretninger om Island, med et nyt Landk Meteorologiske Observationer. Anno, 1752."

In a somewhat lengthy preface, Ho fers to the writers who have preceded subject of Iceland, and particularly work of Johann Anderson, formerly B of Hamburgh, and which was publish city in 1746.

Anderson had, however, never visit but had compiled his book from the re German and Dutch sea-captains who into Hamburgh; and consequently, shrewd and truthful observations, it large share of inaccuracies. Horrebow derson's book the groundwork of his o ing him chapter by chapter; and when words he places them in larger text th lucubrations. In fact, Horrebow's boo mentary upon Anderson's, and at p. latter work we find the origin of the serpent chapter, which we translat German original:—

"LXXI. Serpents are not found at all island. This, however, does not arise fro liarity of the land, but because these repti arrive there, as it is so far distant from a and also for that these creatures could n intense cold of that country, the which is their nature."

Upon this paragraph of Anderson's rebow founds his celebrated chapter give here at full length from the Dan p. 240;—

"*Om Slanger* [Of Serpents].—Serpents there are none in Iceland, as our author (Anderson) truly observes. But when he gives as a reason for this *the intense cold of that country*, he has been led into an error by false information. We have already spoken of the cold in Iceland, and it may be seen from the accompanying meteorological observations that the cold in the South of Iceland is not more severe than with us in Denmark, so that serpents could as easily live there as here. But since these creatures have not come to Iceland it is well, for no one is likely to trouble himself to transplant them thither."

It will be seen, therefore, that the heading of Horrebow's chapter is, after all, not so ridiculous as is generally supposed.

Edward Charlton, M.D.

7, Eldon Square, Newcastle-on-Tyne.

Duke of Schomberg (4th S. iv. 540.)—I am obliged to your correspondents for their answers. Will H. P. add to his kindness by telling me whether the campaign of 1692 was one in Flanders or in Italy, and whether the document contains anything that might lead one to suppose Duke Charles was in England at any time after the Boyne? Henry F. Ponsonby.

Motto (4th S. v. 91.)—Is not the motto that Ethel asks for that which was adopted by the Jesuits in the time of their prosperity—"Patiens quia æternus"? S. H. M.

Sun-dials (4th S. iv. 76, 142, 188, 247, 524.)

"To count the brief and unreturning hours,
This sun-dial was placed among the flowers,
Which came forth in their beauty—smiled and died,
Blooming and withering round its ancient side.
Mortal, thy day is passing—see that flower
And think upon the shadow and the hour!"

I have lately found these lines in the *History of Bremhill Parsonage* by the late amiable poet Bowles. J. R. B.

Cooke Family (4th S. v. 61.)—As nobody has answered your correspondent Sir T. E. Winnington, Bart. as to who Sir Thomas Cooke, Knt. was, I beg to reply as far as I know, and should be glad of any further information as to any lower descents.

Sir Thomas Cooke was the eldest son and heir apparent of Thomas Cooke of the Inner Temple, of Staunton (sold to the Lechmeres in 1721?) (Record Office, Fetter Lane), and of Rydmarley Oliver (sold to the Foleys in 1673: ancient deeds) in the co. of Worcester, whose maternal grandfather was James Picard or Pychard, the first and chief in descent of the ancient Herefordshire family of that name (Nash's *Worcestershire, Staunton*). He married Susan, second daughter of Thomas Riche of North Arney, co. of Gloucester, Esq. Master in Chancery. His widow afterwards married for her second husband Sir Edward Bathhurst, Bart. of Lechlade, co. of Gloucester (College of Arms).

Sir T. Cooke, inheriting his father's landed property, was of Lincoln's Inn, and also of East Acton, co. Middlesex. His sister Susannah married Laurence Bathhurst, son of Sir Edward Bathhurst, Bart. of Lechlade, co. of Gloucester; secondly, Sir John Fettiplace, Bart. of Childrey, co. Berks, and Swinbroke, co. Oxon; and, thirdly, Sir John Cutler, son of Sir Gervase Cutler of Stainburgh, co. of York, by Magdalen his wife, daughter of John, Earl of Bridgewater. Susannah had issue by her first and third husbands (College of Arms).

Sir T. Cooke was knighted Jan. 23, 1661-2 at the restoration of King Charles II. He was probably a Royalist. His mother is mentioned in Nash's *Worcestershire* with others as supplying a man and horse to a regiment of horse in Charles I.'s time. He might have been engaged as counsel for the Crown at the trial of regicides in 1660. Can any of your readers say why he was knighted?

W. H. Cooke.

Shelsley Kings, near Worcester.

John Nicoll, D.D. (4th S. v. 147.)—This portrait was painted, as Dean Stanley affirms, by Sir Joshua Reynolds, and may be seen in the hall of Ch. Ch., Oxford; whilst that belonging to the head-masters of Westminster School is generally supposed to be a French copy. The name is variously rendered: Cowper the poet speaks of "Nichols"; Alsop, in addressing to him one of his poetical pieces (also the monument in Ch. Ch.), "Nicoll"; and in the *Gentleman's Magazine* for 1765, the death of "Dr. John Nicol, one of the Canons of Ch. Ch." is announced. As Mr. Pickford says, he was under-master from 1714 to 1733, when he succeeded to the head-mastership, which he vacated in 1753. H. F. T.

A Junqur (4th S. v. 91.)—In East Kent a crab, ordinarily speaking, is a wretched little thing not more than six or seven inches across. Larger ones, such as are saleable in the metropolis, are universally called "pungers," pronounced *pungurs*. Of its etymology I am ignorant; in fact, I never saw the word in writing in my life, although I have always been familiar with its use. I had quite forgotten the word, but I was reminded by reading the inquiry of J. D. Notwithstanding the orthography of the man from Ramsgate, your Kentish correspondents will be able to endorse my remarks; at the same time, I hope some one will give an account of the origin of "punger." I am not a naturalist, as your readers will see from my description of the two kinds of crabs, but I have no doubt I shall be understood. I suppose the crabs above-mentioned belong to distinct species. The smaller sort are certainly not poisonous, because I know they are eaten: a portion of them is thrown away as unfit for food, but I have yet to learn this is peculiar to crabs.

George Bedo.

Brixton.

That a crab is poisonous, is an expression by no means peculiar to Ramsgate. It is said to be so all along both the east and west coasts of Scotland, where by the word *crab* is understood the little green crab which children often catch running along the sand, and which in many places they call a "Harry-crab." The Harry-crab does not look nice, and is not eaten, though I do not know that it is actually poisonous. The common edible crab is called in Scotland a "partan"—a word of whose origin I am ignorant. As to the word *junqur*, I would point out that such a spelling is contrary to the custom of English orthography and pronunciation, according to which *qur* is a syllable wanting a vowel; *quer*, or *quur*, would be more correct. And I would suggest that it is probably allied to the German *junker*, which in its origin as *jung-herr* was a sort of secondary title of nobility, and may have been given by seafaring folk, in a half-jesting way, to the finer species of a common fish. S. H. M.

Blewitt, Parry, Whitaker (4th S. iv. 450, 551.)—It is much to be lamented that this country possesses no reliable biographical dictionary of musicians. The two works we have—dated 1814 and 1824—are mere compilations from ordinary sources, abounding in errors of every description. Even if the latter work was tolerably good, as far as the period it embraced, we should still be deficient in our knowledge of the musical men of the last forty years. With all our present sources of information, it is much to be wished that some new work should be undertaken, giving really good and accurate information as to the musical men of old, and all that can be learnt about those of recent times.

Concerning the musicians whose names are placed at the head of this communication, I have the following scraps in my MS. obituary:—

Jonathan Blewitt—for so he was christened, although he called himself John—was the godson of Jonathan Battishill, the celebrated organist and composer. I became acquainted with him in 1829, when he was musical director at the Surrey Theatre. He had great facility in composition, and wrote well for the orchestra. He was a capital melodist and an excellent organist. He was fond of good living, and would neglect his profession for enjoyment. Latterly he took to hard drinking, and died in great poverty Sept. 4, 1853, aged seventy-two.

John Parry was the father of the clever buffo singer of the same name. A long biography of this musician is given in the *Biographical Dictionary of Musicians*, 1824, contributed by himself. He was for many years the treasurer of the "Royal Society of Musicians," and secretary to the "Melodists Club," founded in 1824. He took an active part in the formation of the "Society of British Musicians"; and in the latter part of his life filled the post of musical editor of the *Sunday Times*. I knew him intimately, from 1829 until the period of his decease. He died April 8, 1851, aged seventy-six. His last publication was the *Welsh Harper*, in two volumes, 1848—a valuable contribution to the music of his country.

John Whitaker was a composer of ballads, some of which acquired a large share of popularity. He took part (jointly with Sir Henry Bishop) in the composition of *Guy Mannering*, *The Heir of Verona*, and other musical pieces produced with success at Covent Garden in 1816 and 1817. He held the post of musical director at the Surrey Theatre for some years. I knew him in 1830, when he resided in St. Paul's Churchyard as partner in the music firm of Button and Whitaker. He was organist of one of the City churches, and died in poverty Dec. 4, 1848, aged seventy-one. He was buried by a private subscription gathered among his friends.

Edward F. Rimbault.

P.S. This answer was written two or three days after Mr. Westbrook's query appeared, but the MS. was unfortunately mislaid.

The Man in the Iron Mask (4th S. iv. 378, 540; v. 73.)—Just as people began to think the last word had been said with regard to the famous "Man in the Iron Mask," the last number of *L'Intermédiaire*, v. 73, once more puts everything in question again! See M. Jules Loiseleur's article on this *vexata questio* in the *Revue Contemporaine* of Dec. 15, 1869, and in *L'Intermédiaire*, by Capt. T. Jung, who promises some more. Let us hope this "great unknown" will be unmasked at last.

"Discoveries most mysterious have brought forth
The secretest man. . . ."

P. A. L.

Inscription in Exeter Cathedral (4th S. v. 89.)—It is obvious that this inscription, if correctly copied, has been incorrectly cut. It ought to consist of a hexameter and pentameter, from which it is easy to see that the reading of the incomplete word is DEVS, not IHVS; that *sui venit* is an error, possibly for *subvenit*, and that some monosyllable, such as *cui*, has been omitted. I would read—

"Primus adam sic pressit adam, salvet deus illum,
[Cui] subvenit adam, quare refactus adam."

The word *adam* is used in *three* senses, viz. Adam, a man named Adam, and Christ. But, from the hint I have supplied, some one of your readers may be able to effect a still better restoration of the inscription or epitaph.

Walter W. Skeat.

1, Cintra Terrace, Cambridge.

Madame de Grignan (4th S. v. 62, 161.)—This lady had a second son, besides the children mentioned by Mr. Masson: but he only lived

few months. See Monmerqué's edition, iv. 364, letter of Feb. 23, 1676, and v. 198, letter of July 3, 1677. LYTTELTON.

EDZEL, ENZIE (4th S. iv. 409, 523, 575.)—The estate of Edzell's John (now Langley Park), near Montrose, derived its name from the chapelry of St. John, or the "Kirk of Egglis-john," which was "of auld ane chappell erectit for pilgrimage." *Registrum Episcopatus Brechinensis*, ii. 343, and Jervise, p. 55.

Similar formations are Ecclesgreig, "Ecclesia Gregorii"; and Inglismaldie, or "Eccles madie," the chapel of St. Mary Magdalene, both in the Mearns. JOHN WOODWARD.

St. Mary's Parsonage, Montrose.

MERIAN AND KRAUSE, ENGRAVERS (4th S. iv. 451.)—Matthew Merian the elder (born at Basle in 1593) was celebrated for his topographical views. I possess several of the environs of Heidelberg, Stuttgart, Schwalbach, &c. which are highly esteemed specimens of his work. They are etched from his own designs and finished with the graver. He is said to have been the master of Hollar. Nagler gives a long account of his works.

Matthew Merian the younger (born at Basle in 1621) was the pupil of Sandrart, Rubens, and Vandyck. He is chiefly known as a painter, but he executed many engravings. He engraved the portrait of Dr. Donne, prefixed to his Sermons, 1640, and many other portraits and frontispieces for books published in this country. The latter are not mentioned by Nagler.

John Ulrich Krauss was a remarkably minute engraver. His *Life of Christ* in thirty plates, two compartments in each, published at Augsburg in 1705, is esteemed one of his best works. A copy is of rare occurrence. He was chiefly employed by the booksellers in executing biblical subjects. I have several exquisite specimens of his engraving. Consult Nagler for a list of his works.

EDWARD F. RIMBAULT.

SACKVILLE FAMILY (4th S. v. 119.)—In the heraldic visitation of Sussex made in 1633-4, TEWARS will find that the husband of Elizabeth, eldest daughter and co-heir of Sir William Walter of Wimbledon, Knt. was Sir John Sackville, Knt., second son of John Sackville, Esq. of Sedlescombe, near Battle, Sussex (who died Dec. 22, 1619), by Jane his wife, daughter and sole heir of John Downton of Sedlescombe. Sir John's elder brother was Sir Thomas Sackville of Sedlescombe, K.B.; his grandfather was Sir Christopher Sackville, Knt. (who died in 1558), younger brother of Sir Richard Sackville of Buckhurst, Knt. the father of Thomas first Earl of Dorset and Baron Buckhurst. B. W. G.

Southampton.

SHAKESPEARIANA: "IF TREMBLING I INHABIT THEN" (4th S. iv. 503.)—MR. PATON may be glad to know that his reading of the vexed line in *Macbeth*—

"If trembling I inhabit then, protest me."

is according to the view adopted by Mr. George Mac Donald, the eminent poet and novelist. In his weird story *The Portent*, p. 210, occurs the following sentence:—

"Like Macbeth I only inhabited trembling, *I* did not tremble."

ALPHA.

Kelso, Roxburghshire.

HOLED-STONE AT ABURY, WILTSHIRE (4th S. v. 14.)—From researches on the spot made by a relative in 1858, I believe the holed or ring-stone mentioned by Stukeley had entirely disappeared at that date. For plans of these ancient stone-circles, and full topographical and historical particulars, I would refer your correspondent to a paper in the *Wiltshire Archæological and Natural History Magazine* (vol. iv. 1858), which has been printed in a pamphlet entitled *Abury Illustrated*, by William Long, Esq., M.A. It was printed by H. Bull, Saint John Street, Devizes, 1858, and contains a reference to the ring-stone at pp. 18 and 61. H. P.

ANTOINE DUKE DE LAUZUN (4th S. v. 62, 159.) A small *lapsus* I had better rectify at once for your learned correspondent HERMENTRUDE. Since sending my note ("N. & Q." p. 159) I have procured two documents of two Marshals de Lorge; one with seal, dated Douay, April 25, 1677; the other dated Besançon, June 14, 1770. The first is signed "Le Ma^al de lorge"; the second, "Le M^al Duc De Lorge," both without an *s* at the end. I had seen the name written in several works with *s*, as also in M. DITCHFIELD's note.

The father-in-law of Saint-Simon and of Lausun had been brought up in the Protestant creed, but, as well as his maternal uncle Turenne, was converted by the influence of Bossuet.

P. A. L.

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## Miscellaneous.

### NOTES ON BOOKS, ETC.

*Historical Notices of Events occurring chiefly in the Reign of Charles I. By* Nehemiah Wallington, of St. Leonard's, Eastcheap, London. *Edited from the Original MSS., with Notes and Illustrations. In Two Volumes.* (Bentley.)

The compiler of these notes was born on May 12, 1598, and was the tenth of the twelve children of John Wallington and Elizabeth his wife: the said John Wallington having been churchwarden of St. Leonard's, Eastcheap, in the year following the birth of our author. He appears to have been a man of sincere and affectionate disposition—qualities which his son Nehemiah inherited from him. Whether the latter was indebted to his father for his love of note-making and compiling abstracts from the books and pamphlets which issued weekly from the press, does not appear. But Nehemiah was an inde-

fatigable collector of news and commentator upon current events, and in these volumes, which Miss Webb has selected from his numerous MSS., we have not only a very interesting picture of a humble, earnest, god-fearing Puritan, but of the stirring times in which he lived, from a Puritan point of view. The book is consequently a very valuable contribution towards the history of Charles's reign; and students of that important period are largely indebted to the editor for giving it to the world. We hope, in the event of a second edition being called for, that she will render it yet more useful by the addition of an Index.

*Waverley; or, 'Tis Sixty Years since. By* Sir Walter Scott, Bart. (Black.)

*Guy Mannering; or, The Astrologer. By* Sir Walter Scott, Bart. (Black.)

When we took up these two volumes of the cheap and beautifully printed edition of Walter Scott's novels, which the publishers entitle "The Centenary Edition," and turned over the bewitching and well-remembered pages of *Waverley* and *Guy Mannering*, the wonder with which we read the curious statistical notice of the number of volumes which had already been issued, printed in last Saturday's "N. & Q.," was somewhat abated; for we recognised again the immense amount of sympathy, pathos, humour, and true feeling for which these admirable stories are distinguished—qualities which ensured their ready acceptance by the public, and will and must secure for them a long-enduring popularity. This new edition has, in addition to its beauty and cheapness, other claims to attention in the shape of several annotations of considerable interest never before printed; special glossaries to such of the works as require them; while each volume has a separate Index, and the last will contain a General Index to the whole series.

*A Copious and Critical English-Latin Dictionary. By* William Smith, LL.D., Editor of the Classical and Biblical Dictionaries, *and* Theophilus Hall, M.A., Fellow of University College, London. (Murray.)

If this new English-Latin Dictionary had not been found what its authors intended to produce, namely, a more complete and perfect Dictionary than has hitherto existed, fifteen years' hard work of two well-known and accomplished scholars, and the assistance of many others, would have been wellnigh thrown away. How great has been the painstaking, how vast the labour, is shown by the fact that upwards of two-thirds of the work has been executed three times over. To ensure the pertinency of the examples, it was necessary to use special care in the verification of references; and this entailed an amount of labour upon the authors which can only be estimated by those who have undertaken similar work. It is impossible, in the space at our disposal, that we can do more than point out some of the features by which the Dictionary is specially distinguished. In the first place, great pains have been taken in classifying the different senses of the *English words*, so as to enable the student readily to find what he wants. In the second place, where there are several Latin equivalents, these are kept entirely distinct; and to distinguish synonyms, short explanations of different Latin words are added in brackets. Thirdly, the Vocabulary of English Words is for the most part limited to words in actual use, or occurring in authors actually read; but students requiring the Latin equivalents of obsolete English words will find them by looking under the current modern equivalents; while technical terms of Art, Science, and Theology have been given when such appeared to possess that kind of general interest which brings them within the range of all persons of culture. Such is the new *Copious and Critical English-Latin Dictionary*, which the authors, while conscious that some few errors and blemishes are inseparable from so vast an undertaking, venture to believe will supply not unworthily a long and deeply-felt want in our English colleges and schools. Though many have been associated with him in this great work, it was originally projected by Dr. Smith; and by its successful accomplishment he has established another claim on the gratitude of all classical students.

*Handbook of Contemporary Biography. By* Frederick Martin, Author of "The Statesman's Year Book." (Macmillan.)

The object of this little volume, which is to supply in a condensed form, some biographical particulars of notable living men, such condensation being effected by giving only facts, and those in the briefest form, and to exclude opinions, is very effectively carried out; though there are in it occasional errors, inseparable from the first edition of a book which is made up almost entirely of names and dates.

*Lectures on the History of Rome, from the Earliest Times to the Fall of the Western Empire, by B. G. Niebuhr. Edited by* Dr. Leonhard Schmitz, F.R.S.E. Principal of the London International College. *Third Edition.* (Walton.)

This new edition of Niebuhr's justly-admired Lectures presents two claims to the attention of students. In the first place, the Lectures are printed in one volume, and in the next they now appear in their natural order in which they were delivered by their author, beginning with the discussions on the sources of Roman History, and carrying the history from the earliest times down to the fall of the Western Empire.

*The Old Houses of Putney. New and enlarged Edition.* (Robinson, Putney.)

*Lancaster Records; or, Leaves from Local History, containing an Authentic Account of the Progress of the Borough of Lancaster during the Period of Half a Century.* 1801–50. (Clark, Lancaster.)

These two small contributions to English Topography deserve each a good word. The sketch of the Old Houses at Putney is gracefully executed, and the Records reprinted from *The Lancaster Gazette* well deserve preservation in this more enduring shape for the amount of curious local information contained in them.

The Marquess of Bute, one of the Vice-presidents of the Grampian Club, as we learn from *The Globe*, has intimated to the Rev. Dr. Rogers, the secretary, his intention of printing for the club the Chartulary of Cambuskenneth Abbey—one of the most interesting connected with the ancient religious houses in Scotland. Cambuskenneth Abbey was founded by David I., in 1147, and flourished till the Reformation. James III. and his queen were interred within the precincts, and a few years ago Her Majesty was pleased to rear a monument over their tomb. The Grampian Club, of which the head-quarters are in London, was originated in 1868, for the publication of works relating to Scottish history and antiquities.

We are anxious to supply an omission in the notice of the *Aldine* Goldsmith, which appeared in last "N. & Q." It should have been stated that it was the first volume of a new and cheaper edition of this favourite series of our British poets; the whole fifty-two volumes of which Messrs. Bell & Daldy are preparing to re-issue in monthly volumes, price 1*s.* 6*d.*, bound in cloth. This is a bold and liberal experiment which deserves success.

The Contemporary Review for this month contains a paper by the Vicar of St. Martin's-in-the-Fields, on Dean Alford's "New Testament for English Readers,"

and at the end of the article there is an extract from a letter of the late Dean Gaisford, in which this learned scholar urges the great necessity for a retranslation of the Bible.

Alpine Travelling in January.—Mr. H. Walker and Mr. A. W. Moore, of the Alpine Club, are reported to have started from Chamouni on Thursday, 3rd inst., to make the excursion of the Jardin. Having reached Des Ponts, about a league from Montanvert, the snow thickly falling and driving in their faces, compelled them to beat a retreat. The Mer de Glace was crossed, and Chamouni reached by way of the Chapeau. Having passed the previous night at Pierre Pointue, they made the ascent of the Grands Mulets, commencing the journey at 5 A.M. on Saturday, and reaching their destination at 10·40. Having obtained a fine view of the whole chain of the Swiss Alps, they returned to Chamouni at 5 P.M. The oldest guides have no recollection of a similar expedition in this month.

The following is the inscription on the sarcophagus discovered on the north side of Westminster Abbey, and alluded to in our last number: —

MEMORIAE . VALER . AMAN
DINI . VALERI . SVPERVEN
TOR . ET . MARCELLVS . PATRI . FEC^ER.

The small E, in the original, appears inside the C. The following translation has been given:—"To the memory of Valerius Amandinus. The (two) Valerii, Superventor and Marcellus, put this up to their father." The bones found in the sarcophagus have been placed in the hands of Professor Huxley for examination.

Whilst on the subject of Westminster, it may interest our readers to know that Mr. Richmond, the eminent artist, struck with the learned speech of the Dean at the entertainment lately given to the Archbishop of Syra, and the occasion of its delivery, has obtained permission to take the Archbishop's portrait, with a view to its being placed in the Jerusalem Chamber to commemorate the event. This circumstance will probably remind many that the present chimneypiece of cedar-wood in this chamber was placed there to celebrate the entertainment given, by command, by the Lord Keeper Williams to the ambassadors who were engaged in the conferences about the marriage of Prince Charles with Henrietta Maria, and that on it are represented the Keeper's arms, together with the heads of the future King and Queen.

The British Archæological Society of Rome has opened its present season with favourable prospects. An excursion has been made to the tombs on the Latin Way and the remains of the church of St. Stephen. On Saturday, January 22, a visit was made to the Thermæ of Caracalla, where Mr. Shakspeare Wood, the secretary, repeated on the spot Visconti's lecture. The society then went to see the subterranean chambers, to which the entrance is from an adjoining vineyard behind the Thermæ. These subterranean chambers and corridors are of great extent, passing under the whole of that enormous building; but they are so much filled up with earth, thrown in from above through the *luminaria*, or apertures left in the vaults for air and light, that it is impossible to penetrate into more than a tenth part of them. These apertures are called by the ignorant workmen "old wells," and they have been in the habit for years past of throwing the earth down them which they had dug out in looking for statues in the upper chambers. There is no plan to be had of these interesting sub-structures. One corridor was the entire length of the Thermæ, and it is probably 8 or twelve yards high, but it is so much filled up with earth that the bottom has not yet been reached. Some excavations have been begun in the vineyard on the other side, between the Porticus or Arcade of Heliogabalus and the main building, but hitherto only an aqueduct has been found there. This aqueduct runs along the bank of the arcade, each arch of which has a bath chamber.

Mr. J. Russell Smith announces "A Book of the Arms of Most Families of the Surname of Smith," compiled from the Harleian MSS. and other Authentic Sources, by H. Sydney Grazebrook, small 4to, with many illustrations; "History and Antiquities of the Parish of Eastry in Kent," by the Rev. W. F. Shaw, the Vicar, 4to, with Illustrations; and "Chaucer's Treatise on the Astrolabe," written for his son at ten years old, anno 1391, edited with illustrations, diagrams, and notes, by A. E. Brae, 8vo.

"The Catalogue of Old Books" just issued by Mr. Salkeld, of Orange Street, Red Lion Square, contains some curious Relics of Burns, interesting to the admirers of the Ayrshire Bard.

## BOOKS AND ODD VOLUMES
### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose: —

Puttenham's Art of English Poesie. 1589.
Holinshed's Chronicles. 2 Vols. 1577.
Hasted's History of Kent. 4 Vols.
Keating's History of Ireland. Folio. Large paper.
Filmer's French Court Ayres. 4to. 1629.
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F. Gledstanes-Waugh. *Our Correspondent has probably overlooked the four articles in "N. & Q."* 2nd S. iii. 306, 357, 379, 474, *on the origin of the weathercock placed on the top of churches.*

J. T. D. *The dialogue on "Breaking Bad News" may be found in most the editions of* Joe Miller's Jests.

Erratum.—4th S. v. p. 23, col. i. line 12, *for* "Hasmonænus" *read* "Hasmonæans."

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## Notes.

### PANTOMIME CHARACTERS.

The interesting account of Three Early Pantomimes, given by Mr. Husk in No. 102, 4th Series, brings to mind past admired pantomimes, and especially the celebrated *Mother Goose*, which, however, no doubt owed much of its fame and popularity to the excellent acting of Grimaldi, supported by Bologna, the Harlequin, and Barnes, the Pantaloon. This was in the old Covent Garden Theatre, previous to the fire, and also, therefore, to the O.P. riots, in memory of which still have an O.P. medal worn on the occasion, d the music of the O.P. dance, with copies of eral of the squibs. There was a joke of Sir ary Gibbs (a man not much given to joke), who engaged in some of the legal proceedings con-ed with these riots, when he was said to have ed—"Effodiuntur *opes*, irritamenta malorum." e have been good clowns contemporary with ubsequent to Grimaldi, but none who have led his humour and assumed simplicity. He also great in serious pantomime, and not y a comic mime. In these early pantomime the question would occur, who was the l Harlequin, the first Clown, and the father he Pantaloons? This question is even now nswered conjecturally, and I should be any of the numerous readers of "N. & Q." ive additional information on the subject.

Harlequin, who takes the lead with us, is said by Lessing to be derived from the ancient mimus, Centunculus, who wore a similar particoloured or patchwork dress. He was not originally the mere dancing, skipping, and dumb pantomimic hero that he is now with us (Rich, our first Harlequin, is said to have been most eloquent in his pantomimic gestures), but was a wit and a humorist, and sometimes a saucy one. Witness what we are told of Carlini (who was a favourite Harlequin for forty-two years), Cecchini (who wrote a book on the subject, and was ennobled by the Emperor Matthias), Florian, Sacchi, Dominic, and others. The story of Louis XIV. and the partridges is told of the last. The birds were on a silver dish: "Give that dish to Dominic," says the monarch; "And the birds?" says the crafty actor.

It has been stated that Harlequin was introduced into Italy as an offshoot of the ancient mimes in the fourteenth century, and degenerated into a blundering servant and butt of a character called Brighella. He was improved by Goldoni, and first became a wit in France (*Curios. Liter.* iii., 15, 16), where he was apparently a leading theatrical character as far back as the time of Henry IV., as Tallemant des Réaux (*Historiettes*, 1–24) gives an anecdote of Arlequin and his company coming to Paris in the time of this popular monarch. On going to pay his respects, he took possession of the seat from which Henry had risen, and addressing him as if he was the king, said, "Well, Arlequin, you have come here with your company to divert me; I am well pleased, and promise to protect you, and give you sufficient pension." The king now thought it time to interfere, and cried out, "Hola! you have played my part long enough, let me undertake it myself now." An anecdote of one of our English actors is told of Carlini when acting before a small audience. The Columbine spoke low to him, when he said, "Parlez plus haut, nous sommes entre nous, et personne ne nous écoute." The origin of the name of Harlequin, from a young actor of the time of Henry III. of France, so called from his having been received into the house of the President Achilles de Harlai, or from Hurlemayne's meyné (a wild set by-the-bye), can scarcely be maintained. Pelliser, in his *Historical Essay on the Drama in Spain*, mentions a company of Italian comedians at Madrid in 1574, whose founder and manager was Alberto Gannassa. Amongst other characters were Arlequin, Pantaleone, and the Doctor. They occasionally had puppets and rope-dancers, and among the latter was a monkey, a rival to the equestrian monkeys now at the Holborn Circus. Riccoboni, in his engraving of "Habit d'Arlequin ancien" (*Histoire du Théâtre italien*), depicts him in a close jacket, with short skirts, and tight pantaloons

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Harlequin, who takes the lead with us, is said by Lessing to be derived from the ancient mimus, Centunculus, who wore a similar particoloured or patchwork dress. He was not originally the mere dancing, skipping, and dumb pantomimic hero that he is now with us (Rich, our first Harlequin, is said to have been most eloquent in his pantomimic gestures), but was a wit and a humorist, and sometimes a saucy one. Witness what we are told of Carlini (who was a favourite Harlequin for forty-two years), Cecchini (who wrote a book on the subject, and was ennobled by the Emperor Matthias), Florian, Sacchi, Dominic, and others. The story of Louis XIV. and the partridges is told of the last. The birds were on a silver dish: "Give that dish to Dominic," says the monarch; "And the birds?" says the crafty actor.

It has been stated that Harlequin was introduced into Italy as an offshoot of the ancient mimes in the fourteenth century, and degenerated into a blundering servant and butt of a character called Brighella. He was improved by Goldoni, and first became a wit in France (*Curios. Liter.* iii., 15, 16), where he was apparently a leading theatrical character as far back as the time of Henry IV., as Tallemant des Réaux (*Historiettes*, 1–24) gives an anecdote of Arlequin and his company coming to Paris in the time of this popular monarch. On going to pay his respects, he took possession of the seat from which Henry had risen, and addressing him as if he was the king, said, "Well, Arlequin, you have come here with your company to divert me; I am well pleased, and promise to protect you, and give you sufficient pension." The king now thought it time to interfere, and cried out, "Hola! you have played my part long enough, let me undertake it myself now." An anecdote of one of our English actors is told of Carlini when acting before a small audience. The Columbine spoke low to him, when he said, "Parlez plus haut, nous sommes entre nous, et personne ne nous écoute." The origin of the name of Harlequin, from a young actor of the time of Henry III. of France, so called from his having been received into the house of the President Achilles de Harlai, or from Hurlemayne's meyné (a wild set by-the-bye), can scarcely be maintained. Pelliser, in his *Historical Essay on the Drama in Spain*, mentions a company of Italian comedians at Madrid in 1574, whose founder and manager was Alberto Ganassa. Amongst other characters were Arlequin, Pantaleone, and the Doctor. They occasionally had puppets and rope-dancers, and among the latter was a monkey, a rival to the equestrian monkeys now at the Holborn Circus. Riccoboni, in his engraving of "Habit d'Arlequin ancien" (*Histoire du Théâtre italien*), depicts him in a close jacket, with short skirts, and tight pantaloons

extending over his feet to the toes. There are patches on the dress of different colours, as Riccoboni mentions his particoloured dress and shaven head taken from the ancient mimes. He has a semi-transparent half-mask, a cap, and a wand. The "Habit d'Arlequin moderne" is nearly the same. Though regular Harlequinades were first introduced into England by Rich, yet the character of Harlequin and others of the same stamp were known long before his time. Nash, in the dedication to his *Almond for a Parrot*, calls the famous Clown Kempe a "Harlequin," meaning a speaking Harlequin, such as he had seen when abroad. In one of the sketches of Inigo Jones for the masque of *The Fortunate Isles*, prepared for Twelfth Night at Court, 1626, printed by the Shakespeare Society, there is a character called Harlequin for the Mountebank, dressed in loose trousers, and white dress with long sleeves, like the modern Scaramouch. An Italian Harlequin is introduced in *The Travailes of the Three English Brothers*, 1607. In *Limberham*, by Dryden, 1678, Woodall, in the first scene, says "I speak no Italian, only a few broken scraps, which I picked from Scaramouch and Harlequin at Paris;" and, in the prologue to *The Spartan Dame*, by Southerne, about 1704, he is referred to as the "facetious Harlequin." In Harleian MS. 5931 there is a quack doctor's bill of 1707, with a woodcut of the doctor, and his Merry Andrew with a monkey. The Merry Andrew is dressed in a patchwork suit very like our Harlequin; and there is an advertisement, of about the same date, of an entertainment, comprising amongst other things a dance between a Scaramouch, a Harlequin, and a Punchinello, in imitation of *Bilking a Reckoning*.

The first Harlequinade by Rich (who performed under the name of Lun) was in 1717, at the theatre in Lincoln's Inn Fields, called *Harlequin Executed*. Rich was famous for his taste in composing these entertainments, and his skill as Harlequin, in which character he flourished till 1761, and all his productions succeeded. Garrick, in 1750, brought out an opposition pantomime, called *Queen Mab*, in which the celebrated comedian Woodward was Harlequin, and it was successful. Dickens, in his *Memoirs of Grimaldi*, states that previous to 1800 the dress of Harlequin was a loose jacket and trousers, and that the performer was continually standing in one of the five positions, but when *Harlequin Amulet* was performed at Drury Lane, in Christmas, 1799, Byrne, the celebrated dancer and Harlequin, introduced new attitudes and jumps, and the present dress.

It is difficult to give the origin of that important character the Clown. A Clown *per se* was no doubt known in the earliest dramatic representations, prior probably to the Roman Jocus or Momus. Montfaucon gives a representation of a mask or head of Jocus, not unlike the head of a mediæval jester, with a folded cap and two long lappets. The character gradually worked down to the early Italian dramas or mysteries, which seem to have abounded in comic characters. In many of our early mysteries there was a Vice or some similar buffoon introduced, and some gross ribaldry even in the most sacred subjects, such as in the mystery of the Crucifixion, &c. It was the same in the German mysteries of the fifteenth century, where a character like their Hans Wurst is occasionally introduced, but these were all different from our pantomime Clown. These old dramatic Clowns were continued long after the time of Shakspeare, who has introduced them in several of his plays, and the last of them is said to have been in Shadwell's *Woman Captain*, 1680, nearly forty years before Rich's first pantomime. The pantomime Clown's dress, the particoloured suit and cap, have some affinity to those of the ancient fool. If we could have before us the plot or ground plan of Rich's first Harlequinade, we might perhaps get some insight into the nature of the Clown then introduced, no doubt then taken, with other characters, from the Continent. He was, perhaps, originally a blundering servant of the Pantaloon, and gradually made prominent by the skill of those who performed the part, until it culminated in Grimaldi, before whom Delpini is mentioned as an excellent Clown.

The Pantaloon is evidently taken from the Italian, whose prototype was the Venetian merchant, with his loose gown (originally black) and red under garments, with breeches and stockings united, whence the name of pantaloons given to that article of dress. He also probably adopted some of the character of the Bolognese Doctor, a babbling, boasting character.

The Scaramouch was occasionally introduced as well as the Clown, but though in Italy a witty, saucy fellow, degenerated here into a grotesque dancer, dressed in a loose dress, with sleeves coming over his hands. D'Israeli derives him from the Captain Spavento, a braggadocio bully in the Italian performers, and says that he originally wore the Spanish dress, and was always in a panic. (*Curios. Lit.*, iii. 17.) He mentions Tiberio Fiurilli, who was a companion in his boyhood of Louis XIV., as distinguished in this character. Walker (in his *Drama in Italy*, 240), agrees with D'Israeli in stating that the Italian braggadocio captain (which was the original) gave way to the Spanish captain in the time of Charles V., and the latter gave way to Scaramuccio about the year 1680.

Riccoboni (*Hist. du Théât. ital.*, pp. 7-9) says that Harlequin and Scapin were called in Italian Zanni, being the same as Sannio mentioned by Cicero as a ridiculous character.

Space will not allow a few observations on that amusing fellow Punch, or Pullicinello, who otherwise well deserves them, though not a regular pantomime character. Wm. Sandys.

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## FOLK LORE: PIG SUPERSTITION.

The buying of a pig by a friend of mine in Mecklenburg the other day gave rise to the mentioning of many superstitious practices scarcely dormant, but still thought of, if not practised, with regard to pigs in that part of the world. The poor beast, having been brought from the country, and having most probably overrun itself, fell ill, and there were signs that it was going to leave this "meilleur des mondes." (The "compassionate reader" is informed that it is still alive, being "brought round" by a large quantity of apples.) A council of neighbours assembled, and the female part of the assembly had, I must confess, the presidency, without however being altogether composed of that respectable genus called "old women." One advised that a black-thorn stick (*Rhamnus catharticus*, L.) ought to be put into the left corner of the pig-sty to keep off witches and witchcraft; for a belief in the "evil-eye," especially when pigs, geese, and cows are bought, is still common in the North of Germany.

Another said that the rubbing with the seed of dill (*Anethum graveolens*, L.) was an effective cure against the evil eye with which, she was *almost* inclined to say, the poor beast might have been looked upon by some evil-disposed envious neighbour. This reminds me that the seed of fennel (*Fœniculum officinale* or *Anethum fœniculum?*) or branches of this plant are considered with the same favourable eyes in the Pyrenees.

A third said she had heard that a pig ought to be washed on three successive Fridays—(In the North of Germany this day is still considered a lucky day in some respects at least. It is lucky, for instance, to cut one's nails on a Friday, quite the reverse from D. J. K.'s note in "N. & Q." 1st S. i. 575 as regards the French, but corresponding with Dutch superstitions and probably Roman too (*vide antè*); Friday is the day for most weddings, &c.)—and afterwards fumed with the bark of cascarilla (*Cortex cascarillæ*). Most probably against vermin with which a newly bought pig may be infected.

Another person praised highly the painting of the wood in and about the sty with what she called *schwarten däg* (Platt-deutsch; literally "black getting-on-well," *i. e.* some black mixture which is the means of the pig getting on well), which on my inquiry at the apothecary's is the so-called *Oleum philosophorum* imported from Russia, and composed of tar, turpentine, &c. This, methinks, was introduced in Russia and from thence in order to kill the vermin, but has since been honoured with witchcraft ideas.

It was also mentioned (with the expressions of "I have heard" and "it is said," which commonly express the faith of the narrator) that if the head of a horse were to be buried under the trough of a pig-sty this would be the means of the pig always enjoying its food, and of always eating "the trough empty," as the horse is an animal that is always eating too!

Have any of these superstitions, some of which, as will be seen, became such through the medium of the "great unwashed," who are everywhere fond of associating the proceedings of cleanliness and sanitary rules (*Oleum philosophorum*, the fuming and washing, &c.) with witchcraft,—have any of them been observed in England? The author of *Verdant Green* may perhaps know.

Hermann Kindt.

Germany.

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## "THE MERRY WIVES OF WINDSOR": "CRIED GAME."

"*Host.* . . . go about the fields with me through Frogmore: I will bring thee where Mistress Anne Page is, at a farm-house a-feasting;—and thou shalt woo her;—cried game? said I well."—Act II. Sc. 3.

"Cry aim" and "cried I aim" have gradually crept into favour, and into the text; but I have ever been persuaded that the change to "curds and cream" is as good—that is, as bad a one. "Cry aim" must mean give me encouragement in my definite aim or attempt, but the host is not making an attempt merely suggesting an aim to Caius, nor is he at all the man to ask for Caius' encouragement. As to "cried I aim": if Caius has made any attempt, and in his rage and perplexity he has made none, it is one quite different to that suggested by the host. How, then, can the latter ask, "Have I encouraged your aim?" For a doubtful phrase only once used elsewhere by Shakespeare, it does not appear to me that we have any right to dispossess words which seem so likely to have a meaning, merely because we are ignorant of that meaning.

But cannot a meaning be given to it? I think a very excellent one. The host's language is a hotch-potch collected from the scraps of his customers, and he is on the confines of a royal forest where hunts were frequent. His "cried game" then is, "Have I cried the game?" or "Is it the cried game? Have I discovered your right game for you, your deer, Mistress Anne Page, and rightly given the view-halloo?" the cry used to intimate the whereabouts of the game to the huntsmen and dogs, either at starting or when during the run they are at fault or have taken up a cross scent. In the *Sho[illegible]oliday* we have an incident of this [illegible] 3rd ed. 1610):—

"Besides, the miller's boy told me e'en now,
He saw him take soil, and he halloo'd him,
Affirming him so embost,
That long he could not hold."

And in Ben Jonson's *Silent Woman* (i. 1), the boy says of Morose, who hates noise —

"I entreated a bearward one day to come down with the dogs of some four parishes, that way, and I thank him, he did; and cried his games under Master Morose's window: till he was sent crying away, with his head made a most bleeding spectacle to the multitude."

Of course this may merely mean that the bearward cried the programme of his games: —

"On Wednesday next at the Paris garden this world-renowned bear, the most famous Master Sackerson will," &c. &c.;

and if any one like to take it so, he can so construe mine host's words—"Have I set forth an entertainment which will make you taste your legs?" But as Jonson, like Shakespeare, affected choice and apt phrases, and as the evident intent was to create the greatest possible barking, hullo-balloo, and tumult, I believe that the phrase was intended to imply that the bears were uncovered and discovered to the crowd of men and dogs; so that the bearward might point to the roused bears with—"See here, my masters, what sport ye shall have." He could not have taken his bears in full view of the dogs of the four parishes through the streets of London, but could only have ventured to uncover them in some such by-place where no coaches or carts passed. There, in sporting language, he cried or hallooed the game.

BRINSLEY NICHOLSON.

P.S. I ought to have said that "cry aim" occurs twice, not once, elsewhere in Shakespeare. On the other hand, the editions of the first sketch of the play also give "cried game"—a fact which disposes at once of the supposition that it is either a transcriber's or printer's error.

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USELESS MONKS DOOMED TO DEATH.

IN the remarkable and masterly *Pierce the Ploughman's Crede*, written about A.D. 1394 (see the Early English Text Society's edition, edited by Rev. W. W. Skeat. Lond. 1867, 8vo), we have at lines 611-616: —

"Crist bid blissen · bodies on erþe
þat wepen for wykkednes · þat he byforne wrouȝte; —
þat ben fewe of þo freres · for þei ben ner dede
And put all in pure claþ · with pottes on her hedes;
þanne he waryeþ & wepeþ · & wicheþ after heuen,
And ſyeþ on her falshedes · þat þei bifore deden."

And again, lines 625-628:—

"þer is no frer in faiþ · þat fareþ in þis wise;
But he maie beggen his bred · his bed is ygreiþed;
Vnder a pot he schal be put · in a pryvie chambre,
þat he schal lyuen ne last · but litell while after."

And the learned editor adds, p. 50: —

"The announcement in this line that friars, when near dead, were wrapped up in white cloth, and had *pots put on their heads*, is strong and startling; and a reference to line 627 seems to show that there existed a system of disposing of useless friars by a process not very different from suffocation; but it would be desirable to have more light thrown upon this passage from other sources. A request for further explanation was inserted in 'N. & Q.' 3rd S. xi. 277, but has elicited as yet no reply."

I do not know whether the straw I now drag to the heap is one of the right kind, but the subject is so curious that even a hint may be useful. I must confess that, to my mind, the above lines convey the distinct charge that useless friars were often put away quickly and quietly, their death hastened by some heartless custom. Should this be so, will it assist us to remember that pot in old times also meant urn or earthen vessel, and that such were often many feet high, quite high enough to be put over a kneeling or crouching man? We have abundant instances of monks and nuns having been *walled up alive* (as a disciplinary punishment for a real or supposed offence), and this is not very wide apart from being entombed till death in a large earthen pot.

Some light may possibly come to us from the nearly similar death-doom regularly followed, as tradition asserts, by certain of the primitive tribes in Southern India. (See "An Account of the Discovery of Megalithic Cysts, near Madura, South India, by the Rev. David Scudder and the Rev. William Carpon," in the *Proceedings of the Boston Society of Nat. Hist.*, March, 1865.) We are here informed that in the Southern Dekan, among the cairns and stone-circles and other burial-mounds of now extinct tribes, are numbers of colossal urns or pots found buried in the earth, from two to five feet high and an inch thick. They contain remains of human bones, and many small earthen pots, with sometimes fragments of iron. The natives say that the castes or tribes thus buried anticipated old age. When people were old and sickly, they put them, sitting or crouching, in such urns, with a dish or pot of rice and another of water near them, and they were then buried alive. Indian tribes in South America also, not long ago, buried their dead in large earthen pots.

Thus the monastic pot was only a temporary discipline to hasten death, and was not the burial-urn itself, as in the Dekan and elsewhere.

GEORGE STEPHENS.

Cheapinghaven, Denmark.

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REGINALD, CARDINAL POLE. — A gentleman named Boase, writing in *The Academy* for December, at p. 80 has this remark, speaking of Reginald Pole: "It is not clear how he was related to the De la Pole family."

As the point is of some interest, and has not, so

far as I am aware, ever been fully treated, I shall be glad to offer the following explanation:—Cardinal Pole was related to the De la Poles through his mother Margaret of Salisbury, who was first cousin to Edmund and Richard, respectively third and fourth Dukes of Suffolk [1491-1524]. There is, I think, no possible ground for the idea that Pole and De la Pole came of the same family stock. The De la Poles are traced to Hull in Yorkshire, and bore for arms "Azure, a fess between three leopards' heads or." The Poles are traced to a Sir Jeffrey, described as a knight of Buckinghamshire, who bore "Party per pale or and sable, a saltire engrailed counterchanged." There is no trace of resemblance in these family coats, the names are really distinct, and it appears to me that if the Poles had ever claimed such connection in their day there would have been some attempt to show where the genealogies meet.

Reginald Pole was, however, sufficiently well descended by two important alliances: his grandfather, Sir Jeffrey, married Edith St. John, half sister to Margaret Beaufort, Countess of Richmond, by which means his son, Sir Richard Pole, K.G., became first cousin to King Henry VII. Sir Richard was enabled to strengthen this connection by marrying Margaret of Salisbury, heiress to the unfortunate Clarence, who was also first cousin to Henry's queen, Elizabeth of York. Reginald was a son of this marriage of two cousins with two cousins on one side, King Henry VIII. being born of the other side; and this close connection may fully account for the strong interest that our eighth Henry showed in Reginald's advancement when young. However astute Henry VII. may have seemed in thus bringing his *Poles* into rivalry with the De la Poles, it would seem that the Plantagenet blood had its influence upon the sympathies of the younger generation of Poles, although, I believe, Sir Richard himself remained throughout devoted to Tudor interests. A. H.

The Peal of Bells at St. Peter's Mancroft, Norwich.—

1. To the Common Council, who gave 50 Guineas, this bell is inscribed. Pach & Chapman of London, fecit. 1775.

2. St. Peter Mancroft, Rich^d Foster, Tho^s Cole, Church Wardens. 1775.

Pach, &c. [as on the treble].

3. The Rev. Jn^o Peale, the Rev. Tho^s Nichols, Ministers. Pach, &c. 1775.

4. Roger Kerrison, Esq. Alderman of this Ward. Pach, &c. 1775.

5. Charles Weston, Esq^re, Alderman of this Ward. Pach, &c. 1775.

6. Tho^s Starling, Esq. Alderman of this Ward. Pach, &c. 1775.

7. S^r Tho^s Churchman, K^t, Alderman of this Ward. Pach, &c. 1775.

8. John Lord Hobart, Son & Heir Apparent of John Earl of Buckingham. Pach, &c. 1775.

9. Wenman Coke, Esq. Representative for Norfolk, gave 30 guineas. Pach, &c. 1775.

10. Sir Edward Astley, Bart. Representative for Norfolk, gave 30 Guineas. Pach. &c. 1775.

11. Sir Harbord Harbord, Bart. Representative for Norwich and Alderman, gave 50*l*. Pach, &c. 1775.

12. To King, Queen, and Royal family this harmonious peal of twelve bells is dedicated.

T. Mears of London, fecit. 1814.*

In *Parriana*, i. 331, is a letter from his (Dr. Parr's) learned friend Mr. Hugh Boyd about bells, dated Dec. 26, 1827, and he speaks of the fine peal of twelve at St. Peter's Mancroft.

A Correspondent.

Yorkshire Dialect for Shut the Door.—We have had various notes on "snib the door" and "sneck the door," but the straightforward command of a Yorkshireman to "put boords i'th hoile" is downright vulgar Saxon. It means literally put the boards in the hole of the wall, or simply shut the door. George Lloyd.

Crook, co. Dublin.

Scottish Ballads.—In a recent number of *All the Year Round* is an article on this subject, in which particular notice is taken of the controversy regarding the age and authorship of "Sir Patrick Spens" and upwards of a score of other ballads. In addition to the publications mentioned in the article, I refer the writer and readers of it to a paper on "Early Scottish Ballads" by Mr. James Hutton Watkins (Glasgow Archæological Society, 1867), in defence of the antiquity of the ballads; a creed presenting much less difficulty than the opposite theory, which assigns to them an origin not earlier than last century.

As to the pleasant fancy of a distinguished writer, that one clever woman manufactured them all, I believe, were she now to revisit our Northern Athens, she would be rather astonished that the simple fact of her having introduced into her poem of "Hardyknute" some phrases occurring in ballads familiar to her from childhood should have led to her obtaining such an honour. Mr. Watkins quotes a letter of the late Professor Aytoun's, written in December 1859, saying:—

"Since I issued the second edition of my collection of ballads, I have received from a lady residing at —— a most interesting MS., being copies of ballads taken down by her from her mother's recitation, with a still older pedigree. Amongst them is a version of 'Sir Patrick Spens,' which differs in some respects from any I have yet seen."

The "most important variations" are then given, and will be found in Mr. Watkins's paper. Professor Aytoun told me that, if a third edition of his collection were called for, he would make

* The tenor formerly weighed 41 cwt. An unlucky boy tolling for the death of Princess Charlotte cracked it. The new tenor is C, and weighs 42 cwt.

use of such additional materials as had come into his hands. Since his death, Messrs. Blackwood have issued another edition, but I am not aware whether it contains any new matter.

NORVAL CLYNE.

Aberdeen.

A DECK OF CARDS. — A note to a late edition of Massinger's *Plays* says that "in our old poets a pack of cards is called a deck." A pack of cards is so called at this day in the States bordering on the Mississippi River. UNEDA.

Philadelphia.

SANSCRIT ODE TO THE DUKE OF EDINBURGH.—Will you be so good as preserve the following newspaper extract in the pages of "N. & Q.":—

"Rajah Kalikrishna Bahadoor, of Sobia Bazar, well known for his encouragement of Sanscrit literature, has written some *Slokas*, or verses, in honour of the arrival of the Duke of Edinburgh, of which the following is a translation: —

'Auspicious day when India first beholds
And welcomes to her shores a royal guest:
Now England's hand her prosp'rous future moulds,
And she her latest rule doth own the best.
'Tis therefore just that o'er her sky serene,
To add new glory to Earl Mayo's star,
A princely orb should lend its welcome sheen,
And England's son chain Peace to India's car.'

"The original verses were beautifully printed on white satin, with a lace border, and presented to the Prince, by whose command a letter was addressed to the Rajah, expressing his pleasure at the receipt of these *Slokas*. Some years ago, the Rajah forwarded a copy of some of his other poetical effusions to her Majesty, which was acknowledged in an autograph letter from the Queen."—*Calcutta Englishman*, Jan. 1.

J. MANUEL.

Newcastle-on-Tyne.

"NUTS TO CRACK."—The following extract may form an interesting "note" of the early use of the saying, if the Arabic has been fairly translated. The monarch "Salah Uddin" is, of course, the well-known Saladin:—

"The Sultan (Al Malik al Nasir Salah Uddin) assembled a meeting for consultation—gently prevailed upon them to choose the lucrative side of the question, and said, Truly that opportunity is at hand which we earnestly desire to seize. Truly, a (good) portion hath descended (from on high). Let us, then, praise God for the nuts he has given us to crack. If opportunity escape, she will not be laid hold of: if she goes off, she will not be mastered."—*The History of the Temple of Jerusalem*, translated from the Arabic of the Imam Jalal Addin al Siuti, by James Reynolds, 1836, p. 218.

W. P.

CHARLES KEMBLE AND YOUNG.—In *The Athenæum* of Dec. 15, 1860, in a notice of Lane's *Charles Kemble's Shakspere Readings*, it is said:—

"Mr. Lane, in his preface, speaks as a fond friend rather than as an impartial critic of Charles Kemble as an actor. His qualities were very high, no doubt; but to praise his Falstaff, or chronicle the extensive range of his voice, is a great mistake. If Mr. Lane remembers Young playing Jaffier to Charles Kemble's Pierre, he can scarcely have forgotten the contrast between the full tones of the former and the thin, youthful voice of the latter. Nevertheless, Charles Kemble would 'cut up' into half a hundred of the genteel and soulless players of the present time."

Did Charles Kemble and Young ever interchange parts, so much to their mutual disadvantage? I remember Charles Kemble as Jaffier, Young as Pierre, and Miss O'Neil as Belvedera. I have looked through some volumes of play-bills, and cannot find any evidence of a different cast, but it may have occurred on some special occasion, as I also remember Mrs. Sparkes playing Sir Anthony Absolute to Dowton's Mrs. Malaprop for her benefit. FITZHOPKINS.

Garrick Club.

## Queries.

ANONYMOUS. — Who was the author of *Argentum; or, the Adventures of a Shilling*, dedicated to the Countess Fitzwilliam, 1794?

W. HAMILTON.

AVARES OF INDIA.—In one of the volumes of the *Foreign Quarterly*, I believe the twenty-third, there is an article on "the Arabian Nights," in which mention is made of "the Avares, or shepherds of our Indian frontier." Where can I find any account of these Avares? I know of Avares in the Caucasus, and in the pages of Byzantine authors. It would be a great assistance in the elucidation of a very obscure race, if one could discover some fresh traces of it on the borders of India. HENRY H. HOWORTH.

MEDIEVAL ANACHRONISM.—Some years ago I saw a frontispiece to an old Bible in which Satan is represented as playing a fiddle, with considerable energy and joy, at the gate of Eden as Adam and Eve are being driven out. The fiddle is the anachronism; but the query is—In what copy of the Sacred Scriptures is this to be found? I was too young to make "a note" of it at the time.

GEORGE LLOYD.

Crook, co. Durham.

LADY CARLISLE AND HER FATHER.—In the present collection of Leslie's paintings in the galleries of the Royal Academy is a picture entitled "Lady Carlisle bringing the Pardon to her Father." Having in vain endeavoured to discover when or on what occasion, some information will be very acceptable to us. M. E. F.

CAERNARVONSHIRE MEMBER, 1614.—Who represented the county of Caernarvon in the Short Parliament assembled in the year 1614? Willis omits the name. E. H.

HENRY, HENFREY, AND HETHERINGTON FAMILIES.—Any information, or references to books

containing information, respecting these families will be thankfully received by

HENRY W. HENFREY.

Markham House, College Road, Brighton.

REV. HENRY HIGGINSON.—I am anxious to know the particular lodge of which the Rev. Henry Higginson was a member, and when he was admitted thereto. He was born 1790; matriculated at Brazennose College, Oxford, 1807. On leaving college he studied for the bar, but eventually preferring the church, he was admitted to priest's orders in 1815. He held curacies in Surrey (will any one kindly tell me where and when?) and St. Marylebone in London. In 1825 he became the chaplain of Poplar Chapel, and so continued up to the time of his death in 1848.* These particulars may perhaps afford some clue to the discovery of the lodge.

CHARLES MASON.

3, Gloucester Crescent, Hyde Park.

ROBERT JOHNSON.—In 1647 was published a sermon with the following title:—

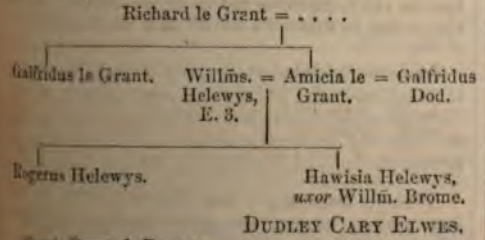
"Lux et Lex, or the Light and the Law of Jacob's House, held forth in a sermon before the Honourable House of Commons, at St. Margaret's, Westminster, March 31, 1647, being the day of Publike Humiliation. By Robert Johnson, Eboraicus, One of the Assembly of Divines."

Who was Robert Johnson? where born, &c.?†

EDWARD HAILSTONE.

"KATHED AND EURALIA."—In what number of *Friendship's Offering* did the tale of "Kathed and Euralia" appear? J. R. DAVIES.

RICHARD LE GRANT.—I should be very grateful if you or any of your readers could give me any authentic information as to what place or county the following pedigree refers. I extracted it from Harl. MS. 6111, f. 139b, the whole of which MS. appears to be the rough notes of some collector of genealogical matter, but I do not think his name occurs anywhere in the MS.:—




DUDLEY CARY ELWES.

South Bersted, Bognor.

[* The Rev. Henry Robbins, M.A., Head Master of the Stepney Grammar School, published a Sermon on occasion of the death of the Rev. Henry Higginson, M.A. There is no allusion to his personal biography contained in it.

† Robert Johnson, of York, is incidentally noticed in Ath. Oxon. (ed. Bliss), ii. 586. Consult also "N. & Q." xii. 29.—Ed.]

LOUIS XVI. AND THE VAULT OF STEEL IN 1789.—In *France and its Revolutions*, by George Long (London, 1850), in his account of the visit of Louis to Paris three days after the capture of the Bastille, this passage is to be seen (ch. vii. p. 41.) This incident occurred on July 17, 1789:—

"On reaching the Place de Grève, the Freemasons, who were there in great numbers, received the King with the honours which their craft pay to distinguished brethren, by forming a double line and holding their swords crossed over his head. As soon as Louis set his foot on the ground to ascend the steps of the Hôtel de Ville, the 'vault of steel,' as the crossing of swords was called, was formed. He walked with a firm step beneath this canopy of swords."

As I am engaged, in compiling the History of Louis Seize, I would be very thankful to any contributor of "N. & Q." for the date of the king's initiation into Masonry. King Louis was received with the highest Masonic compliment that can be paid. JOHN TURNER.

Chelsea.

NODOT: PETRONIUS.—I read some time since a succinct account of the forgeries of Nodot, which he attempted to pass off as part of the *Satyricon* of Petronius; I think it was in "N. & Q.," but after much and painful search have failed to refind the object of my quest. Will any of your correspondents help me? R. B. S.

Glasgow.

NOWELL FAMILY.—Extensive researches concerning the family of Nowell have lately been made for me in England by Mr. H. G. Somerby. Though as yet unsuccessful in the purpose for which they were undertaken, they have produced a result curiously affecting the pedigree of the Earl of Gainsborough. According to Burke this nobleman is descended from the Noels of Hilcote, in Staffordshire, of whom was James Noel, *temp.* Henry VIII., whose third son Andrew received the property at Dalby-upon-Wold in Leicestershire, which had belonged to the Knights of St. John of Jerusalem. By his first wife Elizabeth, widow of Sir John Perient, he had Sir Andrew Noel of Dalby, Knight, whose son Sir Edward was raised to the peerage.

Now, not only did the family of Hilcote spell their name Nowell, but certain wills which have been examined make it clear that the Earl of Gainsborough is descended from the Nowells of Merley in Lancashire, his ancestor, Andrew of Dalby, having probably been uncle of Alexander and Laurence, the famous Deans of St. Paul's and Lichfield. The will of Andrew Nowell of Dalby-super-le-Woulds, written in 1559, mentions his son and heir John Nowell, and his cousin (meaning probably nephew) Robert Nowell of Gray's Inn, attorney in the Court of Wards and Liveries, who was a brother of the deans. The will of this Robert, written in 1563, mentions his cousin John Nowell, son of Mr. Andrew Nowell, and

exhorts him to agree with my lady his mother-in-law; also mentions my good lady the Lady Perron, and desires her to be good to her son-in-law John Nowell. The name of Lady Perron perfectly identifies Andrew Nowell, and shows that Burke is wrong in the order of his marriages and children. His son, Sir Andrew of Dalby, seems to have changed his name and arms, thereby misleading the genealogist. It is not easy to say why he did so, since the pedigree to which his descendant, the Earl of Gainsborough, is really entitled—viz. that of Nowell of Merley, is, I think, more honourable than that which is connected with the title in the printed peerages.

W. S. Appleton.

Boston, U.S.A.

Pillory and Maiming.—By Haydn's *Dictionary of Dates* I learn that the last person who suffered in the pillory was one Bossy in 1830. Was this man sentenced to suffer maiming at the same time, or was he simply to stand in the pillory? and if so, can any of your contributors inform me the date of the last sentence passed (whether carried into execution or not) on a prisoner to have his nose slit or otherwise to be maimed? F. J. J.

Liverpool.

Marks on Pottery.—Are there any distinguishing marks by which the age of the ordinary brown glazed pottery can be ascertained? A large jar has been lately found, under circumstances which point to its being of some age, although of course that may be an erroneous fancy; but on it is a grotesque face, or mask, in relief, between three horse-shoes. Lydiard.

Punishment of High Treason.—Your readers who know what the old punishment for high treason was, will also know that it is not pleasant to have to describe it in full. Can any of them say where I may meet with a Latin account which gives the particulars? I think I have read a description in that tongue of the execution of one of the Roman Catholic priests, in the reign of Queen Elizabeth, that leaves nothing to imagination. Edward Peacock.

Bottesford Manor, Brigg.

The Four Seasons.—Why are the four quarters of the year said by almanac-makers to *commence* on the days when, in an astronomical point of view, they are half over and beginning to decline? T. W. W.

Thoughtful Moll.—Some years ago I met with a story, said to be current among English country folk, about a remarkably far-seeing damsel called by her friends "Thoughtful Moll." I should be glad to recover the details of this story, which was very curious. M. E. F.

Tynemouth Priory.—In the proceedings of H. M. Court of Exchequer, given in the *Pall Mall Gazette* of January 27, the Lord Chief Baron, delivering judgment in the cause "The Duke of Northumberland *v.* Houghton and Others," is represented to say that "The Priory of Tynemouth was in existence in the time of the Saxons." Will any reader of "N. & Q." competent to instruct in this matter, kindly cite the evidence on which his Lordship's statement is founded? Also the date of the earliest extant charter in which this religious house is mentioned, and what in the form of well-authenticated fact is known regarding its foundation. Is not this ruined pile one of the structures included in the remarks at page 18 of *An Eight Weeks' Journal in Norway*, by Sir C. Anderson, Bart., London, 1853? The extant remains of the Priory of Tynemouth—the most antiquated portions that I could discover—are certainly not older, as I believe, than the immediate end of the eleventh or beginning of the twelfth century. If my recollection serves, Parker, in one edition of his *Glossary of Architecture*, casts some doubt on the authenticity of the buildings, supposed by some antiquaries to be of Saxon origin.

Mr. Blackwell derives the name *Thyn*, a river in Valhalla, from the Norsk *thynia*, "to thunder, or make a thundering noise." This derivation Ferguson* thinks probable: names, he says, taken from the sound of their waters being very common among rivers designated by the Northmen. The Northmen, it is well known, settled in shoals at this and on other parts of the east coast of England. J. Ch. R.

William, Bishop of Sidon.—Can I obtain any further information respecting William, Bishop of Sidon, of whom Chandler speaks in his *Life of Bishop Waynflete of Winchester?*—

"During the above interval (1457-1480), and afterwards, his (Waynflete's) suffragan, William, Bishop of Sidon, a monk of the order of St. Austin (who was appointed to the same office by the Archbishop of Canterbury in 1468), performed the duty of ordination for him almost uninterruptedly: for the last time on the 20th of May, 1486."

In deeds relating to Beeding Priory, Sussex, he is mentioned in 1471 as a commissary of the Bishops of Rochester and Chichester, and in 1474 as Dean of Chichester, though his name does not appear as dean in Hardy's *Le Neve*. J. R. R.

Woman and the Four Winds.—The following verses, with appropriate figures, are in a window of stained glass at York (supposed date 1706). The "east wind" has been destroyed. Who was the author of the lines, and can the wanting verse be supplied?—

"A mourning widdow from her tender eye
Weeps tears as if ye springs woud nere be dry;

* *The Northmen in Cumberland and Westmoreland*, London, 1856.

Like y^e south wind sheel let those fountains run
Untill a second husband play the sun.

"A full soul'd woman y^t adornes her mind
Well as her seen parts is like western wind,
That breathes p'fumes & melts in silken rain,
And sun like sets to rise the same again.

"She y^t with furious blows & loud tongu'd noise
Doth tempests in her quiet household raise,
Nor suffers reason's sun to guide her feet,
Ruins like northern blasts all she doth meet."

W. G.

York: London: Lincoln.—About twelve years ago, I first heard in this locality the following:—

"York was, London is, Lincoln shall be
The greatest city of the three."

Perhaps some of the correspondents of "N & Q." may now be able to supplement the same with its origin and purport. J. Beale.

Spittlegate, Grantham.

## Queries with Answers.

Early Spanish Picture.—I have a very old and beautiful picture (oil painting, with much arabesque gilding) of an altar, with the Virgin and infant Jesus, surrounded by cherubs and clouding. At the foot of the altar a male and female kneel. Beneath is the following inscription:—

"Verd^o Ret^o dela Milagrofa Ymag^n d N^a S^a de Yziar especialiffima Protectora delos Naveg^s la qual se Veera enla Poblac^n d Yziar, en la Villa de Deva enla M^y N^e y M^y L^l Prov^a de Gvipvzcoa. Los Navegantes, q̃ hazen Salba o Rezaren vna Salve delante del Santuario de N^ra S^ra de Yziar, ganan J A^o Dias de Yndulgencias, y 4^s los que rezar^n delante de sus Eftampas."

If one of your correspondents will kindly translate it, he may throw some light on the artist, or at least the subject. Chas. Sulley.

[This *retablo* was probably over the altar of the church of Deva, from which it was as probably removed during the Peninsular or last Carlist war. The following is a translation of the inscription or indulgence:—

"True Picture of the miraculous image of our Lady of Yziar, most special protectress of sailors, and which they worship in the district of Yziar, in the town of Deva, in the very noble and very loyal province of Guipuzcoa. The sailors who have made vows or recite a prayer to the Virgin before this sanctuary of our lady of Yziar will gain Five days of Indulgences, and those who do the same before an engraving of her, Four days of Indulgences."

According to Ford's *Handbook of Spain*, ed. 1855, part ii. p. 890, "Deva is charming, and contains some 3000 piscatorial souls. The square town, with streets intersecting each other at right angles, lies below the slope of the Iciar (Yziar) with two plazas. The parish church is one of the finest in the provinces."]

Roman Inscription.—Can you give me an explanation of the inscription . VARRON ESSVS . LEG . XX., which is roughly cut on a stone now in the side of a house in Westmoreland, and, according to local repute, formerly taken from the Crowdundale quarries in that neighbourhood.

W. A.

[The correct reading of the inscription, as given by Horsley, is as follows: "C. VARRONIUS ESSVS . LEG XX VV," *i.e.* "Caius Varronius . . . essus legionis vicesimae valentis victricis." Horsley adds, "I am not certain whether this twentieth legion was employed in some work at Whitley Castle, the ancient Alone or Alione in the south-west corner of Northumberland: though I am rather inclined to think it was later; and that upon this occasion the inscription might be cut upon the rock in Westmoreland."—*Britannia Romana*, ed. 1732, p. 85, plate 59.

In Gough's *Camden*, iii. 148, a different reading is given as follows: "At Crowdun Dale-warth are to be seen ditches, ramparts, and hills thrown up, and among them this Roman inscription copied for me by Reginald Bainbrig, schoolmaster of Appleby, and cut on a rough rock, the beginning effaced by time: VARRONIVS . . . ECTUS LEG. XX. V. V. . . . AEL LVCANVS . . . P. LEG. II. AVG. C., which I read *Varronius præfectus legionis vicesimæ Valentis Victricis . . . Elius Lucanus præfectus legionis secundæ Augustæ castra metati sunt*, or to some such effect. For the legion Vicesima Valens Victrix, which was stationed at Deva, or West Chester, and the legio secunda Augusta, stationed at Isca, or Caerleon in Wales, being called to service here against the enemy, seemed to have been quartered and to have had their castra stativa here for some time, in memory of which their officers cut this inscription on the rock."]

Sebastian del Piombo and the Fly.—E. A. L. desires to know how it happens that a fly is painted on the picture of "The Medici Family" by Sebastian del Piombo, now among the pictures by the "old masters" at the Royal Academy. There certainly is an anecdote connected with it, but the writer is not aware to what authority to apply, and would be much obliged if direction can be given, so as to ascertain the circumstance which gave rise to it.

[To paint a fly minutely, as if accidentally settled on the picture, was a favourite trick with many of the old artists. No anecdote is necessary to account for the practice. Two pictures in the National Gallery afford parallel examples. One, the portrait of a lady named Hoferin, attributed to Sigismond Holbein, and formerly in the Wallerstein Collection, exhibits a fly settled on the broadspread surface of her white head-dress. The other is of the Italian school, the portraits of Agostino and Niccolo della Torre, painted by Lorenzo Lotto in 1515. In this instance the fly has settled on a white pendent cloth.]

St. John of God.—In Chambers's *Book of Days*, 1862, i. 342, I find that March 8 is the festival of St. John of God, founder of the orde

of Charity, 1550. Can you kindly give me a reference to any work other than Butler's *Lives of the Saints*, giving an account of this saint and the order he founded? THOS. TULLY, JUN.

[Some account of St. John of God is given in *The Lives of the Saints* by Bishop Chaloner, edit. 1729, i. 267-274, and the notices of him in the *Acta Sanctorum* (March 8) fill above fifty pages. Consult also the following works: (1.) J. Girard de Villethierri, *Vita di Giovanni di Dio, Fondatore dell' Ordine dell' Ospitalità.* Firenze, 1747, 4to. (2.) A. Coudour, Charitas ou fate ben, fratelli. *Notice historique sur l'Ordre de St.-Jean-de-Dien et sur sa restauration en France.* With a Life of St. John of God. Lyons, 1854, 8vo. (3.) *Les Bienfaiteurs de l'Humanité* also contains a Life of St. John of God. Limoges, 1856, 12mo.]

MASONS' (OR GUILD) MARKS ON ANCIENT BUILDINGS.—Reference is requested to the best sources of information on this subject. I have seen the plates in the *Archæologia*, vol. xxx.

H. FISHWICK.

[The subject of Mr. George Godwin's paper in the *Archæologia* was followed by another by that gentleman on "Masons' Marks in various Countries" in *The Builder* of March 27, 1869, accompanied with illustrations. This paper was read at the Royal Institute of British Architects, March 1, 1869. *Vide* "N. & Q." 3rd S. xii. 431, 514.]

SUN-DIAL.—A sun-dial bearing the following inscription has lately been purchased. Can any of your readers inform me where the parish is situated? "Josh. Kirk of Harstopt fecit, Latitude 53·10." Date on dial 1710.

W. H. OVERALL.

Library, Guildhall.

[We can only conjecture that the name of the place is Hartsop, sometimes spelt Hartshop, a hamlet in the parish of Bartan, West ward, co. Westmoreland, six miles N.E. of Ambleside, which according to the *Index Villaris* is in the latitude of 54·38.]

QUOTATIONS WANTED:—

"When love could teach a monarch to be wise,
And Gospel light first dawned from Bullen's eyes."

ARTHUR LATHAM.

[This is a beautiful couplet which Gray intended to have introduced into his *Education and Government*. See Mitford's note, Aldine ed. p. 149.]

## Replies.

### DEFOE: "MERCURIUS POLITICUS:" MESNAGER'S "NEGOTIATIONS."*

(4th S. iii. 548.)

IV. Its author. Having already considered the negative part of the question, it must now be ascertained in what direction such evidence as we have—traditional, circumstantial, and internal—directly leads us.

The character of the book takes along with it the inevitable condition, that we must look for its author within limits not circumscribed by a large radius. A practised political writer, who, from whatever cause, did not find or give himself time to correct his manuscript, yet had a fertile imagination, a rare faculty of combining fiction with fact, so as to appear truthful, and to captivate the understandings of his readers. Skilful in dialogue, wherein the interest is sustained, and the argument moves on naturally, without any appearance of foregone conclusion, or of one speaker being made "dummy" to the other. One who agreed in many respects, but not in all, with the political principles of the Earl of Oxford; and approved, but only with the same limitation, of his lordship's political conduct. What, however, above all, seems to narrow the area within which we have to search is, that while other known and able political writers (who had long fed upon the Lord Treasurer's bounty) forsook him when fallen—a prisoner in the Tower, sick, and awaiting his trial for life—the writer of *Minutes of the Negotiations of Monsr. Mesnager*, whoever he might be, continued his lordship's faithful friend and defender.

Mr. A. Boyer was hostile to the Earl of Oxford, and I have not been able to find that he was charged by any one with being either author or translator of the book; but he chooses to say so, for the purpose of angrily protesting against any such charge, and abusing the book and its author.* Such protest was very gratuitous. Nothing could be less like, either in principle or style, his avowed writings.

Every contemporary writer I have been able to discover as having noticed the book, not even excepting Boyer himself, attributes the *Minutes of Monsr. Mesnager* to the pen of Daniel Defoe.

When this book was published, little more than two years had elapsed since the appearance of Defoe's *Appeal to Honour and Justice*. In that pamphlet he speaks of the fall of the Earl of Oxford, and that his lordship was threatened with impeachment. His chief object in writing it was, in his own words, to

"Produce a sufficient reason for my adhering to those whose obligations upon me were too strong to be resisted, even when many things were done by them which I could not approve."

He then goes on to say that when he was lying "friendless and distress'd in the prison of Newgate," his family ruined, and himself "without hope of deliverance," the Earl of Oxford (then the Right Hon. Robert Harley, and Secretary of State), with whom he "had never had the least acquaintance," first inquired what he could do for

* Concluded from p. 179.

* *Political State*, June, 1717.

him, and then did not rest until he procured his freedom, relieved his family, and induced the Queen to take him into her service. Well might he add:—

"Here is the foundation on which I built my first sense of duty to Her Majesty's person, and the indelible bond of gratitude to my first benefactor. Gratitude and fidelity are inseparable from an honest man. But to be thus obliged by a stranger, by a man of quality and honour, and after that by the Sovereign under whose administration I was suffering, let any one put himself in my stead, and examine upon what principles I could ever act against either such a Queen, or such a benefactor; and what must my own heart reproach me with, what blushes must have covered my face, when I had looked in, and called myself ungrateful to him that saved me thus from distress?" *

Thus wrote Defoe, putting his name in full on the title-page, *eleven years* after his own deliverance, and only *six months* before his deliverer was incarcerated in the Tower on a charge involving life or death. Can we suppose that the man who had so many years continued faithful (often to his own injury) was able, immediately after writing such *Appeal*, to cancel "the indelible bond of gratitude"? that he who had resolved "never to abandon the fortunes of the man to whom I owed so much of my own," could silence the reproaches of his own heart during the two years that his "great benefactor" was lying in prison, and that while his restless pen was engaged on all other subjects, it was unmoved on this? I will not presume to decide whether or not ingratitude, under such circumstances, would be a greater libel on his character than the charge of denying his authorship. Need we wonder, however, that a book so calculated to serve his lordship, in its contents and in the time and manner of its publication, as the *Minutes of Mesnager* should have been at once attributed to Defoe, and to no one else, so far as has been ascertained?

As to internal evidence. I find in the *Minutes*, too numerous to be quoted, all those constantly-repeated words and sentences rarely, if ever, used by any other writer of that age, but which have hitherto been considered the peculiar characteristics of Defoe's style, and have enabled careful students of his writings to distinguish them from the works of any other author. More than this, I have specially analysed the writings attributed to him during the two years preceding and the two years following the publication of *Mesnager*, and have discovered many that I may call extraordinary expressions, not among those common to the whole range of his works, but repeated more than once in the *Appeal to Honour and Justice*, 1715; *Mercurius Politicus*, 1716; *Minutes of the Negotiations of Mons. Mesnager*, 1717; the recently discovered letters addressed by Defoe to Mr. de la Faye in 1718; and in *Robinson Crusoe*, 1719. I may instance one or two such:—

"Of all things in the world most abhorred by me. . . Though it be of my worst enemies." *

Compare with:—

"A thing justly abhorred by all Christian princes, though against their worst enemies." †

Again:—

"A further allowance as service presented." ‡

Compare with:—

"As occasion should present." §

And again (deceiving the Tories):—

"Should continue Tory, as it was, that the Party might be amused, and not set up another which would have destroyed the design." ‖

Compare with (deceiving the Whigs):—

"That the Whigs might be amused with generals, and be able to dive into no particulars." ¶

Mons. Mesnager is made to express (pp. 108–9) his admiration of an anonymous tract in favour of peace (written by Defoe), and to relate that he endeavoured to bring this author into his measures by causing—

"an hundred pistoles to be conveyed to him, as a compliment for that book, and let him know it came from a hand that was as able to treat him honourably, as he was sensible of his service. But I missed my aim in the person; for I afterwards understood that the man was in the service of the State, and that he had let the Queen know of the hundred pistoles he had received. So I was obliged to sit still, and be very well satisfied that I had not discovered myself to him."

A friend, for whose judgment I have great respect, suggests as an objection, that, on the hypothesis of Defoe's authorship, he would here publish, without adequate reason, an incident not otherwise known, and would furnish his enemies with the means of annoyance. I submit that the weight is on the other side. In the first instance the circumstances were known only to Mesnager and Defoe. Mesnager attempted to bribe, but believed himself entirely concealed. The writer of the book, whoever he was, knew all about the transaction. Defoe knew at the time where the money came from, and he had "let the Queen know," most probably through her ministers. He had, therefore, if the author, no reason for concealment or suppression, when, long afterwards, making Mesnager give an account of his own negotiations. It was discreditable to the diplomatist to "miss his aim," and expose himself. It was creditable to Defoe that he was not to be purchased.

V. Defoe's disclaimer. In this, the least agree-

* *Appeal to Honour and Justice*, 13.

* *Appeal*, &c., p. 36, &c. † *Mesnager*, p. 205.
‡ Second letter to Mr. de la Faye.
§ *Mesnager*, 153 and 273.
‖ Second letter to Mr. de la Faye.
¶ *Mesnager*, p. 187.

able part of my duty, I shall avoid, as much as possible, the casuistical question, if, or how far, a writer may deny the authorship of his own works. That there have been many and eminent instances in which it has been persistently done, and after discovery justified, is well known to all scholars. I prefer to eliminate, as far as possible, facts bearing on the subject, and to leave the decision to your readers.

The letter of Defoe containing this disclaimer, for the reproduction of which in your columns we are indebted to Mr. Crossley, is copied from *Mercurius Politicus* for the month of July, 1717. By referring to his now celebrated letters to Mr. de la Faye, the fact is beyond all dispute that Defoe was, on May 23, 1718, and had then been, in his own words, "two year or more," the author or responsible editor of *Mercurius Politicus*, indeed from its very commencement in May, 1716. He was its author, therefore, when this disclaimer of the *Minutes of Mons. Mesnager* appeared; and the intentionally non-lucid introduction, as well as the letter itself, was written by him.

The reasons assigned in such introduction for reprinting Defoe's letter from the *St. James's Post* are, that he had "been injuriously treated" on account of *Mercurius Politicus*, "and being falsely reproached with writing these collections" (*i.e. Mercurius Politicus*). Now Boyer, in enumerating fourteen works attributed to Defoe, had merely said of the one in question:—

"To this famous writer we are, among other learned lucubrations, indebted for . . . . . 13. *Mercurius Politicus* (or monthly scandal upon the present Government)."*

Any *injurious treatment* contained in these words must have fallen very lightly on Defoe, judging from the fact that in his vindicatory letter, immediately following, *Mercurius Politicus* is not even mentioned. It cannot be denied that the words, "being falsely reproached with writing these collections," seem almost as emphatic a disclaimer of his authorship of *Mercurius Politicus* as the words used in a later part of the same communication are of the *Minutes of Mons. Mesnager*. It is a trite objection that if Defoe was the author of *Mesnager's Minutes*, his disclaimer could have been contradicted by the printers and publisher of the book, and that he would not have thus incurred the risk of exposure. The practice of the trade was then secresy, so inviolable that the publishing house that issued *Mesnager* had previously more than once silently incurred the terrors of the law on account of Defoe's authorship, and had only been released by his voluntary personal avowal. If even we assume that another hand wrote the introduction to Defoe's letter, yet he was at the time the author of *Mercurius Politicus*, and by allowing such disclaimer of it to appear uncontradicted, then or subsequently, he may be fairly said to have editorially adopted the intention thereof.

* *Political State*, xiii. 632–3.

I am tempted to remark upon other parts of the letter and its introduction, but must confine this long article to what strictly relates to the authorship of the *Minutes of Mesnager*, and therefore only observe upon the following:—

"We hear since, that the person who is the author of the book which is charged upon Mr. De Foe has promised publicly a second edition of it, and set his name to the work."

The editor of *Mercurius Politicus* believed the author of *Minutes of Mesnager* to be then alive, though Mesnager himself had been long dead. It does not necessarily follow that Defoe, the author of *Mercurius Politicus*, knew the name of the author of *Mesnager*; but otherwise it is singular that he should have heard what the latter "promised publicly," yet never performed. The second edition was anonymously published shortly afterward, and the world persisted in ascribing the book to Defoe. Is it possible that these words were only intended to divert the reader's attention from the real author? In the following month Boyer repeats, "that in the general opinion" Defoe was the forger of *Monsieur Mesnager's Minutes*. But it is right to add, for what it may be worth, that he took Defoe's disclaimer for a denial of authorship.*

It is no part of my present duty to explain away the words in which Defoe appears to disclaim the authorship of this book; but I may state the fact that, in more or less ambiguous terms, he thought fit, in respect of many other of his works, to create so much doubt as effectually to mislead his enemies and seriously embarrass his biographers. As illustrations may be mentioned *Legion's Address to the Lords*; *The Balance of Europe*; *Armageddon*; *Mercator*; *Secret History of the White Staff*; two tracts on *Triennial Parliaments*; and *Mist's Journal*. In none of these cases had he probably so powerful inducements to conceal or disclaim his authorship as would press upon him if he were truly the author of *Minutes of the Negotiations of Monsieur Mesnager*.

The Earl of Oxford, when Mr. Harley, had undermined the influence of the Duke and Duchess of Marlborough at Court, and had procured the ignominious dismissal of the great Duke from his command of the army. It was but natural that every connection of the Churchill family should entertain the most bitter feeling of resentment against the man who had done them such disservice. The Earl of Sunderland had married the daughter of the Duke; and, on examination of the proceedings of the House of Lords relative to the trial of the Earl of Oxford, I find no more ener-

* *Political State*, xiv. 100.

getic and persevering adversary of the accused, from first to last, than the Earl of Sunderland.

It was about April, 1716, that Defoe was appointed to a censorship of the Tory journals, by Lord Townshend. On the 12th of April, 1717, the Earl of Sunderland succeeded Lord Townshend as Secretary of State, and Defoe says his lordship "was pleased to approve and continue this service, and the appointment annexed."* As already stated, the book called *Minutes of the Negotiations of Monsieur Mesnager* was published on the 17th of June, 1717; the trial of Lord Oxford commenced on the 24th of the same month, and he was acquitted on the 1st of July. On the same day appeared Boyer's *Political State*,† publicly charging Defoe with the authorship of the book; and, whether such charge were true or false, Defoe would see immediately before him only two alternatives—a public disclaimer of the work, or an instant and disgraceful dismissal from a lucrative position in the department of which the Earl of Sunderland was the official head.

VI. If Defoe did not write *Mesnager's Minutes*, who did? Had he a "double," or an imitator never heard of or suspected by himself, his friends, or his numerous enemies, and yet holding all his political principles, thinking the same thoughts, and clothing them in precisely the same peculiar phraseology, having the same gratitude towards the Earl of Oxford, and continuing faithful to him throughout his imprisonment?

On the hypothesis that Defoe did not write the book, Mr. Crossley very properly asks:—

"Who was the contemporary who imitates so well his style and manner of writing, as it cannot be denied that some of the tracts repudiated by Defoe bear strong traces of his pen?"

The question is more easily asked than answered, because—1. If we conclude that Defoe had no such contemporary imitator, but wrote the book himself, though obliged for prudential and other reasons to publish an apparently full disclaimer of his authorship, we are driven to condemn him of intentional misleading. 2. If we conclude that such a contemporary imitator existed, and was the writer of this book, we explode a mine that may be far more destructive of Defoe's fame than we or the world can calmly contemplate. Apart from this apparent disclaimer, and considering the whole question only upon the grounds of contemporaneous reputation, unbroken tradition, and internal evidence, the proofs are stronger that he wrote the *Minutes of the Negotiations of M. Mesnager*, than that he was the author of *Robinson Crusoe*, or of *Captain Singleton*, or of the *Journal of the Plague Year*.

Unwelcome and unpromising as the inquest appeared, I still felt myself obliged to ascertain, if possible, whether or not there was at that time any living writer who was either "double" to or an imitator of Defoe. With this view, I made out from my extracts of the old journals, from a considerable bibliographical library, and many thousands of pamphlets in my own possession, and from the catalogues of the British Museum, a list of known and anonymous authors of the period, and of such of their works as I had not already examined. Thus prepared, I have laboured for several months among such pamphlets and books with an earnest desire to discover the truth, in whichever direction it might be found; but my only reward is the negative result, that I have utterly failed to discover any contemporaneous imitator of Defoe, or to sift out any book or pamphlet that will bear all the requisite tests of critical comparison, except those written by himself.

Having now stated the facts I have been able to bring together, I recapitulate the heads, and leave each reader to decide for himself:—1. Was the book entituled *Minutes of the Negotiations of M. Mesnager* "written by himself," and "done out of French"? 2. Does it contain a true account, or is it partly or wholly fictitious? 3. For what object was it written, as aiding to discover its author? 4. Is there any sufficient evidence that Defoe was its author? 5. His apparently plain disclaimer of its authorship, and what weight should be attached thereto? 6. If Defoe did not write this book, who did? W. Lee.

* Second letter to Mr. de la Faye, 1718.

† The same number of *The Political State* also contained an account of the Earl of Oxford's trial and acquittal; and of the Earl of Sunderland's opposition to him.

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## COCKER'S "ARITHMETIC."

(4th S. v. 63.)

Among the numerous works of this renowned author enumerated by Lowndes, I do not find the following, the title of which may on that account merit transcription:—

"Cocker's English Dictionary, interpreting the most Refined and Difficult Words in Divinity, Philosophy, Law, Physick, Mathematicks, Husbandry, Mechanicks, &c., with an Explanation of those hard Words which are derived from other Languages, as Greek, Latin, Dutch, Italian, Spanish, French, &c. To which is added an Historico-Poetical Dictionary, &c., the Interpretation of the most usual Terms in Military Discipline, likewise the Terms that Merchants make use of in Trade and Commerce; and the Coins of most Countries, &c. &c. By *Edward Cocker*, the late Famous Practitioner in Fair Writing and Arithmetick. Perused and Published from the Author's correct Copy by *John Hawkins*." London, small 8vo, 1704.

The more celebrated *Arithmetick* was also a posthumous work, and was given to the world by the same John Hawkins, from whose address "To

the Reader" it may be worth while to make a short excerpt, as affording some details of so well-known a treatise: —

"Courteous Reader,

"I having the Happiness of an intimate Acquaintance with Mr Cocker in his Life time, often sollicited him to remember his Promise to the World, of publishing his 'Arithmetick,' but (for Reasons best known to himself) he refused it; and (after his Death) the Copy falling accidentally into my hands, I thought it not convenient to smother a work of so considerable a moment, not questioning but it might be as kindly accepted, as if it had been presented by his own hand," &c.

A good account of Cocker will be found (Part II. pp. 51-64) in the interesting work —

"The Origin and Progress of Letters: an Essay in Two Parts, &c., by W. Massey." London, 8vo, 1763.

In this elaborate account of our author and his works the *Dictionary*, the title of which I have given above, does not find mention.

Beneath the rude portrait of Cocker, prefixed to his *Arithmetick*, the following lines occur:—

"Ingenious Cocker! (Now to rest thou'rt gone);
Noe Art can show thee fully but thine own;
Thy rare Arithmetick alone can show,
Th' vast Sums of Thanks wee for thy Labours owe."

As a pendant to this, I may give another quatrain from his *Guide to Penmanship*, 1664: —

"Behold rare COCKER's life, resembling shade,
Whom envy's clouds have more illustrious made;
Whose pen and graver have display'd his name,
With virtuoso's, in the book of fame."

An account of the *Arithmetick*, with mention of several editions with their dates up to the fifty-second, 1748, will be found in Mr. John Miller's republication of the anecdotal collections which originally appeared as an accompaniment to his monthly catalogues of second-hand books, under the title of —

"Fly Leaves; or, Scraps and Sketches, Literary, Bibliographical, and Miscellaneous," &c. Second Series. London, 1855, p. 39.

See also Willis's *Current Notes* for August, 1851 (p. 61), where it is made to appear that Dibdin was in error as to the "extreme rarity" of (the first edition of) *Cocker's Arithmetic*, and one or two copies are mentioned, bearing date 1677—a year earlier than the alleged first edition of 1678. WILLIAM BATES.

Birmingham.

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Is it worth noting, in connection with this query, that there is a droll story about the book in Boswell's *Tour to the Hebrides*, p. 127, ed. 1807? Dr. Johnson had presented a book to the landlord's daughter at Enoch: —

"This book has given rise to much inquiry, which has ended in ludicrous surprise. Several ladies, wishing to learn the kind of reading which the great and good Dr. Johnson esteemed most fit for a young woman, desired to know what book he had selected for this Highland nymph 'They never adverted (said he) that I had no choice in the matter. I have said that I presented her with a book which I *happened* to have about me.' And what was this book? My readers, prepare your features for merriment. It was *Cocker's Arithmetick!* Wherever this was mentioned there was a loud laugh, at which Dr. Johnson when present used sometimes to be a little angry."

Peterborough. W. D. SWEETING.

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NAMES OF SCOTTISH MARTYRS.
(4th S. iv. 479.)

The story of the alleged drowning of Margaret Maclachlan or Lauchlisone, an old woman of seventy, and of Margaret Wilson, aged twenty, will be found in Macaulay's *History of England*, i. 498. I say *alleged* drowning, because for the question of execution or no execution the evidence seems about as nicely balanced as evidence can well be. In this "Case *against* the Crown," the only possible verdict at present returnable would appear to be either the Scotish "Not proven," or the Irish "Not guilty, but don't do it again."

The facts, shortly, are these. The two women named were sentenced to die by drowning by a commission of Lords Justices sitting at Wigton, April 13, 1685. Their crime was complicity with the principles set forth in a document entitled "An Apologetical Declaration," issued by the well-known covenanter Renwick, and published at kirk and market-cross on Nov. 8, 1684. The proof of their guilty accession after the fact to this declaration, on which their sentence passed, lay in their refusing to take the abjuration oath imposed by government for the occasion. The records of this commission are not extant, so the date on which the sentence was ordered to be carried into effect is not known. The warrant of Privy Council authorised the commissioners to proceed to immediate execution. But this was not done in the case of these two women. In the Register House at Edinburgh may still be seen the petition of Margaret Lauchlisone, in which she touchingly refers to her "being about the age of thre-score ten years," and prays the —

"Lord High Commissioner and remanent Lords of His Majestie's Most Honourable Privie Counsell . . . to take pitie and compassione on me, and recall the foirsaid sentance so justlie pronuncet against me; and to grant warrand to any your Grace thinks fit to administrat the Oath of Abjuration to me; and upon my takeing it, to order my liberatione: and your supplicant shall leive heirafter ane good and faithfull subject in tyme cuming; and shall frequent the ordinances, and live regularly, and give what other obedience your Grace and remanent Lords sall prescryve thereanent; and your Petitioner shall ever pray."

Pathetic touch that, of frequenting the ordinances! The testing clause runs: —

"De mandato dictæ Margaretæ Lauchlisone, scribere necien [? nescientis], ut asseruit, ego Gulielmus Moir notarius publicus subscribo, testante hoc meo chyrographo.

"J. Dunbar, *Witness*.

"Will. Gordoun, *Witness*."

No petition from the younger prisoner has been covered; but the probability is that she peti- ned too, because the Records of the Privy uncil ("sederunt apud Edinburgum ultimo die rilis," 1685) contain an order for the reprieve *both prisoners.* In this minute it is the magis- ates of *Edinburgh* who are "discharged" from tting into execution the sentence against the o women, clearly showing that they had been moved to the capital from Wigton. The reason r such removal, on the supposition that both nvicts petitioned, *and only on that supposition,* evident. They were under sentence by the ords Justices commissioned by the Privy Coun- l. Only a higher court could entertain the estion of remission, or tender anew the oath fused at Wigton. Therefore to Edinburgh they ust go; their petitions being meanwhile for- arded to London for the consideration of the ng, who would unquestionably exercise his pre- gative of mercy, as the same minute of council recommends the said Margaret Wilson and argaret Lauchlisone to the Lords Secretaries of ate to interpose with his Most Sacred Majesty r the royal remission to them." This minute, already stated, bears date April 30. Suppos- g, then, James to have been so pitiless, so im- litic as to have turned a deaf ear to the commendation of his Privy Council and Secre- ries of State in favour of these two poor souls, w can we believe (as we must believe if we edit Wodrow and his followers on the one nd, with these facts on record and the fair nclusions from them on the other) that in the ort space of eleven days this plea for mercy as sent from Edinburgh to London; considered James; rejected; instructions forwarded from ondon to Edinburgh for the law to take its urse; the unfortunate prisoners sent under escort m Edinburgh to Wigton, and there executed terms of their sentence? Belief in all this is possible; there must be error somewhere.

Yet, setting Wodrow aside altogether as utterly worthy of credit (through weakness of under- anding) in any matter calling for proof, the ain of evidence testifying to the fact of the ecution of these poor women by drowning seems very formidable strength. Shields, in his *Hind et Loose,* published in 1687, only two years after e date assigned to the event, says of this un- ppy time: "Neither were women spared; but ne were hanged, some drowned, tied to stakes thin the sea-mark to be devoured gradually th the growing waves, and some of them very ung—some of an old age."

Then the execution is specifically mentioned in amphlet printed in 1690, attributed to Shields, d entitled *A Short Memorial of Sufferings and ievances.* Similar mention is made of it in *Second Vindication of the Church of Scotland,* dated 1691. The author, howe write only from information furn disclaims personal knowledge of describes. The story is also told by path in his *Answer to Scotch Presb quence,* 1693. It is next given in detail by the kirk-session records of Pen and Kirkinner, the parishes to which th ged victims belonged. These records were drawn up in 1711, in compliance with the injunctions of the superior church courts, that memorials of the sufferings and doings of the "killing time" should be collected and preserved. These kirk sessions, it must be understood, were composed mainly of men to whom we cannot suppose the facts of the case to have been otherwise than perfectly attain- able. These facts were then only twenty-six years old. The "elders" of 1711 were most of them considerably over twenty at the date of their occurrence.

The evidence of a tombstone in Wigton church- yard, bearing inscriptions commemorative of the alleged martyrdom, I pass over, as its date has not been traced higher than 1730, forty-five years after the event. But Margaret Lauchlisone left a married daughter, Elizabeth Milliken, who in 1718 reported to the minister of Kirkinner a dream or vision she had some ten years before, in which her mother appeared to her "with garb, gesture, and countenance that she had five minutes before she was drowned in Blednoch." Clearly the daughter had no doubt whatever as to her mother's fate.

All this posthumous evidence would be almost if not quite convincing, were it not for the follow- ing facts:—

1. The records of the Burgh Court of Wigton contain no reference to the execution.

2. Sir George Mackenzie in his *Vindication* (1691) states positively that only two women were executed in Scotland for state crimes during the reigns of Charles and James—viz. Isabel Ali- son and Marion Harvie, *who were hanged* for reset of the murderers of Archbishop Sharp. This statement was not even called in question in any one of the replies called forth by the *Vindication.*

3. Both Wodrow and Walker (who tells the story at second-hand) admit that their statements were denied by some to be "matter of fact."

The fact of the execution was first publicly dis- puted by Mr. Mark Napier in his *Memorials of Dundee.* His arguments and facts were sum- marised by Mr. Joseph Irving of Dunbarton in a pamphlet entitled *The Drowned Women of Wig- ton: a Romance of the Covenant,* 1862. Mr. Napier followed with his "proofs more thoroughly di- gested and more systematically arranged than could well be done in" his larger work, set forth in *The Case for the Crown in re the Wigton Mar- tyrs,* 1863. This was replied to by the Rev.

Archibald Stewart in *History Vindicated in the Case of the Wigtown Martyrs*, Edin. 1867, 2nd edit. revised and enlarged 1869.

I just remark, in conclusion, that gentlemen would do the cause they espouse more good and no harm by a little candour, and by cultivating the judicial spirit rather than that of the advocate. Of course, in a pamphlet entitled *The Case for the Crown*, we may expect to find special pleading, and we shall not be disappointed. But the title *History Vindicated* does not of itself hold out such an expectation. It is then rather remarkable that of Renwick's *Apologetical Declaration*, the head and front of all this offending, the author of either pamphlets just named prints only what makes for his own side. Mr. Napier takes care that we shall be acquainted with the clauses of that document which (as summarised) threaten that "if the curates and soldiers would not give over the persecuting and searching of them, but brought them still to public deaths, they would not spare to shed *their* blood by *their own measures*, seeing they could not do it now in a legal judicative way"; and declare that they "disowned Charles Stuart to be their king." But he takes no notice whatever of this clause, the best and noblest perhaps in any public document of that time, but which those who read by Mr. Stewart's light alone will be apt to suppose constitute the pith and marrow of the declaration:—

"We do hereby jointly and unanimously testify and declare that we utterly detest and abhor that hellish principle of killing all who differ in judgment and persuasion from us."

On the other hand, Mr. Stewart seems to consider the oath of abjuration as a *bad* mouth-filling form of words, and nothing more; while to Mr. Napier we are indebted for a more accurate knowledge, and for the comfortable feeling that when Margaret Lauchlisone expressed her willingness to take the oath, she only did the right thing, and was then simply obeying the dictates of a more fully enlightened conscience. Here it is; it is worth printing:—

"I do hereby abhor, renounce, and disown, in the presence of the Almighty God, the pretended declaration of war lately affixed at several parish churches, in so far as it declares war against his sacred Majesty, and asserts that it is lawful to kill such as serve his Majesty in Church, State, Army, or country, or such as act against the authors of the pretended declaration now shown me. And I hereby utterly renounce and disown the villainous authors thereof, who did, as they call it, statute and ordain the same, and what is therein mentioned. And I swear I shall never assist the authors of the said pretended declaration, or their emissaries or adherents, in any point of punishing, killing, or making of war, any manner of way, as I shall answer to God."

R. B. S.

Glasgow.

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HERMENTRUDE's question about the names of two Scottish martyrs (if the question is put seriously) would further illustrate the profound ignorance of Scottish affairs which exists on this side of the Tweed. During the last five years I have been a pretty constant reader in the British Museum, and my pursuits have led me to refer to many modern works in connection with Scottish history, poetry, and antiquities. None of the works so consulted, including the more interesting publications of the Maitland, Bannatyne, Abbotsford, and Spalding Clubs, had been previously read. I applied the paper-cutter to each! No wonder, then, that an English contributor to "N. & Q." should inquire the names of "two Scottish women who were martyred by being tied to stakes on the sea-shore under highwater mark." To this question I believe every school lad of twelve, north of the Tweed, could make answer. He would say: "The women were Margaret Lauchlison, aged sixty-three, and Margaret Wilson, aged eighteen: they were, in the year 1685, drowned in Wigtown Bay because they would not renounce Presbyterian doctrine." If their names were formerly less familiar than those of George Wishart and Patrick Hamilton, recent events have revived a recollection of them. Consequent on the discovery of a reprieve (which was not acted upon) Mr. Mark Napier, in his *Life of Montrose*, published about a dozen years ago, denied the fact of the martyrdom—a proceeding which led to a vast amount of writing in newspapers, periodicals, and even books. In truth no historical subject has, within the last twelve years, been more fully and keenly discussed north of the Tweed. And now follows the question of HERMENTRUDE: Who were those women? For all other historical particulars concerning them, and a temperate review of the evidence for the truth of their martyrdom, I refer to the able work entitled *History Vindicated*, by the Rev. Archibald Stewart, minister of Glasserton. I may add that, besides a tombstone in the parish churchyard, there is a large monumental obelisk at Wigtown in honour of these martyrs, raised by public subscription. I may also mention that, about the year 1857, the late Mr. William Drummond of Stirling erected at the cost of several hundred pounds, in the beautiful cemetery of Stirling, an elegant statuary group in honour of the younger martyr. Not only so, but the same benevolent gentleman placed in the hands of certain trustees a large sum for the education and permanent benefit of a young girl named Margaret Wilson, a descendant of the martyr's brother. He further caused one hundred and fifty brooches to be prepared in memorial of the martyr. These he presented to Christian gentlewomen in different parts of the kingdom.

CHARLES ROGERS, LL.D.

Snowdoun Villa, Lewisham, S.E.

DE will find an account of the ning of the two women, Margaret d Margaret Wilson, who are known martyrs, in Sir Andrew Agnew's *riffs of Galloway* (pp. 426-432). achland is stated to have been ars of age, and Margaret Wilson of age, when they were led forth and drowned on Wigton Sands. ven by Sir Andrew Agnew is taken

cords of the parish of Penninghame, ix years after the tragedy took place, preserving the tale as it was then popu- then many actual eye-witnesses of the ve."

JOHN MACKAY.

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rm HERMENTRUDE that the names men martyred in the manner re- , according to Wodrow (*Hist. of* p. 506), Margaret Maclauchlan and on—the former aged sixty-three, een. They suffered May 11, 1685,

A. M. S.

ank many other correspondents whose ve are necessarily compelled to omit for his now thoroughly exhausted subject.

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ERY OF COMICALITIES."

(4th S. iv. 478; v. 43.)

gives an excellent account of the of the "Gallery of Comicalities," possessor of the set, I thank him alludes to "Cleave's Gallery of of which he says he has a few ink I have a complete set. There ered sheet, and a series of seven nbers. There is another series of of comic wood-cuts published by Political Picture-Gallery," taken *leave's Penny Gazette.* As MR. caricatures are rude, both in con- ecution, in comparison with the lery. Some, however, are very re most disloyal to the Queen and then young, and to the Prince of aby. The Tories, the Aristocracy, hese are the chief subjects of the atire. As for the artist, "C. J. G." re on most of the cuts, I should nation about him. This much I

and for "Charles Jameson Grant," nly, a most prolific caricaturist in him illustrating the *Penny Satirist* 41, 42. He was draughtsman to *of Variety*, a rival to the *Penny* 8-39. He illustrated *Cleave's Penny Gazette*, a similar sheet, in 1840, 41, 42, 43. From *Cleave's Gazette of Variety*, and *Cleave's Penny Gazette*, the cuts of "Cleave's Gallery of Comicalities" are taken. In 1841 I find his initials in the *Penny Sunday Chronicle* at a large wood-cut entitled "Grant's Comic Almanac for 1842." In 1837 he illustrated some of the early numbers of a periodical called *Cockney Adventures and Tales of London Life.* When Mr. Dickens was publishing his *Pickwick Papers*, a miserable plagiarism appeared, *The Penny Pickwick*, edited by Bos, which was illustrated by "C. J. G." So much for Mr. Grant's woodcuts.

Earlier than any of the above dates, namely, in 1833, I find Mr. Grant's name to a coloured caricature published by G. S. Tregear, "The Robin Hood Family, or Archers of 1833," and, I believe, Mr. Tregear published many coloured caricatures for him. They quarrelled somehow, and I recollect of a very personal correspondence between them. In the same year of 1833, Mr. Grant's name is placed on a lithograph caricature, of the size and in the style of H.B.'s sketches, entitled "The Village Politicians (Wilkie Travesty)," in which the notable politicians of the day, including Wellington, Grey, Cumberland, &c. are cleverly limned. In the following year, 1834, I find Mr. Grant issuing, in lithographic sheets, *Every-body's Album and Caricature Magazine: continued every Fortnight.* I have No. 17 before me. It has half-a-dozen clever caricatures illustrating the adventures of four Cockney sportsmen. These sheets were issued both plain and coloured.

Certainly Charles Jameson Grant was a popular caricaturist in his day; and I should like much to hear something more of "his life and labours." I may state further, that in my collection of autographs I have a note written by Mr. Grant in 1840, in which he writes of "such an obscure object in the back-ground as myself." I know no reason for such a phrase.

I have several other sheets of Comicalities in wood-engraving, namely, Nos. I. and II. of the "*Penny Sunday Times* Gallery of Comicalities," about as rude as Mr. Grant's wood-cuts. Two have artists' names, "Dank" and "R. D. Peake," and one has an artist's initials "R. S." I have also Nos. I. to IV. of "The Comic Scrap Sheet by Seymour and —— Dank, Esq.," in which many of the cuts of the "*Penny Sunday Times* Gallery of Comicalities" are reproduced: "Seymour's Comic Scrap Sheet," of which seven numbers appear to have been issued, the cuts being all, I think, from Mr. A'Beckett's satirical journal, *Figaro in London*: a sheet headed "Crimes of the New Police Act and Comicalities at Bow Street," the cuts being of unequal merit: two sheets of "Figaro's Caricature Gallery," the cuts of course being Seymour's from *Figaro in London.*

As to W. P.'s remark about the sheets of Comicalities from Hood, I cannot say how many were issued; but I note, as a "clue to their history," that one before me is printed "No. I.—Vol. II.," and another "No. II.—Vol. III."; and both are headed "Illustrations to *Hood's Comic Annual.*" The engravings are introduced by this note, surely written by the punning pen of Thomas Hood:—

"At the suggestion of the Publisher, the Illustrations of the Comic Annuals for 1830, 31, 32, are issued in the present form; partly for the convenience of Scrap-Books and Albums, and partly in self-defence, against the spurious sheets which are hawked about, under the same title. Silk-mercers even have aimed a *blow* at the copyright by printing the designs on handkerchiefs: time will show whether the proprietor of the *Comic Annual* means to pocket the offence."

JAMES J. LAMB.

Underwood Cottage, Paisley.

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ARMORIAL BOOK-PLATES.

(4th S. iv. 409, 518; v. 65.)

The arms of Hans Eck produced by MR. HODGKIN certainly might have been Eck's book-plate placed in the book by his hand if the book is of the date suggested, 1515, for Eck died in 1543; and I agree with MR. HODGKIN in thinking that the arms are his book-plate. It is a very interesting example. The hat is not a cardinal's hat, for Eck never was a cardinal, nor a bishop's, for he was not a bishop. It is the hat of minor prelacy, which differs from the cardinal's and bishop's only in colour and the number of tassels; though no reliance can be placed on the number given by engravers.

MR. GROSART has produced an example which, if it should turn out on examination to be a true book-plate, must modify the opinion which I have held as to the date of English book-plates. I think I can tell MR. GROSART what arms he sees in it. First and fourth, a cross of St. George for England; second, a saltier for Scotland; third, the harp for Ireland; over all an inescocheon showing a lion rampant for Williams, which was the real paternal name of Cromwell. Tenans, a lion and dragon; barred helmet, tarré de front, carrying a crown, and on the crown the lion of England. I wish MR. GROSART would favour us with a minute description of the appearance of the plate in "N. & Q." I must say that at present I do not believe the plate to be a book-plate. In any case it will be very agreeable to see it reproduced as MR. GROSART promises.

The quotation which DR. DAWSON-DUFFIELD gives from the catalogue of M. Bachelin-Deflorenne is to me quite unintelligible. Are we asked to accept an engraved book-plate "from the year 1279"? and "another similar book-plate" *of the date of* 1314? And yet we are told that these "book-plates" are "painted on a board." I have no understanding of the expression "4 coats of arms not conservated."

Will any heraldic reader of "N. & Q." who may be in London ask M. Bachelin-Deflorenne to allow these articles to be inspected by him, and give the result of his inspection in "N. & Q."? I am sorry not to be able to tell DR. DAWSON DUFFIELD anything about the book-plate of the "Comitis Consistoriani." D. P.

Stuarts Lodge, Malvern Wells.

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In Mr. H. G. Bohn's *General Catalogue* (Part II. sect. 3, *Greek and Latin Miscellanies*, 1866, p. 7[illegible]) is *Valeriani Hieroglyphica, &c.* (folio, 1556) with "an engraved book-plate, dated 1565," which is much earlier than any of the dates mentioned by your correspondents. WM. BROWN.

Birmingham.

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My edition of Joseph Heller's *Geschichte der Holzschneidekunst* is that of Bamberg, 18[illegible], which does not give the monogram FE, with the supposed meaning *Hans* Eckius, Theologus, which I beg leave to doubt. He was habitually called Johann, not Hans, and Von Eck, not Eck. In Latin the Christian name would have been written I, not H; nor can I account for the cardinal's hat, neither of the Ecks having worn it (for there were two of Luther's antagonists of that name, and both called Johann—(1) Doctor Johann von Eck, "Vicecantzellier zu Ingollstat, Thumbherr zu Eystet und Lüttich," against whom Luther, Carlstadt, and Melanchthon had a controversial disputation at Leipsic before Duke George of Saxony; (2) Doctor Johann Eck, Official von Trier, the Catholic orator at the Diet of Worms in 1521. Of the first-mentioned of these worthies I have a large volume of sermons in fine preservation and in the original binding, "Der Dritte Thail Christenlicher Predigen, etc. M.D.XXXI." Round the text is a curious engraving, having at the top God the Son, as described by MR. JOHN ELIOT HODGKIN, surrounded moreover by the Virgin Mary crowned, King David, the Apostles, martyrs, cherubs, &c. Lower down, on the right, people eating, drinking, and being merry; on the left, a ship with a man going up the shrouds, and an angel helping him into heaven. Below the text the engraving represents a confession and the communion. On a pillar which separates them is the monogram LB. This engraving strongly reminds one of those in *Der Weiss Kunig* of Hans Burgmaier; and on referring to Heller's *Geschichte* aforesaid, I find (p. 98) that the Emperor Maximilian being very impatient to see this work completed, Burgmaier got the assistance of several artists there mentioned, and of one whose name is unknown, but having the above mono-

ncy the HE given by MR. HODG-
wise be that of some unknown
P. A. L.

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he colour of the hat is scarlet. A
green, and has properly only three
—one, two, and three; but it is
with four rows. A prelate not a
purple hat with three rows of
provost, dean, or canon has a black
wo rows of tassels—one and two.
ed in the book-plate has only two
it may be safely inferred that its
anon of some cathedral church.
lanation may be found useful, for
nmon error to suppose every hat
ırmounting a coat of arms, to be
al. F. C. H.

ET (4th S. v. 66.)—The manuscript
) drawn up by my grandfather—
at-grandson of Godwin Swift—
ıtisfy HERMANVILLE's inquiry.
iddle of the seventeenth century
—*avis atavisque potens* as he was, I
to his up-trace—having married
n (aunt, I believe, to "Glorious
their eldest son, Godwin, then a
ford and student in Gray's Inn,
of his Herefordshire estate after
crifice in the service of Charles I.
on by Cromwell; each whereof
sed by Charles II.
vin, having acquired at the Irish
orth at that period three thou-
year, married Hannah, the only
l Deane, who had died the Nel-
the defeat of Van Tromp; a glory
rnished by its achievement under
, and still more by its achiever's
murder-warrant of his legitimate
s estate was utterly swallowed up
n of iron or worsted works—I
he management whereof he com-
oachman and cook, after seeing
ried, and the possession whereof
escendants unto this day.
eldest son, Deane, married Eliza-
beth Lenthal, daughter of the representative of that very ancient family, and descendant of William Lenthal, Speaker of the House of Commons *temp.* Car. I., whereof the pedigree is elaborately and, I may say, affectionately deduced by my grandfather through many centuries.

Let me add, that Godwin Swift's fourth brother, *Jonathan*, was father of "The Dean;" and that his fifth, *Adam*, was grandfather of my genealogic grandfather's wife, thus doubling my inheritance of the old Royalist's principles, which I represent no less than I do the family of his eldest son's third marriage. In my ninety-third year I am, I fear, of those principles one of the latest survivors.

The MS. makes no mention of MR. LOGAN's "pestilent lawyer, John Swift," nor of his baptismal name; but, some twenty-five years ago I was visited by an American General *Jonathan* Swift, whose claim of kindred I need hardly say that I cordially received. His ancestors had, he told me, emigrated in the days of "The Covenant"; and he showed me his seal, which bore the coat-armour of Godwin Swift, and of my own book-plate, one of which, with its chevron "barry-nebulée," I enclose: it will, I think, be identified in Guillim.

May I add, that the strong family likeness between my gallant kinsman and myself—eyes, complexion, figure—obtained everybody's notice: he had called at an early hour, and the warders at the Tower-gate let him pass *sans* question; observing among themselves how seldom they had seen *me* to have gone out so soon in the morning. The family likeness had stood the test of I know not how many years.

EDMUND LENTHAL SWIFTE.

INSCRIPTION AT LORD TAUNTON'S (4th S. v. 175.) I believe the line quoted by T. to be taken from some verses written by the Earl of Carlisle for a stone which was placed on the spot in the vice-regal demesne, Phœnix Park, where the late Countess of St. Germans had planted a tree shortly before her death, the tree having also died. The lines are very touching and graceful, but as they are printed in Lord Carlisle's works I need only quote the one line—

"Hers the green memory and immortal day.

E.

SWADDLERS (4th S. i. 271, 377, 473; iv. 272, 370.)—The following extract and note from *The Life of the Rev. John Wesley*, by Dr. Coke and Mr. Moore (Derby: Richardson & Son, 1845), confirms Southey's statement:—

"Butler and his mob were now in higher spirits than ever; they scoured the streets day and night, frequently hallooing as they went along, 'Five pounds for a swaddler's head!'"

To this a note is added (p. 288):—

"A name first given to Mr. Cennick, from his preaching on those words, 'Ye shall find the babe wrapped in swaddling clothes, lying in a manger.'"

I do not see any difficulty in believing a very probable story. At the present day all strictly religious people on the Protestant side are called "swaddlers"; while, on the other side, Roman Catholics are called "voteens."

GEORGE LLOYD.

Crook, co. Durham.

SMITH FAMILIES, SCOTLAND (4th S. v. 63.)—I have a book-plate of Joshua Smith, Stokepark, quartered as follows:—

1. A saltire, &c. as given.
2. A ship at sea, close-reefed.
3. Azure, a panther (?) sejant.
4. Or, a crescent. Motto: "Marte et ingenio."

A tracing is at your correspondent's service.

HENRY MOODY.

Royal College of Physicians, S.W.

CHESTER FAMILY (4th S. v. 89.)—The "Colonel Chester, an English officer in Walcheren in 1573" (Froude, xi. 16), was evidently Edward Chester, the eldest son and heir-apparent of Sir Robert Chester, Knt., of Royston, as he is expressly called in the Visitation of Herts in 1572, "a colonel in the Low Countries" (Harl. MS. 1546, fol. 73). Col. Edward Chester succeeded his father at Royston, Nov. 25, 1574; and was found on the *Inq. p. m.* held on April 6, 1575, to be aged thirty years and upwards. He married at Royston, on Nov. 27, 1564, Katherine, daughter and heir of Sir James Granado, Knt., equerry to Henry VIII., and died Nov. 15, 1578, leaving Robert his son and heir; who was found on Jan. 15, 1578-9, to be aged twelve years, six months, and seventeen days. This Robert was knighted by James I., and was ancestor to the Chesters of Royston and Cockenhatch.

TEWARS.

COTTLE FAMILY (4th S. v. 90.)—The following is extracted from Messrs. D. and S. Lysons' *Magna Britannia* (vol. vi.), containing "Devonshire":—

"Cottle, of Sampford Peverell, by marriage with a co-heiress of Peverell. The heiresses of Cahurta, Godfrey, Bodigood, and Browne, married into this family, of which there was male issue in 1620. A younger branch settled at North Tawton, was not extinct in 1720; but none of the family now remain. Arms: Or a bend, g. Crest: A tiger sciant on a ducal crown."—P. cxc. being in Part I.

"The manor of Sampford was the ancient inheritance of the Peverells, who resided here for several descents. The co-heiresses of Sir Thomas Peverell, the last of the family, married Wraxall, Cottle, and Rivers. Sir Elias Cottle possessed Sampford Peverell in the reign of Edward II." [Here follows mention of the possession of the manor afterwards by the families of Dinham and Aisthorpe, by John Earl of Somerset, by Margaret Countess of Richmond (mother of Henry VII.), by Sir Amias Paulet (in whose family it remained till 1806-1809), and by Mr. Thos. Hellings, attorney, of Tiverton].—P. 432, being in Part II.

"Peverell, of Sampford Peverell" [one of the "ancient families extinct or removed before 1620"]; "about what time extinct"; "*temp.* Edw. I."; "families into which the heiresses married," "Cottle, Wrokeshall, and Rivers." "Arms: Az., 3 garbs, arg.; a chief, or."—P. clxviii., being in Part I.

"Champneys, of Yarnscombe. About six descents; extinct in 1681. The heiress married Cottle. Arms: Arg., a lion rampant, gules, within a border engrailed, sable."—P. clxxxviii., being in Part I.

JOHN HOSKYNS-ABRAHALL.

Combe Vicarage, near Woodstock.

LOUIS-PHILIPPE (4th S. v. 120.)—In reply to JUDEX, my mother has frequently told me, with much circumstantiality, that she was taught French and writing by Louis-Philippe. She was born and spent her early life at Isleworth, and, from her light flaxen hair, received from her royal teacher the sobriquet of "Little Whitehead."

G. T. R.

WILLIAM LAUDER (4th S. v. 83.)—Some of the readers of "N. & Q." may be interested in knowing that *The Polyanthea, or a Collection of interesting Fragments in Prose and Verse*, 2 vols. 8vo, 1804, contains a "Letter from William Lauder to Doctor Birch," in which he gives his reasons for his Milton calumnies. It professes to be printed from the Birch MSS. in the British Museum, No. 4312. The whole letter is worth reprinting. One passage is so amusing, that I must beg you to find room for it:—

"I declare therefore, sincerely, that had not Milton acted so by the king, as I am convinced in my conscience he did, and for which we have indisputable evidence given us, I would have submitted to any punishment sooner than either to have offered such violence to truth, or put such an imposition on Milton or the public."—Vol. i. p. 126.

An excuse so manifestly false would induce most persons to think somewhat worse of the writer than they would have done had the impositions been allowed to stand simply on their own demerits. There is a copy of *The Polyanthea* in the London Library.

K. P. D. E.

YORKSHIRE BALLAD, ETC. (4th S. iv. 296, 323, 374, 488, 549.)—MR. J. H. DIXON inquires where I got the ballad named "The Crafty Farmer," printed in my recently published volume titled *A Pedlar's Pack of Ballads and Songs*, believing that the same ballad which appeared in his *Ancient Poems, &c. of the Peasantry* (Percy Society, 1846), under the name of "Saddle to Rags," was printed by him for the *first* time. I printed "The Crafty Farmer," which is identical with his "Saddle to Rags" except that it has no refrain, from a chap-book, the title-page of which re[illegible] thus:—

"The Crafty Farmer. To which is added Bright [illegible]linda, The Faithful Swain, Young Daphne. Entered [illegible]cording to order, 1796."

As MR. DIXON states that he derived his c[illegible]

ıditional recitation" in the dales of l, in turn, may inquire why he at- t the title of "Saddle to Rags"? inted title in 1796, if of any conse- ll, is preferable to a title arbitrarily me fifty years afterwards by a York- t who had got the ballad by rote.

W. H. Logan.

-Tweed.

Bull (4th S. iv. 437, 543.)—M. his *Etudes et Lectures sur les Sciences et leurs applications pratiques*, vol. i. p. 34, has the following account:—

aidé des déterminations des cométographes nnales astronomiques chinoises tradultes Biot, et des travaux de M. Langier, a pu mète [that of Halley] dans toutes ses ap- u'à l'an 12 avant notre ère. Depuis cette en 1835, la comète s'est montrée vingt- a terre, ce qui fait une apparition tous les ept ans. Voyons de quels événements elle t même presque acteur, en 1456, à l'une de s. Les musulmans, avec Mahomet II à égeaient Belgrade, défendue par Huniade, Exterminateur des Turcs. La comète de et les deux armées sont prises d'une égale pape Calixtus III, frappé lui-même de la ale, ordonne des prières publiques, et lance thème sur la comète et sur les ennemis de Il établit la prière dite 'Angelus de Midi,' continue encore dans toutes les églises Les frères mineurs amènent 40,000 dé- grade, assiégée par le conquérant de Con- destructeur de l'empire d'Orient. Enfin ivre; elle dure deux jours sans désemparer. deux jours fait périr plus de 40,000 com- frères mineurs, sans armes, le crucifix à nt aux premiers rangs, invoquant l'exor- contre la comète, et détournant sur l'en- e céleste, dont personne ne doutait alors une manifestation. Quels rudes astro- , Mahomet II, grièvement blessé, se retire perte, abandonnant dans sa fuite tout le diége, tandis que le vainqueur Huniade es de la fatigue qu'il a éprouvée dans un itôt dans une boucherie humaine de vingt- consécutives. Voilà de puissants effets ntifiques."

Charles Vivian.

n Square, S.W.

'at's Cane (4th S. v. 137.)—Major- ion Fraser, in a letter to the editor *ow Daily Herald* of this date (Feb. 2) ce to the sale of the reputed cane of —

ate that great deception or mistake must t the sale, as the identical cane so handed al great-grandfather, William Fraser of n the scaffold, by his cousin Lord Lovat, lordship's brooch, is now in the possession ser; also two letters from Lord Lovat to ster of Lovat, dated 'Tower of London the April, 1747,' the evening before and day of execution, and two books—viz. *Fievres de toire de la Bible*, containing matter dic- ordship on the 8th and 9th of April during ours of his life, and there and then pre- sented to his cousin William Fraser, when, as he said, 'all others have forsaken me': also other letters by his Lordship.

"These valuable relics have never left the possession of the Frasers of Ford family; and General Fraser also possesses a fine old oil family painting of William Fraser, with a scroll held in his hand, on which is suspended the cane, with the words painted on the scroll—'I deliver you this cane in token of your faithful services.'"

W. F.

The Giraffe (4th S. v. 88.)—Among the many various practical uses to the public of the unique collection of textile fabrics belonging to the South Kensington Museum, is the help which it affords to the naturalist for learning the knowledge of botany and zoology in Europe during the middle ages. In a catalogue of those stuffs, written by the Rev. Dr. Rock and just published, pieces of silk, probably woven at the royal manufactory or "tiraz" of Palermo in the early part of the fourteenth century, and figured with the giraffe, are fully described, pp. 224, 228. The Sicilians, then, almost two hundred years before the days of Lorenzo de' Medici, knew what sort of an animal was the giraffe, and had seen it.

Cep.

Tennyson (4th S. iv. 561; v. 52.)—The answers of R. C. L. and Mr. Galton to my query regarding the poet referred to by Tennyson are scarcely satisfactory. *In Memoriam* was first published in 1850, and "The Ladder of St. Augustine" is one of Longfellow's later poems, first given to the world, I think, in 1858, in the collection entitled *Birds of Passage*. It is quite impossible that Tennyson could have had this last poem in his mind when composing the opening stanza of *In Memoriam*—a work, moreover, which I believe had been written some years before its actual publication. There is a verse in the American poet's "Psalm of Life" to which possibly the stanza under consideration might be held to refer, but only, in my opinion, by a far-strained interpretation. And the explanation of the allusion by connecting it with various expressions in the Psalms of David, though free from the objection of anachronism, seems far-fetched and untenable. I still hope that some one of the numerous contributors to "N. & Q." may furnish me with a more satisfactory solution of the question than either of those with which I have been favoured.

H. B.

St. Augustine is the author of the sentiment in the lines quoted by H. B., and the image in which he has embodied it is more striking and true than Tennyson's. (For St. Augustine's words and their embodiment in verse by Longfellow, *vide* 4th S. v. 52.) I should feel the more confident that the English Laureate's allusion is to his American brother, but for a vague notion of mine that *In Memoriam* was published before "The Ladder of

St. Augustine;" but on this point H. B. can satisfy himself by referring to the original editions of the two poems. W. B. C.

I also should have sent you Longfellow's beautiful lines but for an impression that they were not published till 1858, when *In Memoriam* had become a classic.

I should be glad to learn that I am wrong, as but for this difficulty Mr. Galton's suggestion seems much more satisfactory than that of R. C. L., if Mr. Galton and I read Tennyson aright.

G. M. G.

Gipsies (4th S. iii. 405, 461, 471, 518, 557.)—A similar offering is mentioned by Bartholomaos Ziegenbalz, in his *Genealogie der Malabarischen Götter*. Madras, 1867:—

"Auch von Muhammedanern glaubt man dass sie Teufel geworden sind: noch mehr ein englischer Capitain Pole, der 1809 im Kampfe fiel und in einer sandigen wüsten Gegend begraben wurde, war wenige Jahre später Gegenstand der Verehrung geworden und seinen Manen wurden Brantwein und Cigarren als Opfer dargebracht (Cald. Tinn. Shan. p. 27)."—P. 181.

I do not know what author is referred to in the abbreviated words. Fitzhopkins.

Garrick Club.

Portraits of Goethe (4th S. iv. 345.)—In 1820 I saw at Weimar a fine portrait of Goethe painted by Schmeller, who for the last twenty years of Goethe's life was in almost daily communication with him. I have a very good copy in chalk, drawn under Schmeller's superintendence.

H. B. C.

U. U. Club.

Veronica (4th S. v. 148.)—Linnæus says this word is changed or corrupted from *Vetonica*, from the *Vettones*, a people of Spain. Hoffman says it is *quasi* φερονίκην, because it bears the bell, as we say, among other plants. If so, the penultimate ought to be long. Lemery derives it from *ver*, the spring. Conf. Miller's *Gardener's Dictionary*.

R. S. Charnock.

Gray's Inn.

In Hooker and Arnott's *British Flora*, sixth edition (1850), p. 289, we find the following:—

"Name first introduced into Botany in the middle ages, supposed by some to be a corruption of *Betonica*, by others to be a Celtic word corresponding to the modern Gaelic *firineachd*, 'faithfulness,' of which this plant was an emblem, but obviously derived from ἱερὰ εἰκών, the *sacred picture*, the flowers (like St. Veronica's handkerchief) being imagined to bear a representation of the countenance of Our Saviour."

The obviousness of this derivation may not be so clear to everyone as to the learned authors.

Gerarde, *Herbal*, p. 629, says of his first Veronica (apparently *V. officinalis*, Linn.), "Dodonæus would have it to be the Betonica of Paulus Ægineta." In Dr. Adams's translation of the latter author (Lond. Sydenham Society, 1847), there is a learned commentary on Βεττονική, but no allusion to its identity with Veronica. In M'Nicoll's *Dictionary of Natural History Terms*, (London, Reeve, 1863), p. 571, we find—"Veronica (Bot.), from Arabic *viroo nikos*, beautiful remembrance."

P. E. N.

A Panegyric on the Ladies (4th S. v. 87.)—This curious poem belongs to the same class as "The Catholick" (*vide* p. 49 of my *Ancient Poems, &c., of the Peasantry*, Parker and Son, 1857). "The Catholick" was from a broadside of George Eversden, 1655. In one respect it has the advantage over the "Panegyric,"—there is no violation of Cobbett or Lindley Murray.

James Henry Dixon.

The *jeu d'esprit* contributed by H. I remember to have seen in print more than twelve years ago. It appeared, if I mistake not, in one of the cheap periodicals, and was longer by two verses than the version printed in "N. & Q." Curiously enough, the production has reappeared almost simultaneously in several newspapers. In the *John O'Groat Journal*, of date January 20, the first line runs thus—

"That man must lead a happy life,"

and the last verse is entirely different from that supplied by H. It is as follows:—

"Cursed be the foolish man, I say,
Who changes from his singleness;
Who will not yield to woman's sway,
Is sure of blessedness" (*sic*).

Alpha.

Kelso, Roxburghshire.

Sir William Roger, Knt. (4th S. iv. 167, 342, 545; v. 97.)—I am much obliged to Mr. Roger for his offer to submit the marriage-contract of his great-grand-aunt to inspection; but not being concerned with the fortunes of Mrs. Kathrin Roger, I will not trespass on his kindness.

The real interest of the question at issue turns, "not on mere family history," but on the validity of the seals published by Mr. Laing, and the possible connection between the Sir Wm. Rogers to whom they are attributed, and the musician William Rogers who was hanged with the other minions of James III. at Lauder Bridge. The reiterated inquiry of Anglo-Scotus elicited the information (at p. 342) that nothing was known of the originals of the casts, or of the charters to which they are supposed to have been attached; but that a family of Roger, the representative of which communicated the casts to Mr. Laing, had possessed a property called Marywell, and bo[illegible] the same arms as those on the casts; and farth[illegible] that the estate of Marywell had since passed [illegible] family of the name of Meik.

Here, then, was a clue to the possible discov[illegible] of the charters which (being engaged in [illegible] inquiries connected with the burgh of Lauder,

follow out. Failing, however, to trace representative of the Meiks or the Marywell itself, I propounded the far-y at p. 545.

rience of the transmission of property differs from MR. ROGER's assumption reservation of charters. I could adduce mples of original deeds, some of them teenth and fifteenth centuries, still in of proprietors of estates which have yed, with the lands to which they refer, otherwise, through several hands un-with each other and with the first By tracing the progress of such titles, I ned valuable information on points of ry and family genealogy. It might, still be worth while to seek for the harters at Marywell; and although the Meiks may be "in his grave," need to have recourse to Mr. Home. ust belong to some one who must be n of the title-deeds, such as they are, doubtless be willing to assist in solv-rical difficulty. But as MR. ROGER nformed us that "he cannot be pre-know anything of the descendants of it is of course unnecessary to trouble W. E.

(4th S. iv. 515, 574; v. 47.)—The plies to my queries are suggestive exhaustive, and I solicit further aid. garding the origin of the surname:—sooth derived from *at-Izod*, where is y? Dorsetshire, rich in odd names for does not appear to contain it; and as his *Patronymica Britannica*, surmises mewhat similar cognomen Izzard may ption of the French *isard*, and since is a seaport which has from an early yed ready communication with Guern-, the North of France and Flanders, ok across the Channel for it?

, anent the arms, viz. Paly of six or, a bend countercharged; on a canton e a bugle-horn stringed or:—Whether our Heralds' College or otherwise, these ree from the disfigurement of a mul-ittle hideous and incongruous charges, ar to be of modern origin. The pecu-of the canton sinister is noteworthy; the canton is of very common occur-anton sinister is so rare in the United s not to be recorded in a dozen in-Burke or Papworth. Is it more com-tinental heraldry?

I must ask whether Ashton, the seat ent representative of the Tizards, is Dorsetshire? and whether Hutchins's *Dorset*, or the Visitations of that or of other counties, contain mention of any members of the family? W.

STATUE OF JAMES II. (4th S. v. 146.)—In November, 1688, when the town of Newcastle received the Lord Lumley and declared for the Prince of Orange and a free Parliament, the statue referred to by your correspondent MR. HAMILTON was demolished by the mob, and, with its horse, dragged to the quayside (adjoining) and turned over into the river. Being afterwards recovered, a portion of it was cast into a set of bells, as appears by the following extract from the common-council books:—

"April 1, 1695. All Saints' parish humbly requests the metal of the statue towards the repair of their bells."

St. Andrew's parish made a similar request:—

"Ordered, that All Saints' have the metal belonging to the horse of the said statue, except a leg thereof, which must go towards the casting of a new bell for St. Andrew's parish."

The Rev. Henry Bourne, M.A., Curate of All-Hallows (All Saints), in Newcastle, in his *History of Newcastle*, published posthumously in 1736, mentions that this statue "was confess'd the most beautiful and curious of its kind that was in the whole kingdom." On Feb. 19, 1743, Joseph Barber, music and copper-plate printer, Newcastle-on-Tyne, published a print of it on two large sheets of Genoa paper, taken from an original painting, and illustrated with near two hundred coats of arms—being the arms of such of the subscribers as came to hand in time. For these particulars I am indebted to Sykes' *Local Records*, the new edition of which (1833, lying before me) gives a description and woodcut of the statue, and a copy of the inscription which was cut upon the pedestal. J. MANUEL.

Newcastle-on-Tyne.

EARLY ALTO-RILIEVO (4th S. v. 145.)—I have no doubt that this represents the Holy Family, which, it is well known, is often represented assembled in the workshop of St. Joseph. I have a print where St. Joseph is planing at his work-table, the Blessed Virgin seated and sewing, and our Blessed Saviour as a young child feeding chickens on the floor. In the above alto-rilievo the introduction of the angel addressing St. Joseph is probably intended to represent the angel's appearing to him after the death of Herod, and directing him to return into the land of Israel (St. Matt. ii. 20); for an old tradition says that the Holy Family remained seven years in Egypt. F. C. H.

The subject of this is no doubt Our Lord learning his trade with S. Joseph. The female figure is of course the Blessed Virgin.

We have an old print of the Holy Family, very similar to this alto-relievo. It is common amongst the early artists to introduce angels in paintings

representing any event in the childhood of Our Lord. Very likely they had in mind, "He shall give His angels charge over thee."

FROOME-SELWOOD.

COLLOQUIES OF ERASMUS (4th S. v. 146.)—*Select Colloquies of Erasmus*, with notes and some translations, have within the last three or four years been edited by the Rev. E. C. Lowe, D.D., Head Master of St. John's Middle School, Hurstpierpoint, where the book is in regular use. But boys of the present day fail to appreciate sixteenth-century pleasantries; and I believe that the *Porta Latina*, by the same editor, which consists of selections from classical authors, is much better liked both by boys and by their teachers. The fact is that, by reason of their intrinsic excellence, Virgil, Cæsar, &c., have always held their ground and been read with interest, while Erasmus and Corderius have been forgotten; and I doubt the success of any attempts to bring these pseudo-classics again into general use.

J. T. F.

Winterton, near Brigg.

DRURY AND CALTHORPE (4th S. v. 146.)—Sir Robert Drury, Knt., of Hawsted, one of the King's Privy Council, and sometime Speaker of the House of Commons, married Anne, daughter of Sir William Calthorpe, Knt., of Burnham-Thorpe, co. Norfolk, by his second wife Elizabeth, daughter and co-heir of Sir Miles Stapleton, Knt., of Ingham.

TEWARS.

CUPPURGENT (4th S. v. 118.)—This word may be a corruption of *scuppergent*. The last syllable may be a slang term; but it is more probably from the Fr. *gens*, It. *gente*, Sp. *gente*, Venet. *la zente*=crew, ship's people—words often found in a val language.

R. S. CHARNOCK.

Gray's Inn.

BOGGARTS, FEORIN, ETC. (4th S. iv. 508; v. 23, 156.)—Supplementing MR. HIGSON'S account of Lancashire "Boggarts," might I be permitted, as a native of Warrington, where "Jenny Greenteeth" appears to have made her head quarters, to give an opinion that in origin and significance she is nothing else than—duckweed? I recollect the time when I longed to walk on the smooth green surface of a pond covered with this growth, and was only restrained from attempting it by the fact of "Jenny Greenteeth's" supposed presence, who, doubtless, would have opened her jaws and let me in if I had done so. If I am right in this, have we not here a miniature illustration of the growth of mythologies—the embryo of a Pluto—a rudimentary Tisiphone?

W. DAVIES.

Like many other ancient institutions, "Old Lob" may have died away by this; but I have a perfect recollection that his existence was an article of firm belief with some at least of the children living in the "Forest of Rosendale," in Lancashire, some forty years ago.

His favourite abode was supposed to be the chimney; and I dare say the goodwives and nurses of the time were not averse to encourage the belief that the child who went so near to the fire as to look up the chimney would be sure to see "Old Lob."

HENRY THOMAS RILEY.

NUMISMATIC (4th S. v. 118.)—A coin of Honorius. DD. NN. AAVVGG. = Domini Nostri Augusti: scil. Honorius and Arcadius. The legend on the reverse, "Ex agmine solidi," is probably a misreading for EXAGIVM SOLIDI.

JOSEPH RIX, M.D.

St. Neot's.

MUTILATION OF MONUMENTS (4th S. v. 149.)—The reply of F. R. S. induces me to put on record an example which came under my notice some years ago. The fact that Oxford was the place gives little hope for security in remote situations. If these proceedings are endured there, it is easy to conjecture, and, I am sorry to say, as easy to see daily, what havoc is made in the country when what is called a "restoration" of an antient building is carried on.

In 1851 I saw and made a complete note of a monument in the chancel of the date 1606. It was of great interest to me from family connexion. I returned in 1856 with a lady of the same name as the person commemorated. The monument had been removed from its place; however, looking carefully about, we found what remained of it on another wall. The marble framework and the shield of arms had been torn off, and the inscription alone was visible in the new place. I at once made inquiries which ended in my being directed to a builder's yard in St. Ebbe's, and there, in a loft up two stories, a heap of rubbish on the floor was shown to me as the refuse which had been thrown out of the church. I dug into this rubbish, and after a short search found the shield, slightly injured at one corner only. I took possession of it, and sent it to the present head of the family of the name. This shield, for reasons with which I need not trouble the readers of "N. & Q.," had a singular genealogical interest.

I was informed at the same time that the marbles obtained by this havoc throughout the church were used in the decoration of the east wall over the communion table.

D. P.

Stuarts Lodge, Malvern Wells.

OSNEY ABBEY (2nd S. iv. 411.)—In reply to FORESTARIUS, who refers to the scarcity of views of Osney Abbey, I may state that the window in Christ Church Chapel (Oxford Cathedral) which has a portrait of Bishop King, contains a curious view of the south elevation of Osney Abbey.

JOHN TIMB

NDAY FISHING (4th S. v. 88.)—Allow me rrect a mistake in this note. Instead of ndars" tyde, it should be "Soundayis" That is to say, the Sunday's tide. As ndars" tide may create mystification, I hope vill put the matter right. J. M.

E HUNGERFORD MISSAL (4th S. v. 182.)—By vn mistake in transcribing, or by the printer's, made to say on p. 182 that Robert Lord rerford and Molyns was beheaded at Hex- He was beheaded at Newcastle. D. P.
arts Lodge, Malvern Wells.

MS OF SLAUGHTER: NICHOLLETS FAMILY S. v. 33, 152.)—At Eastham, in the Vale of , Worcestershire, are several tablets to the y of Nichollets, of whom your valued cor- ndent D. P. inquires. These arms were— r, on a bend sable, three cinquefoils of the " For several generations they were im- nt landowners in that parish. One tablet at church records the decease of William llets, late High Sheriff of Herefordshire, who in 1643, and Ann his wife, daughter and heiress of George Dudgein of Hopton Solers at county.

ncombe in his *History of Herefordshire*, vol. 20, assumes that the Hopton family sold on Solers to the Nichollets, but the monu- at Eastham is of probably better authority. urther asserts that the Nicolettes family con- d at Hopton until about 1778, when it was to John Clark of Barnstaple, Devon.

rong, in his *Heraldry of Herefordshire*, as as Nash, gives the arms as they are yet ayed in Eastham church.

T. E. WINNINGTON.

e shields of arms described by D. P. should ably be appropriated as follows:—

Leche impaling Leake.

? Kniveton of co. Derby impaling Leche.

Slaughter and Leche impaling ? Frere of the kets, co. Worcester.

Leake.

Hardwicke of Hardwicke, co. Derby (the e and chief should be azure), impaling Leake.

Slaughter impaling ? Gibbs. Gibbs of Wor- r *circa* 1670 bore, argent, three Danish hets erect in fesse sable (MS. penes me).

our correspondent may perhaps be able to unt for the arms of Hardwicke appearing , more especially for those of Hardwicke im- g Leake, for this is the shield of John Hard- e and his wife Elizabeth Leake, daughter of mas Leake of Hasland co. Derby. They had daughters, coheirs to their brother, one of m was the famous "Bess of Hardwick." ay, however, mention that there were Hard- es bearing the same arms in Gloucestershire Herefordshire, and also at Droitwich in Worcestershire, according to a MS. in my possession, but I know nothing of the last-named branch.

The family of Nicholets, still, I believe, extant, is of ancient standing in Herefordshire and Worcestershire. Richard Nicholets of Eastham, Esq., was High Sheriff of the last-named county in the reign of Charles II., and bore for arms, argent, on a bend sable three cinquefoils of the field.

The crest to the impaled coat of Slaughter (quartering Leche) and Frere? at Cheney Court is that of Leche, viz., out of a ducal coronet or, an arm in pale grasping a leech entwined round the arm vert. It is now borne, together with the arms described by D. P., by the Leches of Carden.

It would therefore appear that the Slaughters assumed the crest of Leche, though, as Mr. Udal remarks, Edmondson ascribes to them an eagle's head, winged, issuing from a coronet, and a similar crest is tricked by Dingley (*Hist. from Marble*, p. 339) as appearing on the tablet of Anne, wife of Paris Slaughter, of Slaughter's Court, in Tewkesbury Church. H. S. G.

I beg to correct the word "ball" in the last line on page 152. It should be "bull."

I beg also to say that I did not write the words "panelled" and "panels." I sent to press "pannelled" and "pannels." D. P.
Stuarts Lodge, Malvern Wells.

DR. FRANKLIN (4th S. iv. 558; v. 70.)—If William Temple Franklin was the person meant by E. L. S., then he is in error in supposing his acquaintance to have been the son of Dr. Franklin, and to have ever been governor of any place. His father William Franklin, who was Dr. Franklin's son, was Governor of New Jersey prior to the American revolution. Of William Temple Franklin the following anecdote is related, which, I believe, has not as yet been in print. He and one of his friends, after condemning the ordinary methods of commencing conversation by inquiries about health and remarks on the weather, resolved to abandon the practice, and begin with any idea that might occur to them at the time. Shortly afterwards, W. T. F. came into a room full of company, and said to a lady with whom he was acquainted: "Madam, did you ever eat beans boiled in a bag?" "No, sir," said the lady very indignantly, "I never did, and I don't intend to." This first experiment of the new system was also his last. UNEDA.

CRASSIPIES (4th S. ii. 104, 141.)—In an admirable little handbook of *Battle Abbey*, by Mr. Walcott, published a few years since, are a few particulars inquired for at the above reference. To the main query: I find *craspeis* = sturgeon. The Wye, mentioned in the charter of William the Conqueror, was in Kent; or, as queried by A. A., by Ashford. GEORGE BEDO.
6, Palross Road, Brixton.

## Miscellaneous.

### NOTES ON BOOKS, ETC.

*The Epigrammatists. A Selection from the Epigram Literature of Ancient, Mediæval, and Modern Times. With Notes, Observations, Illustrations, and an Introduction. By the* Rev. Henry Philip Dodd, M.A. of Pembroke College, Oxford. (Bell and Daldy.)

The object of this work is to furnish the English reader with a selection of the best epigrams of various periods, including Greek, Ancient Latin, Mediæval and Modern Latin, and early English epigrams which have been neglected by previous collectors; and in the modern section, while directing special attention to the best epigrammatists of our own country, to give specimens of some of the most noted of France and Germany. Believing the Greek inscriptions to be the best models for epigrammatic writing, the editor has inserted many modern pieces which take that form, although, as he remarks, "according to the perverted taste of later times, they would scarcely be considered epigrams."

Mr. Dodd has taken great pains to identify the writers of the epigrams, and to furnish correct texts, for it may be doubted whether compositions of this kind are more frequently misquoted or misappropriated. When we add that the epigrams are inserted in chronological order, and accompanied by illustrative notes in which are printed others which may have been the originals of them; that the book is accompanied by no less than three indexes of authors, translators, &c., it will readily be understood that the work constitutes not only the most extensive, but the most complete and valuable collection of epigrams which has yet appeared—with one exception, perhaps—and that exception is an additional recommendation, it contains no epigrams even bordering upon real impropriety.

*The Works of Christopher Marlowe. Including his Translations. Edited with Notes and Introduction by* Lt.-Colonel Francis Cunningham. (Crocker, Brothers.)

Colonel Cunningham deserves the hearty commendation of all students of the Elizabethan dramatists for the pains and ability which he here bestows upon "Marlowe's mighty lines." His introductory sketch of Marlowe's Life and Writings is excellent. His text of the various dramas and poems is in every respect satisfactory; and his illustrative notes well considered and to the point. The volume is in every way a worthy companion to the editor's cheap and excellent edition of Massinger; and it would be difficult to award higher praise to this new volume of "The Mermaid Library," as this series has been very happily termed by the publishers.

*Anacreon in English. Attempted in the Metres of the Original. By* Thomas J. Arnold. (Hotten.)

Mr. Arnold's translation is of a very different and inferior order from that which we have just noticed. English unrhyming lyrics must have peculiar beauties to compensate for the absence of their chief ornament; and previous attempts, like the present, have almost uniformly been failures. The seemingly artless simplicity of Anacreon becomes bald and lifeless in a purely literal translation. Such lines as—

> "No bull one ever heard of
> Did navigate the sea thus,
> Excepting only this one,"

show how easy it is to represent the words without the elegance of the original—

> "Nisi quod pede certo
> Differt sermoni, sermo merus."

Identity of metre alone, by which Mr. Arnold justifies his experiment, will scarcely redeem such blemish above, and in many cases is rather ingenious th priate.

*Horace. The Satires, Epistles, and Art of Poet lated into English Verse, by* the late J. Conings Corpus Professor of Latin to the University o (Bell & Daldy.)

This work crowns the labours of the late Mr. ton, whose death is a loss which all lovers of literature will appreciate. Accuracy of scholar ease of expression distinguish this latest producti pen, and have produced a translation which none in fidelity of language and spirit. Mr. C has amply justified by practice the choice of met he defends theoretically in his preface. A judicio has been steered between the legitimate freed translator and the license of an imitator; w numerous colloquial maxims and apothegmatic which abound in Horace are reproduced in a quotable form.

*A History of Lichfield Cathedral, from its Fou the present Time. With a Description of its ture and Monuments. With Photographic Illus By* J. B. Stone, F.G.S. (Longmans.)

This is a handsomely printed little volume, ill with some good photographs, compiled by th from a number of notes made in the first instanc own amusement only, and now arranged and co for publication at the request of his friends, and hope that it will prove useful to visitors to the Ca one of the most perfect pieces of architecture in t land Counties—whether such visitors be resid Lichfield or strangers. When Mr. Stone speaks being no similar account of St. Chad's easy of ac must have forgotten Mr. Murray's *Handbook*.

*The Every Day Book of Modern Literature: a Short Readings from the best Authors. Compi Edited by the late* George H. Townshend. & Co.)

This is a posthumous work of the ingenious E *The Manual of Dates.* The object is to give a dail reading for those who have little leisure for study, the selection of the 365 pieces of which it co from the best writers of History, Fiction, Essays, Travels, and Divinity from the time of Elizabeth own days, and as the extracts are accompanied b biographical notices, the Author's hope that th will not only afford a good general view of our lit but an available guide to a more extended course ing, is one which will probably be realised by proportion of those who take up this useful volum the determination to turn it to good account.

*The Food Journal. A Review of Social and S Economy and Monthly Record of Food and Health, No.* 1. (Johnson & Sons.)

This little journal, devoted to one of the m portant social questions of this day—how our rapi creasing population is to be fed—deserves the at of all heads of households, and certainly of all responsible for the supply of cheap and wholesom to large numbers.

Some time since the Academy of Sciences of H sent a deputation to Constantinople for the pu recovering, if possible, the remains of the library Matthew—known as the "Corvina." That missio in its object. But the Sultan has lately presen Corvina to the Emperor of Austria, and the book nificently bound, have been forwarded to Count A for preservation as historical relics, in the Hu National Museum.

ED POSTAGE FOR PRINTED MATTER.—It is hat this country, which first set the example of postage, should now be behind Continental Printed matter abroad is carried at very much es than in this country, to the great benefit of unity. Circulars, newspapers, and books, and ll parcels, are transmitted by the post in foreign at rates which should put Englishmen to shame. rnment, last Session, expressed itself favourable ction of the rates, and the Post-office officials, it own, are quite ready to undertake the service. altitude of other pressing duties it may be over- d the Council of the Society of Arts of London efore appointed a Committee to take steps for pon the Cabinet the great importance to all reducing the postage on printed matter to one- instead of a penny, as at present, for every es weight. Whilst the question of the education ple is exciting an all-absorbing interest at the me, it must not be forgotten that the cheap cir- f printed matter is no unimportant item in its ent. All classes should give their support and on behalf of this Committee, which sits at John delphi, London.

hilological friends may be glad to know of the n of the first volume of Chr. Schmeller's *Die hen Volksmundarten in Sud-Tirol.*

s. SOTHEBY will commence on Wednesday next of the Fourth Portion of the extraordinary f the Rev. Thomas Corser. The sale will occupy

ARLEIAN SOCIETY, instituted for the publica- edited MSS. illustrative of Genealogy, Family and Heraldry, have arranged to issue Cooke's on of London in 1568" as the publication for d for 1870 the "Visitation of Leicestershire," n, in 1618.

L CUNNINGHAM'S edition of "Marlowe," just , serves to recall our attention to a new issue, additions, of Mr. R. H. Horne's powerful one dy of "The Death of Marlowe," which the o ordinary poet, has just issued on his return eighteen years' sojourn in Australia, to remind that he is not dead but still among them. As dition was dedicated to Leigh Hunt, the present d to his memory.

erits and demerits of the Art of stained glass- s practised in the present day, are constantly , and as the subject doubtless is one of great many readers of "N. & Q.," we refer them to s on the subject which have appeared in the *News* for Dec. 17 and Feb. 11. It may be well nention that, amongst the many alterations dy in the Palace of Westminster, not the least one has been the removal of the coloured back- from some of the windows and the insertion of s in their stead. The result is a twofold benefit, ased light and the addition, apparently, of illiancy to the remaining colours.


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## Notices to Correspondents.

UNIVERSAL CATALOGUE OF ART BOOKS. *All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.*

"OVER THE LEFT." *The explanation of this phrase forwarded by W. E. A. A. and other Correspondents from the* Philadelphia Public Ledger, *has already appeared in* "N. & Q." 1st S. x. 236.

HENRY CROSSLEY *is requested to say where a letter will find him.*

B. A. *The Jerusalem Chamber probably derives its name "Jerusalem" from the old tapestries, representing the history of Jerusalem, which it contained. In this room Henry IV. died, and in Shakespeare's play of that name* (Part II. act iv. sc. 4), *are the lines*—

"But bear me to that chamber; there I'll lie:
In that Jerusalem shall Harry die."

A SUBSCRIBER. *It would be impossible even for an expert to give an opinion whether the picture you refer to is by Gainsborough; and if so, its probable value, without seeing it.*

W. H. K. B. *may probably obtain the address of John James, F.R.S.A. on applying to the Rev. Wm. Henry Jones, M.A., Vicarage, Bradford-on-Avon, Wilts.*

A WORKING MAN. *Any mineral salts destroy the book-worm. A little alum mixed with pepper strewed between the leaves and the cover of the book affected, and upon the bookshelves, is said to be very effective. See* "N. & Q." 2nd S. i. 360.

NIL DESPERANDUM. *For taking wax impressions of coins see* "N. & Q." 2nd S. vii. 85, 426. *For gutta percha impressions of seals and coins see* 3rd S. iii. 43; v. 419, 450, 567; vi. 38, 382.

GABRIEL HOUNDS.—E. S. B. *will find articles on this subject in* 1st S. v. 554, 596; xii. 470; 2nd S. i. 80. *Two of them by the late Mr. Yarrell.*

E. S. *will find the authorised version of Mrs. Heman's poem "Passing Away," in her collected* Poems, edit. 1839, vi. 153, *and* edit. 1849, p. 489.

E. G. (Teignmouth.) *J. H. Fennell, 8, Clarence Place, Clapton Square, Hackney, N.E.*

QUERIST. *For the etymology of Conundrum see* "N. & Q." 2nd S. vii. 29.

L. J. PLATT. *In the year 1778, a monument was erected in the Botanical Garden of Edinburgh in memory of Linnæus. It is a vase supported on a pedestal with this inscription, "Linnæus posuit Jo. Hope."—Full particulars of the gratuity of Charles II. to the author of* Hudibras *will be found in* A General Dictionary, Historical and Critical, ed. 1738, ix. 299.

P. J. F. GANTILLON *will find the reference to Homer has already appeared in our* 4th S. iv. 166.

R. FISHER. *The dealers in miscellaneous articles were also formerly called Milliners, from their importing* Milan *goods for sale, such as brooches, aiglets, spurs, glasses, &c.*

MR. REECE *will find that he has been anticipated in his reply by* R. B., 4th S. v. 185.

W. H. C. *The origin of Easter eggs has been so frequently described that we must refer our Correspondent to Brand's* Popular Antiquities, edit. 1849, i. 168-176, *and to* "N. & Q." 1st S. i. 244, 397, 482; ii. 52.

C. S. K. *Only one volume has appeared of the* Registrum Magni Sigilli Regum Scotorum, *&c.* A.D. 1306-1424, fol. 1821.

H. P. *Weald Side (now called South Weald), Chafford hundred, Essex, is 2½ miles N.W. from Brentwood. The register dates from* 1538.

SENOI. *John Philip Kemble's Poetical Address at his last performance in Edinburgh, March 29, 1817, from the pen of Sir Walter Scott, is printed in* An Authentic Narrative of Mr. Kemble's Retirement from the Stage, 8vo, 1817, p. 76.

W. B. (Bedford.) *For the origin of the term "Inkle Weavers," see* "N. & Q." 3rd S. viii. 130.

ERRATUM.—4th S. v. p. 135, col. i. line 32, *for* "anguish," *read* "anger."

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## Notes.

### GREEK PRINTING.

The suggestion I am about to make will doubtless meet with opposition from some, as is the case with almost every new introduction; but I feel so convinced myself of its utility, and also its practicability, that I hope you will allow it to appear in "N. & Q."

The present incongruous nature of Greek printing must, I am sure, strike anyone who has anything to do with that language. Some such thoughts as the following must pass through the mind of every tiro in Greek when commencing his studies:—How odd the capitals look! What can make them appear so prominent? How confused the other letters seem! For myself I can compare it to nothing better than printing with Italic type for the small letters and Roman for the capitals. One of the difficulties to a Greek beginner is, I am convinced, this strange appearance of the letters.

What I propose is, that, like many other languages, *printed* Greek should differ from *written* Greek. I remember when in my young days I [illegible]bed to copy some Anglo-Saxon from a printed [illegible] how I laboriously employed myself in tran[illegible]ing each letter exactly as it appeared in the [illegible], wondering that even the monks of old should [illegible] had the patience to write whole books in [illegible] character. But ere long I discovered that they had not quite such hard work as I had imagined; and much to my ease of mind, found that it was not so difficult to write Anglo-Saxon as I had before thought. So it has come to pass that an alphabet has been formed for printing Anglo-Saxon, notwithstanding printing was invented long after Anglo-Saxon was really a living tongue. Even among the Assyrian and other monuments, as I have just been reading, special cursive or running forms of writing have been discovered, and it appears evident to me, and no doubt to others, that the present Greek is nothing but a cursive form, and indeed as such we still use it when writing. As is well known, all the very early Greek and Latin MSS. were written in capitals. These in their turn gave way to uncials, and they again to small letters, which, according to Astle in his *Origin and Progress of Writing*, 1803, were very rarely used, even in MSS. anterior to the middle of the fourth century.

If the letters from α to ω be examined, it will be found that, with few exceptions, such as λ, π, χ, &c., they can all be made without raising the pen, and that this object was had in view is distinctly shown by the two forms θ and ϑ, κ and ϰ, φ and ϕ, and also by sigma in the middle of a word being formed σ in order that the next letters may be the more easily commenced, and ς at the end. The loop at the bottom of γ especially shows it to be a running form.

That Greek is a dead language is no argument for the alphabet not being interfered with, as this has already been done with Latin, Anglo-Saxon, and others which are also dead languages; and we may be quite sure that had the ancient Greeks themselves lived in these days of printing they would have been the last to wish their cherished language to appear in its present really slovenly garb. That we Englishmen and our neighbours on the Continent wished our languages to appear in as pleasing forms as possible is certain from the fact that after the very earliest attempts at printing, styles of alphabets were contrived for that purpose alone far more simple and clear than the written one, but at the same time more difficult to form.

That the descendants of Homer should continue to print their language, as I believe they do, in the usual form, need not be considered for two reasons: 1stly, In the proportion that the present language differs from the ancient, so the modern Greek differs from his forefather; and, 2ndly, I think it will be generally admitted that the Greek classics have become the property of the whole world.

As regards the nature of the new letters, it is more in a type-founder's line than mine to form a good alphabet for the purpose required; but to show that, with even ordinary ingenuity, a very

fair one may be made which so nearly resembles the present written one, that nobody having once seen the written and printed styles together could mistake which letter each was intended for, but, although resembling it so closely, yet more suitable for print, I send you a sketch of my own idea; but as it would require a woodcut, I do not see how you can place it with this communication; and also I enclose a few lines from Homer's *Iliad*, book ix. lines 1 to 6, written in my own form of letter, that you may compare it with the present printing, bearing in mind that I am by no means a good draughtsman.

You will notice that I do not propose to alter the present capitals, but only the small letters, doing away altogether with the σ form of sigma, as that is simply for convenience.

De Moravia.

Hastings.

## GUNPOWDER PLOT.

Understanding that there have been recent discoveries of documents in the State Paper Office which throw light on the history of the Gunpowder Plot, I shall feel much obliged by any correspondent of "N. & Q." informing me whether any evidence has been found bearing upon the following narrative, or where the original statement has been printed prior to the date of the work from which I transcribe it, viz, "*A Commentary on the Twelve Minor Prophets*, by John Trapp, M.A., once of Christ Church, in Oxford, now Pastor of Weston-upon-Avon in Gloucestershire. London, 1654." P. 58:—

"Faux (that fatall actor of the intended Powder tragedy) should have been thus rewarded by his brethren in evil, had the plot taken effect. It is that famous and never-to-be-forgotten fifth of November (1651, wherein I writ these lines), and therefore in way of thankfulnesse to our ever gracious Deliverer I now think good to set down the relation, as Mr John Vicars, in his quintessence of cruelty, or Poem of the Popish powder plot, hath declared it to the world, as he had it from Mr Clement Cotton, the Composer of the English Concordance, who also received it from Mr Pickering of Titsmarch Grove in Northamptonshire, and it is thus: This Mr Pickering, being in great esteem with King James, had a Horse of speciall note, on which he used to hunt with the King. This Horse was to be borrowed of him (a little before the blow was to be given) by his Brother in Law Keyes (one of the Conspiratours), and conveyed to London for a bloody purpose which was thus plotted: Faux, on the day of the fatall blow, was appointed to retire himself to Saint George's fields, where this said Horse was to attend him to make his escape so soon as the Parlament House was blowen up. It was likewise contrived that the said Mr Pickering (noted for a Puritan) should that very morning be murthered in his Bed and secretly conveyed away, as also that Faux himself should have been murthered in St. George's fields, and there so mangled and cut in pieces as that it might not be discovered who he was. Whereupon it was to be bruited abroad that the Puritans had blown up the Parliament-house, and the better to make the world beleeve so, there was Mr Pickering with his horse ready to make an escape, but that God stirred up some who seeing the hainousnesse of the fact, and he ready to escape by flight in detestation of so horrible a deed, fell upon him and killed him, and so hackt him in pieces. And yet to make it to be more apparent to be so indeed, there was his horse found also, which was of speciall speed and swiftnesse, to carry him away; and upon this rumour, a massacre should have gone thorow the whole Kingdome upon the Puritans. But when this Plot thus contrived was confest by some of the Conspiratours, and Faux in the Tower was acquainted with it, who had been born in hand to be bountifully rewarded for that his Service in the Catholike cause, when he saw how his ruine was contrived, he also thereupon confessed freely all that he knew touching that horrid and hideous conspiracie, which before all the torture of the rack could not force him to. The truth of all this is attested by Mr William Perkins, an eminent Christian and Citizen of London, who had it from the mouth of Mr Clement Cotton, which I could not but here insert as coming to my minde and pen, on the very day whereon (forty-six Years since) it should have been acted, when myself was but four Yeers of age, and it being the utmost that I can remember; but if ever I forget, 'let my right hand forget her cunning.'"

E. W. M. A.

"Porson's Letters to Archdeacon Travis" was borrowed some time since from the library of Sir Frederick Pollock, who will be obliged by the borrower returning it to Hatton, Hounslow.

Henry Crabb Robinson. — In a former communication ("N. & Q." 4th S. iii. 582) I noticed Goethe's making mention of the late Henry Crabb Robinson; and the following extract which I translate from a letter by Karl Ludwig von Knebel,* Goethe's *Urfreund* (arch-friend), will undoubtedly awaken a deep interest in all those who sympathise with the pure and noble mind and character of the above. Knebel's letter is

* Karl Ludwig von Knebel (born 1744, died 1834), an excellent scholar and a man possessed of the clearest sense, of the greatest goodness of heart, and of the deepest humanity, had for seven years been *gouverneur* to Prince Constantine of Saxe-Weimar—a situation which he left in consequence of some misunderstanding, and most probably, too, on account of his incompatibility of temper developed by a most rigid and severe treatment he had to undergo under his father's roof. After leaving the court, Knebel lived for several years at the pretty little Ilmenau, and during the remainder of his life at Jena, occupying his leisure with poetry (he was fond of epigrammatic shortness, and has left some such poems, of which Goethe observed that they were worthy of being placed in the Greek anthology) and translations from the Greek and Latin (Propertii opera). He was much beloved by all his friends, being on terms of closest intimacy with Wieland, Jean Paul, Herder, and Goethe (Schiller did not fancy him), and greatly respected by the court, especially by the high-minded Carl August. Knebel was the friend, too, of almost all the minor stars of the Weimar era and of the ladies who adorned town and court (Frau von Stein, Charlotte von Schiller, and others). His life and literary remains have been published in three volumes by Varnhagen and Mundt, some of his translations and many of his letters as well. Professor Blackie of Edinburgh has published an article on Knebel in the *Foreign Quarterly*, but I cannot remember the exact number.

addressed to his beloved sister Henriette, and dated the day of Mr. Robinson's departure from Jena, Aug. 16, 1805:—

"Robinson has really gone away this afternoon without saying goodbye; he has only left a note for me. Yesterday he spent the greater part of the afternoon with me. Never yet have I found in the character of a young man of such a mind and of such feelings friendship and love expressed in such a manner. Only tender-hearted (*zart*) people are able to love. He possesses this suavity, this utmost delicacy in divining the feelings of his friends, and that of a pleasant, obliging anticipation. Although he at times may have appeared rude to some, I myself cannot recollect *one* indiscretion—*one* unpleasantness on his part. And to all others he was the like; extremely obliging and kind. To serve his friends,—this always found him willing and ready. His integrity is known by all. How much that is good and noble in *one* single person!"—Vide *Knebel's Briefwechsel mit seiner Schwester Henriette* (1774-1813), ed. by H. Düntzer. Jena, 1858, p. 230.

Germany. HERMANN KINDT.

A HINT TO THOSE WHO WANT "BOOKS AND ODD VOLUMES."—Many of the readers of "N. & Q." find it convenient to avail themselves of the space allowed in its columns for the advertisement of "books wanted," and no doubt they frequently receive replies from persons who are perfect strangers to them, but who may be perfectly honest, and really be possessed of the coveted volume. On the other hand, they may give them (in their own) the address of some post-office to which they are to send stamps. In this latter case of course they never hear any more about either the stamps or the book. Now my hint is, that in all such cases when you are dealing with a stranger do not send stamps, but a post-office order "payable ten days after date." This postal arrangement is very little known. To make an order payable it is only necessary, in the presence of a postmaster, to affix a penny receipt stamp and to write a signature across. The payment of the order can then be stopped any time before the expiration of the ten days. H. FISHWICK.

[illegible]INGER'S "VIRGIN MARTYR."—The concluding lines of the last speech of Artemia, in Act [illegible], do not make correct blank verse as now [illegible]:—

"[illegible] your charge, Sapritius, now; and [illegible] none to come near her, till we have [illegible] out some torments worthy of her."

[illegible] should be read thus:—

"[illegible] your charge, Sapritius, now; and suffer [illegible] to come near her, till we have found out [illegible] torments worthy of her."

[illegible]ling speech of Angelo completes the [illegible]

"Courage, mistress."

BAR-POINT.

## Queries.

### CHAUCER QUERIES.

I am reading Chaucer carefully, and, with the Editor's permission, I will from time to time ask such questions, or make such notes here, as are left unanswered, or are unobserved by previous Chaucer editors. I refer to Morris's Aldine edition.

"Quynyble (*Miller's Tale*, l. 146):—

"Ther-to he sang som tyme a lowde quynyble."

Tyrwhitt glosses "a musical instrument"; the Aldine, "a part sung or played a fifth above the air" (which, I suppose, is right.) The word occurs in *The Image of Ypocresye*, l. 1527, part iii.:—

"They finger ther fidles
And cry in quinibles
'Away these bibles,' &c."

"Flour of ille endyng" (*Reeve's Tale*, l. 254):—

"Ye, thei sul have the flour of ille endyng."

Is this a proverb (I fancy I have seen it elsewhere), or is the *flour* (not *flower*) the meal stolen by the miller?

"Jakk of Dover" (*Cook's Prologue*, l. 23):—

"And many a Jakk of Dover hastow sold."

See a note in Hazlitt's *Shakespeare Jest Books*, ii. 366, which seems to settle that the *Jakk* is "a sole."

"Purchas" (*Gamelyn*, l. 14):—

"He hadde ben wyde wher, but non housbond he was,
"Al the lond that he had, it was verrey purchas."

What is the exact meaning? *Purchase* was an euphemism for "thieves' booty," as *convey* (in Shakespeare's time) was an euphemism for "steal." In l. 61 *purchas* is used for acquired possessions in opposition to inherited. In *Prologue*, l. 256, *purchace* is opposed to *rente* (proverbially).

"Londes and leedes" (*Gamelyn*, l. 61):—

"And al myn other purchas of londes and leedes."

Wright (Percy Society) explains *leedes*, "bondmen, the portion of the population which was bought and sold with the land." In the Glossary to *William of Palerne* (E. E. T. S.), under the word *lud*, the phrase *londes and leedes* (or *leethes*) is explained "lands and leases," or "lands and tenements." *Gamelyn* bears out this meaning. In lines 71–74 we have:—

"He took into his hond his lond and his *leede*
* * * * * *
"And leet his londes for-fare and his *houses* bothe."

"Gattothid" (*Wife of Bath's Prologue*, l. 603:)—

"But yit I had alway a coltis tothe
"Gattothid I was, and that bycom me wel."

M. R.'s note ("N. & Q." 4th S. iv. 358) calls to mind this puzzling word. The collocation above always suggests to me "goat-toothed." See Wedgwood, however. JOHN ADDIS.

Rustington, Littlehampton, Sussex.

KING JAMES II.'s MISSAL.

We have in the Worcester Cathedral Library a handsomely bound folio *Missale Romanum* (Antwerp, 1677), containing some very fine plates, line engravings, illustrating the subjects of the Annunciation, Nativity, Epiphany, Crucifixion, Resurrection, Ascension, Descent of the Holy Spirit, and the Last Supper. It has on a fly-leaf at the beginning the following inscription:—

"Bibliothecæ Ecclesiæ Cathedralis Wigorniensis dedit Mr. Josephus Meryll, Ecclesiæ ejusdem Canonicus; e Sacello Regali Jac^i 2^adi, qui hoc missali illic inter orandum quotidie usus est."

Pasted on a fly-leaf at the end is a paper containing in MS. the following three prayers for the queen (then pregnant):—

"*Orationes pro Regina.*

"Deus, qui ad multiplicandos adoptionis filios fœcunditatis benedictionem connubio largiri voluisti, exaudi preces ñras pro famula tua Regina nostra Maria, et concede ut quod in ea spiritu vitæ animâsti sp̃tu gratiæ regenerare digneris."

"*Secreta.*

"Suscipe, quæsumus, Dñe, tuorum vota fidelium pro famula tua Regina nostra Maria prægnanti; ei præsta ut quod in partu veteris peccati supplicium est, fiat ei propriæ iniquitatis remedium."

"*Post-Communio.*

"Deus, qui ad salutem humani generis homo nasci illæsa matris integritate voluisti, concede propitius ut famula tua Regina nostra Maria partu felici prolem edat tibi fideliter servituram."

Pasted partly over the top of this paper is another containing the termination of a prayer as follows:—

"Et famulos tuos sūmum Pontificem nostrum Innocentium, Catholicum Regem nostrum Jacobum, Reginam Mariam, Reginam Catharinam, et Principem nostrum. Nos et cunctum populum Christianum ab omni adversitate custodi, pacem et unitatem nostris concede temporibus, et ab Ecclesia tua cunctam repelle nequitiam; gentes Paganorum et hæreticorum, quæ in sua feritate et pravitate confidunt, dexteræ tuæ potentia conterantur; fructus terræ dare et conservare digneris, atque navigantibus fidelibus portum salutis indulge. Per Domñum ñrum, &c."

This is evidently a later production than the three prayers mentioned before, and I presume the "Principem nostrum" alludes to the Old Pretender, born June 10, 1688.

I send enclosed a photograph of these prayers, executed by Mr. Wingfield of Worcester, on a reduced scale.

Can any of your readers inform me whether these prayers have ever been published? also who was the artist employed to execute the very fine illustrations in the Missal, or what clerical position Mr. Joseph Meryll may have held before he came to Worcester as a canon in 1690? Is he known to have had any connection with the Chapel Royal, or how did he become possessed of this book? About the time he was appointed a canon at Worcester, great efforts were being made by Dr. Hopkins (another canon) and others to improve the Cathedral Library, and many persons in the neighbourhood were making valuable presents in books and money towards that object, and Mr. Meryll presented this Missal.

THOMAS BAXTER, F.G.S.

Worcester.

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AUTOGRAPHS OR LITHOGRAPHS.—As MR. DRAPER appears to be well up in the means to remove ink altogether from paper, he may be able to answer a question for me.

Among my collection of autographs of distinguished persons, I have two which I believe to be lithographs. Is there any means to decide whether they are or are not, without materially injuring the writing? DE MORAVIA.

Hastings.

CAT-WATER: FORD.—I shall be much obliged to such of your readers as can give me any information touching the ancient name of the Cat-water at Plymouth. The upper portion of it, though properly the estuary of the Plym, is still called the Lara, and there is a mansion near it which, ever since the reign of King John, has borne the name of Radford, formerly Radeford. There is no river, and, consequently, no ford in the neighbourhood. My conjecture is, that this roadstead was called by the Normans "La Rade," and by the Northmen the "Fiord," and that the two names were somehow combined into *Radefiord*. It is well known that the word *Fiord* forms a part of several names upon our coast, as in Helford close by, Bideford in the north of Devon, Milford, &c.* R. T. W.

ENCROACHMENTS OF LAND AND SEA.—The alteration in the level of sea and land is as deluding to the ethnologist as to the geographer. Where can I find an account of the encroachments of the sea on the coasts of Holland and Belgium, of Norfolk and Suffolk, and a discussion of the tradition about the Goodwin Sands having been dry land so late as the Saxon period? Any reference to encroachments of land and sea on one another elsewhere in Europe would also be very welcome. HENRY H. HOWORTH.

JOHN HAWKINS, M.D.: QUEEN OF BOHEMIA.—There was printed at Heidelberg, small 4to, "Typis Wilhelmi Fitzeri Angli," printer of the Elector Palatine:—

A Discourse upon Melancholy arising from "Hypochondria potissimum: Ex occasione Affectus cujusdam perillustris Heroinæ habitus."

The author's name is "John Hawkins, Doctor Medicine," an Englishman, and the date is 163[illegible]

* [See "N. & Q." 3rd S. vii. 74.—ED.]

The very illustrious heroine whose mental state is thus discoursed on is Elizabeth, Queen of Bohemia, whose misfortunes must naturally have caused her much suffering. Lowndes was not apparently aware of the existence of such a production, and it has escaped the research of his recent editor.

Of the author all that is known is, that he was an Englishman, and probably the physician of the Elector Palatine, as the work is printed with the types of "William Fitzer" (qu. Fisher), also an Englishman, by "David Fuchs." It is dedicated to "Pereximio Viri Joanni More, M.D."

After a few lines, entitled "Melancholia Hypochondriaca," in Latin verse, the author commences thus: —

"Conqueritur Perillustris et Spectatissima Heroina, se metu, et mæstitiâ absque manifestâ causâ, cum variis cogitationibus angentibus, et excruciantibus, desipientiæ ad instar, ærumnosè detineri. Quandoque cum his in lachrymas effundi profusas, quibus Vellicatio aliquando ipsius ventriculi, etiam, et mordicatio Cordis, deinde tremor cordis succedunt. Ibidem ac levis est *aliqua palpitatio*, nec raro animi quoddam deliquium per intervalla recurrens," etc. etc.

Her majesty, notwithstanding her tendency to hypochondria, apparently conquered it, as she survived the Restoration, returned to England, died on Feb. 13, 166½, and was buried in Henry VII.'s Chapel, Westminster.

Can any of your correspondents give any information as to this Dr. John Hawkins, or of the "pereximius" Dr. John More?* Was the latter person connected with the Chancellor of the preceding century, or is it known that the Queen of Bohemia was subject to "melancholia hypochondriaca"? J. M.

Harris of Chevening.—Sir Cranmer Harris, or Herries, of Chevening, was high sheriff of Kent in 1634. When did he die? He had issue two daughters and co-heirs—Martha, wife of Charles Mildmay, Esq., and Mary. What became of Mary? Tewars.

Markenfield Estates.—The estates of Thomas Markenfield of Markenfield, near Ripon, were forfeited for the part he took in the Rebellion of 1569. To whom were the estates granted, and where can the receiver's accounts be found? These questions are asked in order to enable a pedigree to be traced of a family which possessed about the year 1630 some of the forfeited property. R. D. Dawson-Duffield, LL.D.

Sephton Rectory, Liverpool.

[* A grant of arms to John More, of London, M.D., dated Jan. 22, 1626, is in the British Museum, Addit. MS. 5524, fol. 207b. He is incidentally noticed in Munk's *Roll of the Royal College of Physicians*, i. 163, and in the *Calendar of State Papers*, 1635, pp. 113, 159.—Ed.]

Milliarensis.—Has this word any meaning as a monetary term, like *sestertius?* P. J. F. Gantillon.

Raffling Day at Newark.—The following, from the *Newark Advertiser* of Feb. 2, 1870, deserves, I think, a place in your columns: —

"For many years past the last day in January has been observed in Newark as a raffling day for oranges in the Market Place. On Monday last application was made to Mr. Superintendent Liddell, at the Police-office, as to whether the practice would be allowed this year as usual. He advised them to apply to the sitting magistrates, and upon doing so Mr. Wallis (deputy clerk) read to them the Act of Parliament, which stated that they would be liable to three months' hard labour if they raffled. Applicants said they believed there was some old charter which gave them the privilege in Newark for raffling on that day, but they were told the Act of Parliament made no exceptions, and the magistrates said they could not give them permission to break the law. On Monday, therefore, no raffling took place, and we may regard the practice as finally put an end to, which will be a matter of great satisfaction to many."

What the connection is between the date and the custom is not, I believe, locally known. Perhaps some of your readers can throw light on it. Josiah Miller.

Newark.

The Roll of Attorneys.—What is the Roll of Attorneys? Is it a real or figurative thing? If the former, where is it to be found, and at what date does it begin as a register?* B. J.

Bishop Jeremy Taylor's Festival Hymns.—Curiously enough, Heber and Pitman earlier, and Eden later, leave out of their editions the finest of these two little known hymns, viz. the fourth Christmas hymn, beginning "Awake, my soul." It was not in either the first or second edition of the *Golden Grove*; but it appears in the fourth edition (1659). I am desirous to know from any one possessing the third edition whether it is in it; and if so, to have a *literatim* copy. As my little collection of the Poems of Bishop Taylor is just going to press, the earliest possible answer to this will specially oblige. A. B. Grosart.

St. George's, Blackburn, Lancashire.

Byron: "Fragments of an incomplete Poem."—In one of the Halifax "selections" (1865) I find a poem with the above title, "by Lord Byron." It is in the *ottava rima*, and is somewhat of a *Beppo* or *Don Juan* cast. Is it genuine? I have Murray's miniature edition in six 18mo volumes, and it is not there; nor do I find it in the Paris editions. If *genuine*, from whence did Milner obtain it? What says Mr. Murray? Stephen Jackson.

G. E. Inman.—The *Bentley Ballads*, edited by Doctor Doran, contains two poems, viz. "Old

[* See "N. & Q." —Ed.]

Morgan of Panama," and "Haroun Alraschid," signed G. E. Inman. *La Belle Assemblée* for September 1844 has in it a poem entitled "Le premier Grenadier des Armées de la Republique," by the late J. E. Inman. The style of the versification is so similar, that I have no doubt they are by the same person. Can anyone tell me what was his name, and if he wrote anything else? Though not high-class poetry, they are very powerful verse. K. P. D. E.

St. John the Baptist.—In Italy are many churches, chapels, and shrines dedicated to "San Giovanni di Conca," and we find numerous representations, pictorial and sculptured, where St. John baptises by effusion from a bivalve shell. I have, in some country churches, found the half of a large bivalve lying as an adjunct to the baptismal font. In the beautiful Protestant hymn (Lindsey's *Selection*) —

"In Judah's rugged wilderness"—

we read in one of the verses: —

"And o'er his head that meekly bends
The Baptist pours the wave."

So that the idea of effusion is not confined to Catholics. Is there any Catholic tradition that John baptised by effusion from a bivalve?

James Henry Dixon.

The Vulgate, edition 1516. — I should be truly obliged if any one could inform me where a copy of the Vulgate (4to, printed at Lyons in 1516) is to be seen with a perfect title-page. The copy in the British Museum is defective in this respect.

Any information about a fine geographical work, "Orelius," will also be valued. As I have never seen this work I am unable to give its title, date, or size; but in 1849 Mr. Saxe Bannister, in his notes on the Hereford *Mappa Mundi*, states that there was then a noble volume in the library of the Vicars Choral at Hereford, "deserving to be remembered, if only for a drawing it contains of Magellan's ship the Victoria, with an angel in the prow, and a sublime description." This volume was the gift of Lord Scudamore—a great local benefactor about the time of Charles I. It is now lost, and the custos and vicars would be only too glad to recover their volume by payment of any reasonable sum. Francis T. Havergal.

The College, Hereford.

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*Replies to the following Queries to be sent to the Querists:* —

Arms of Henfrey.—Can any gentleman inform me what coat or coats are given this family in the armories or other books or manuscripts?

Henry W. Henfrey.

Markham House, College Road, Brighton.

Lydia Harrison.—Can any of your readers tell me the name of the family of Lydia, wife of John Harrison, LL.D. of New College, Oxford, Rector of Pulborough, co. Sussex, Vicar of Cundall in Hampshire, and Prebend of Chichester, who was the eldest son of Sir Richard Harrison, Knt. of Hurst, co. Berks? John Harrison was entered at Winchester School, Sept. 9, 1653, aged twelve years; Prob. Fellow of New College, Oxford, July 28, 1659; Bachelor in Civil Law, Oct. 10, 1665; Doctor in Civil Law, July 4, 1671; Rector of Pulborough and Prebend of Chichester, 1676. In 1683 he was disinherited by his father; buried at Pulborough, Feb. 13, 1698; supposed to have been married about 1670. James Philipps.

48, Bedford Row.

William and Mary Hall. — I shall be much obliged for any information relative to the persons mentioned in the following monumental inscription, which may be seen in the south transept of Worcester Cathedral:—

"Sacred to the Memory of Mary the truly regretted Wife of William Hall, Esq. of the Island of Jamaica, and of Bevere near this city. On the 11th of April, 1794, in the 45th Year of her Age, she was suddenly taken from this World to a Life of eternal Happiness. Her Family most sensibly feel the Loss of one of the best of Wives and tenderest of Mothers, and the many Virtues she possessed make her justly lamented by all her Acquaintance."

Arms: Argent, three talbots' heads erased sable (between nine cross crosslets gules? defaced), impaling argent, a chevron azure between three mullets in chief, and a cross crosslet fitched in base gules. Crest: A talbot's head erased sable.

George W. Marshall.

Weacombe House, Taunton.

Keighley Family.—I am anxious to learn which is correct of the two subjoined accounts of the Keighley or Kighley family, of Keighley in Yorkshire.

1. From *Keighley Past and Present*, published at Keighley 1858 (no author's name on the title-page), p. 70:—

"In Watson's *History of the House of Warren* we are informed that George Kighley, Esq., born about 1504, married Ann Warren, and had by her Henry, who married, 1561, the daughter of Sir Alexander Osbaldiston, of Osbaldiston Hall, Lancashire, and had Catharine and Anne; Catharine marrying Thomas Worsley, of Booth, and Anne, Sir William Cavendish, of Hardwick, then Baron Cavendish of Hardwick."

2. In Burke's *Extinct and Dormant Baronetage*, under "Preston of Furness," is the following statement:—

"Catherine (daughter of Sir Thomas Preston), married Sir Thomas Carns, one of the Judges of the Court of Queen's Bench *temp.* Elizabeth (and was mother of Mary Carns, who married Henry Kighley, Esq, and had issue Ann, wife of William Cavendish, first Earl of Devonshire, whence the Duke of Devonshire, and also the Earl of Burlington, who possesses the vast estates of the Prestons of Holker, in Lancashire, which were devised to his great uncle, Lord George Cavendish, by Sir William

wther, Bart., of Holker, the maternal representative of it family.")

Were Catharine and Anne Kighley daughters Henry by different wives? In the *Visitation Westmoreland*, 1615, printed 1853, Mary arns, daughter of Sir Thomas Carns and Katha-ne daughter and *heir* of Thomas Preston of reston Patrick, is mentioned as wife of Henry ighley, of Inskip. EDMUND M. BOYLE.

Rock Wood, Torquay.

PENELOPE WHYTELL.—Can any of your readers ve any information as to where Penelope Why-ll was born? Her father was a travelling owman, and his mother was one Eleanor Why-ll, a brewer at Liverpool, who was a bankrupt arch 4, 1775, then a widow. This Penelope was orn about the year 1774 or 1772.

JAMES PHILIPPE.

48, Bedford Row.

## Queries with Answers.

KYTH'ST.—Can you kindly enlighten me as to e origin of the word "Kyth'st"? It is found the old metrical version of the Psalms (Psalm viii. 26). ENQUIRER.

Edinburgh.

[Kythe is from A. S. *eyth-an*, and means to make nown, to appear, to be manifest. It occurs in Chaucer, *ranklelines Tale*, ver. 11060:—

"Of his free will he swore hire as a knight,
That never in all his lif he day ne night
Ne shulde take upon him no maistrie
Agains hire will, ne *kithe* hire jalousie:"

e. Nor *shew* to her any jealousy. Consult also Jamieson's *cottish Dictionary*, edit. 1808, vol. i. for several examples f the use of this word.]

"FLORA APICIANA."—Will some one kindly ell me whether the *Flora Apiciana* of Dierbach Heidelberg, 1831,) is written wholly in Latin, o as to be intelligible to those who cannot read erman? and also, whether it exclusively relates o herbs and fruits mentioned in Apicius? I hould also be glad to know the size of the book, and if it is illustrated with woodcuts.

TEWARS.

[The *Flora Apiciana* of Dierbach is written wholly in German. It is, as the title states, "A Contribution to the better knowledge of the Food of the Ancient Romans, with especial reference to the works of Caelius Apicius," and it chiefly, but not exclusively, relates to herbs and fruits mentioned in Apicius. It is simply a pamphlet in paper covers. The size is 8vo, and there are no woodcuts.]

CHARACTER OF LORD TAVISTOCK.—It is stated *Anonymiana*, p. 235), that when the Marquess f Tavistock was killed in 1767, Dr. Cradock, ishop of Kilmore, "wrote a character of him, but without either his or the Marquess' name, and printed it on a sheet of paper, to be distributed amongst his friends." Where can one read a copy of this character? Dr. Cradock (afterwards Archbishop of Dublin) owed his preferment to the Duke of Bedford, who presented him to the rectory of St. Paul's, Covent Garden, in 1754, and appointed him his first chaplain in 1756 on becoming Lord-Lieutenant of Ireland. TEWARS.

[There are two anonymous poems on the lamented death of the Marquis of Tavistock in the *Annual Register*, x. 239, 245. The first commences "Virtuous youth"; the second, "How sleep the brave, who sink to rest." Also, one copied from a quarto printed sheet (price 6*d.*) in the *Gentleman's Magazine* for April, 1767, commencing "O! from the sacred fount, where flow the streams of heav'nly consolation."]

CLAM-BAKE.—What is the origin of this curious expression for a clam pic-nic in the United States? Perhaps some contributor to "N. & Q." may know. JAS. J. MURRAY.

Brompton.

[Clam (A. S. *klam*) is a popular name of certain bivalvular shell-fish, of many species. The *mya arenaria*, by its abundance on the coast of New England, is of importance as an article of food. Clams, baked in the primitive style of the Indians, furnish one of the most popular dishes on those parts of the coast where they abound, and constitute a main feature in the bill of fare at pic-nics and other festive gatherings. The method of baking is as follows: A cavity is dug in the earth, about eighteen inches deep, which is lined with round stones. On this a fire is made; and, when the stones are sufficiently heated, a bushel or more of hard clams (according to the number at the feast) is thrown upon them. On this is put a layer of rock-weed gathered from the beach, and over this a second layer of sea-weed.]

LIEUT.-COL. KNOX.—I enclose an impression of a seal, which is of red cornelian mounted in gold, and engraved with Persian or Arabic characters, of which I understand the following is the translation:—

"The glory of the state, the pomp of the kingdom, William Douglas Nixon [or *Knox*], the brave in war, the hero, 1215."

This Nixon, or Knox, was probably in India about the beginning of this century. Can any of your readers tell me who he was? Both names are common in the North of Ireland at present, although no doubt they were originally Scotch—the Douglas gives a Scotch look to the name. The titles indicate both civil and military rank.

B. B.

[The inscription is Persian, and the name of the officer is Knox. We find that Lieut.-Col. Commandant W. D. H. Knox, of the Bengal Cavalry, was engaged with Earl Cornwallis at the siege of Seringapatam in 1792 (Mackenzie, *On the War with Tippoo Sultaun*, ed.

1794, ii. 190-199); but it is probable the inscription alludes to a subsequent event in the career of this gallant officer. Commandant Knox died at Edinburgh on Dec. 1, 1829.]

ROMAN COIN OF AUGUSTUS.—I have been presented with a Roman coin (large brass), and will feel obliged for a full and true reading of the exergue, which I give as far as I can: some of the letters are illegible: CAESAR . DIVI . AVG . . . RO . N . AVG . PM . I R C III . PP . . . The epigraph is a youthful head, laureated and in good preservation. On the obverse, there is the figure of a tribune or emperor, standing on an elevated platform, with the right arm extended, addressing the cohort. His left hand rests on a sword by his side: above, ADLOCVI . ; below, COH.

GEORGE LLOYD.

Crook, co. Durham.

[This is a coin of Caius Cæsar Caligula, the fourth of the Roman emperors, A.D. 12-41: C . CAESAR . DIVI . AVG . P . ROM . AVG . P . M . TR . P . III . P . P.]

DEAN CHURCH, BEDFORDSHIRE.—I am anxious to know the history of this fine old church, when it was built, &c. Any information respecting it will be esteemed a favour by

A BEDFORDSHIRE MAN.

[The history of the venerable edifice of All Saints, Dean, co. Bedford, has yet to be written. It was given by Alice de Clermont, Countess of Pembroke, to the Knights Hospitallers, who were patrons of the rectory till the Reformation. For an architectural description of the building, consult *The Ecclesiastical and Architectural Topography of England*, ed. 1848-50, Part I.; and for notices of the church and parish, Lysons's *Bedfordshire*, p. 72.]

DEATH OF NAPOLEON LOUIS BONAPARTE.—In a tract recently published by Messrs. Chambers, entitled *Louis Napoleon, Emperor of the French*, it is stated (p. 8): "The elder of the brothers died shortly afterwards of fever at *Faenza*." In p. 8 of the *Life of Napoleon III.* by Mr. Hill we read: "The elder of the two brothers, Napoleon Louis, succumbed to an attack of internal inflammation at *Forli*." Which of these two accounts is correct? The two cities have no more in common than Monmouth and Macedon—the same initial letter.

P. G. H.

[The present Emperor of the French was the youngest of the three sons of Louis Bonaparte, King of Holland, and Queen Hortense. The eldest son, Napoleon Charles, died in Holland in 1807, and the second one, Napoleon Louis, at Forli in 1831. Faenza and Forli are both in the Papal States, and so very close to each other as to account for the discrepancy above mentioned.]

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## Replies.

### WARINE THE BALD.

(4th S. iv. 516.)

Your correspondent G. B. H. will d feel satisfied, on further examination of C Vitalis, that, apart from the evidence aff the exceedingly valuable notes in Bohn' of that author, 1854, drawn from the best and French authorities, the text itself sufficient proof that Warin the Bald an the Viscount were one and the same in and that moreover Reginald de Baliol the widow of the said Warin.

The learned monk relates, book IV. that William the Conqueror conferred o de Montgomery the earldom of Shrewsb that the said earl "gave his niece I (Aimeria) "and the command of Shrew Warin the Bald, a man of small stature great courage."

That the earldom of Shrewsbury wa empty title, nor confined to the town name, it is but necessary to remember earl (comes) under the feudal system official to whom the government of a (comitatus) was intrusted, which duty wa exercised by his deputy or vice-comes. over, Earl Roger possessed vast domains in shire and the adjacent shires, and, as t queror's lieutenant, held the onerous ch the Welsh Marches. That the comm Shrewsbury, which he deputed to Warin, limited by the city walls, is proved by th ment added by Ordericus Vitalis, that "bravely encountered the earl's enemi maintained tranquillity throughout *the* intrusted to his government." In short, R Montgomery was "Comes Scrobesburia Warin the Bald was his vice-comes or vis

Again, in the charter by Earl Roger foundation of the Abbey of SS. Peter an at Shrewsbury, A.D. 1083, quoted by O Vitalis, book v. ch. xiii., the earl "desi honour the monastery of the holy father roult," amongst other grants and privilege "the altar of St. Leonard's in the ch Baliol" (in Normandy), "and one part tithe of the same village, which Regi Baliol and Aimeria his wife, my niece, the monks." And a few lines further adds, "Moreover, I confirm whatever Wa viscount," &c. &c. &c., had "before gi St. Evroult in England and Normandy. said Reginald de Baliol was one of the w of this charter.

Warin held *in capite* four manors in S shire, and he granted to the Abbey of St. Newton and the church of Hales, and th

Weston in that county. He died about A.D. 80. Reginald de Baliol married his widow, meria, *circum* A.D. 1082, and is recorded in mesday Book as Lord of Weston Berton, Bro- and Newton, A.D. 1086.

I have no present means of reference to a copy the charter of the foundation of the Abbey of rewsbury, but it is stated in vol. ii. p. 197, te, of Bohn's edition of Ordericus Vitalis, that is recorded in that charter that Warin was the ther of Reginald. Amongst other testimony, , may be cited that contained in Dugdale's *nasticon*: "Rainoldus Baliolus frater Guarini, uam Guarini uxorem duxit."

Marriage with a brother's widow was in those s far from being regarded with pious horror, ecially when, the sanction of the Church having n obtained, broad acres could be retained, and ily alliances maintained. Doubtless a dis- sation for wedding within the prohibited rees of relationship was readily granted to h fervid votaries of St. Evroult as Reginald Aimeria are shown to have been by their ations to the monks, described in the charter Roger de Montgomery above quoted.

Kelham, in his illustrations of, and Sir Henry is, in his introduction to, Domesday Book, te that Reginald was probably nearly allied to y de Baliol, who was enfeoffed by William fus in the barony of Bywell in Northumber- d, and from whom descended John Baliol who King of Scotland A.D. 1292.

The Staffordshire lands were held by the de liols, under that name, until the reign of nry II., when, as it appears from the Red ok of the Exchequer, as well as from Summons Assize *temp.* King John, and other sources, mo, son of Ralph de Baliol, ceased to bear the me of the ancestral lands in Normandy (which d probably passed away from the family), but s designated de Weston, from the principal nor then held by him in Staffordshire.

This Sir Hamo de Weston, Knt., was the an- stor of the Westons of Weston-under-Lyzard, Stafford, whose descent is fully set forth by r William Segar in his *Westonorum antiquis- me et equestris Familiæ Genealogia*, A.D. 1632.

It appears necessary to remark, that amongst her oversights and errors in the pedigree of this nily—which, taken, as the heading asserts, from gar's MS., is given in Erdeswicke's *History of ffordshire* (edition Harwood, 1844)—occurs the accountable omission of the above-named Ralph, father of Hamo. In the *Genealogia* the re- d is as follows: "Ranulphus filius Hugonis de gliole tpē Stephani Regis=Uxor dicti Ranul- filii Hugonis"; and amongst the evidences luced are copies of an agreement with Nicho- prior of St. Thomas the Martyr without fford, for the exchange of certain lands in Weston and Newton, and of a grant which followed consequent thereupon.

The descendants of Guy de Baliol may be traced in the *Peerage of England*, 8vo. 1714. vol. ii. part II. p. 119. ACCIPE HOC.

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## ORIGIN OF THE BASQUES.

(4th S. v. 89.)

There is no reason for supposing an American origin of the Basques or Iberians. In his late lecture Professor Huxley has well vindicated their high position in the human race, as physically and mentally equal to that of the Aryans. There is no ground for assuming the Basque language to be abnormal. It is certainly not so in its grammatical structure, and the absence of allied roots in other languages is not in reality a matter of philological importance. The languages of the Ugro-Tartar stock exhibit great diversity of type in their main radicals.

The position of the Iberians in Europe and Asia is relatively recent, and does not compel us to seek a forced origin so remote as that assigned by the reviewer. In a paper read before the Ethnological Society, I gave evidence of the presence of the Iberians in Asia Minor, which must have barely preceded the invasion by the Hellenes, and I have suggested that the Trojan war represents the last struggles of the Iberians for empire in those countries. The Amazon or Tibeto-Caucasian nations appear to have preceded the Iberians in Asia Minor, where they remain as a permanent population. There are philological evidences as to the Iberians in Greece, Italy, and the great islands of the Mediterranean. HYDE CLARKE.

32, St. George's Square, S.W.

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Your note on the Basques, in the number of *Notes and Queries* for January 22, is of more than passing interest. Since the elaborate researches of Lucien Bonaparte and those whom I may call his scholars, it is impossible to doubt for a moment that both in grammar and in vocabulary Basque is a sister tongue of the Fin, Vogul and other Ugrian languages. This is perfectly clear. It is also clear that William Humboldt, one of the profoundest of modern philologers, has proved that the ancestors of the Basques were the Iberians, and further that the Iberians, far from being a mere colony in an obscure corner of Spain and France, were spread over all Southern Europe, from Albania to Cape Finisterre, and even more widely. These two facts are now almost elementary axioms of ethnology. It is impossible, therefore, to accept the position that the Basques are a colony from beyond the Atlantic. But this by no means concludes the question as to the connection of the Basques and the Carib population

of the West Indies. It is by no means a new conjecture. Many of the earlier pioneers of philology speak of such a connection as well ascertained, and even compare certain lists of words. But the subject has slumbered for nearly a century. I am at present engaged in writing a series of papers for the Ethnological Society on the earlier ethnography of Europe and Asia, and hope to deal with this question by-and-bye. Meanwhile, I should feel very grateful if some of your correspondents who take an interest in ethnology would put aside all *à priori* probabilities, and compare the grammar and vocabulary of Basque and Carib. I believe the result would repay them amply.

HENRY H. HOWORTH.

Derby House, Eccles.

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## EARLY REFERENCE TO THE GOSPELS.

(4th S. v. 118.)

Ignatius, Barnabas, Clement, and Polycarp, lived and wrote before Irenæus, and made the following extracts from the New Testament (I omit Hermas merely because I have not access to his Greek text): —

| | |
|---|---|
| Matt. iii. 15. | Ign. ad Smyrn. 1. |
| „ v. 3, 10. | Polyc. ad Phil. 2. |
| „ vi. 13. | „ „ 7. |
| „ vi. 24. | Clem. ii. 6. |
| „ vii. 1, 2. | Polyc. ad Phil. 2. |
| „ vii. 21. | Clem. ii. 4. |
| „ vii. 23. | „ ii. 4. |
| „ ix. 13. | „ ii. 2. |
| „ ix. 16. | Ign. ad Polyc. 2. Clem. ii. 5. |
| „ x. 28. | Clem. ii. 5. |
| „ x. 32. | „ ii. 3. |
| „ xii. 33. | Ign. ad Eph. 14. |
| „ xii. 50. | Clem. ii. 9. |
| „ xiii. 2. | „ i. 24. |
| „ xvi. 26. | „ ii. 6. Ign. ad Rom. 6. |
| „ xviii. 6. | „ i. 46. |
| „ xix. 5. | Polyc. Fragm. i. |
| „ xix. 12. | Ign. ad Smyrn. 6. |
| „ xx. 23. | Polyc. Fragm. ii. |
| „ xxiv. 32. | Clem. i. 23. |
| „ xxv. 21. | „ ii. 8. |
| „ xxvi. 24. | „ i. 46. |
| „ xxvi. 41. | Polyc. ad Phil. 7. |
| „ xxvii. 43. | Clem. i. 16. |
| Mark xiv. 38. | Polyc. ad Phil. 7. |
| Luke v. 32 | Clem. ii. 2. |
| „ vi. 36–38. | „ i. 13. |
| „ x. 3. | „ ii. 5. |
| „ xii. 4, 5. | „ ii. 5. |
| „ xiii. 27. | „ ii. 4. |
| „ xiv. 12. | Polyc. Fragm. iv. |
| „ xvi. 10. | Clem. ii. 8. |
| „ xvi. 13. | „ ii. 6. |
| „ xxii. 2. | „ i. 46. |
| „ xxiv. 39. | Ign. ad Smyrn. 3. |
| John xvii. 4. | Polyc. Fragm. v. |
| Acts ii. 24. | „ ad Phil. 1. |
| „ xiii. 22. | Clem. i. 18. |
| „ xxi. 14. | Mart. Polyc. 7. |
| Rom. iv. 3. | Clem. i. 10. |
| „ xii. 20. | Mart. Polyc. 7. |
| Rom. xii. 17. | Polyc. ad Phil. 6. |
| „ xiv. 10. | „ „ 6. |
| 1 Cor. i. 18, 20, 23, 24. | Ign. ad Eph. 18. |
| „ i. 31. | Clem. i. 13. |
| „ ii. 9. | „ i. 34, ii. 11. |
| | Mart. Polyc. 2. |
| „ ii. 10, 17. | Clem. i. 13. |
| „ iv. 4. | Ign. ad Rom. 5. |
| „ vi. 2. | Polyc. ad Phil. 11. |
| „ vi. 9, 10. | „ „ 5. |
| „ xv. 13. | „ Frag. ii. |
| 2 Cor. iv. 18. | Ign. ad Rom. 3. |
| „ v. 10. | Polyc. ad Phil. 6. |
| „ vi. 16. | Mart. Ign. 2. |
| „ viii. 21. | Polyc. ad Phil. 6. |
| Gal. i. 1. | „ „ 12. |
| „ iv. 27. | Clem. ii. 2. |
| „ vi. 7. | Polyc. ad Phil. 5. |
| Ephes. ii. 8. | „ „ 1. |
| „ iv. 26. | „ „ 2. |
| „ vi. 14. | „ „ 2. |
| 1 Tim. vi. 7, 10. | „ „ 4. |
| 2 Tim. ii. 12. | „ „ 5. |
| Heb. i. 3, 4. | Clem. i. 36. |
| „ i. 7. | „ i. 36. |
| „ iii. 5. | „ i. 43. |
| „ x. 37. | „ i. 23. |
| „ xii. 6. | „ i. 56. |
| James i. 8. | „ i. 23. |
| „ iv. 6. | „ i. 30. Ign. ad Ephes. 5. |
| 1 Pet. i. 8. | Polyc. ad Phil. 1. |
| „ i. 13, 21. | „ „ 2. |
| „ ii. 11. | „ „ 5. |
| „ ii. 12. | „ „ 10. |
| „ ii. 22, 24. | „ „ 8. |
| „ iii. 9. | „ „ 2. |
| „ v. 5. | Clem. i. 30. Ign. ad Ephes. 5. Polyc. ad Phil. 10. |
| 2 Pet. iii. 4. | Clem. i. 23. |
| 1 John iv. 3. | Polyc. ad Phil. 7. |
| „ iv. 9. | „ „ 8. |
| Rev. xxii. 12. | Clem. i. 34. |

To those who desire to proceed further in this matter than your correspondent proposes, I recommend Lardner's *Credibility of the Gospel History*, translated into German by Bruhn, with Baumgarten's preface, 5 vols., 1750-1, Berlin and Leipzic. Lardner's *Jewish and Heathen Testimonies* should also be consulted. Hug, in his *Introduction to the New Testament*, translated by Dr. Wait, has introduced quotations from Celsus, Tatian, Julius Passian, Theodotus, Marcion, Ptolomæus, Heracleon, Valentinus, the Ebionites, Basilides, Isidorus, &c. T. J. BUCKTON.

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I cannot put my finger upon any *particular* passage in which a reference is made to the *four Gospels* collectively, but in the writings of those called κατ' ἐξοχήν, *Patres Apostolici*, i.e. SS. Clement of Rome, Ignatius, and Polycarp—all earlier than Irenæus—not only do we meet with *references*, but literal quotations from all the four Gospels, scattered up and down them everywhere. If your contributor has in his library, or can borrow from a friend, Dr. Jacobson's (Bishop of Chester) edition, he will find all the Script

noted in the margin, and be thus enabled, ıme time, to answer his own query and my assertion. EDMUND TEW, M.A.

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THE GUILLOTINE.

(4th S. v. 145.)

:e that at a meeting of the Society of ries, M. T. J. Arnold exhibited a copy of *logus Sanctorum* (P. de Natalibus, second ), to show from a woodcut therein that re guillotines before D. Guillotin; and as ect seems just now to be of interest, I ı a few notes thereon. The use of the nt precedes Peter de Natalibus (or rather ter Saccon) by almost as many years as des D. Guillotin.

*Penny Cyclopædia* will be found refer- to the use of a machine resembling the ıe, used only at Halifax in Yorkshire as the time of Ed. III. It was an instru- :uliar to that town, and confined, even the punishment of felonies committed ıe forest of Hardwick.

o the use of the Maiden, which was in- into Scotland by the Regent Morton, ıdselled it by his own death under its 1581.

o the Italian instrument named Mannaia, German Planke der Deil or Falbiel.

o the mention made of the latter instru- Crusius (*Annales Suevici*), where it is at the use of the *sword* (still, I believe, in Germany) succeeded that of the

rliest illustration I am acquainted with e rudest. (*Bibl. Impér.* Paris. M. S.G. fo. 15.) The implement consists merely rtical pieces of iron inserted in a wooden d each slit up the middle, in which slides carrying at each extremity a transverse The two executioners each press down ınd thus are supposed miserably to end of the culprit. A vast improvement to be found engraved in that rare edi- he *Legenda Sanctorum*, printed, 1 S. l. et reuther Zainer, *circa* 1470. Herein we same split uprights, the same block, the ıposed form and quiet face of the criminal, executioner has in his hand a wooden vith which he smites on the back of the d may thus have finished off St. Quin- ıo is under the axe, in two or three blows. edition of the *Catalogus Sanctorum* by , 1517, fo., contains the engraving of a lotine. The axe is suspended and re- the pulling back of a detent. The the fall is about three feet.

e first edition (1577) of Holinshed's *Chronicles* (Ireland, p. 49) will be found a most elaborate woodcut, showing a very carefully constructed machine and scaffold. The knife and weight are, however, suspended by a cord, which the executioner divides with a knife, and in this respect the mechanical construction of the English instrument is less advanced than that of the German model of half a century earlier.

It is very clear that Dr. Guillotin's invention was, like many others, merely a revival. I could instance so-called inventions which have been recently patented, and proved great commercial successes, which may be found accurately described and figured in works printed in the sixteenth century. JOHN ELIOT HODGKIN.

West Derby.

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George a Greene of course alludes to the famous Halifax gibbet, the use of which, I have heard, has been traced up to the time of Edward III. This is engraved in Bishop Gibson's edition of Camden's *Britannia*, 1722, and on the margin of an old map of Yorkshire copied in Hone's *Everyday Book* (i. 147). Mr. J. Wilson Croker, in his pamphlet on the *History of the Guillotine* (Murray, 1853, reprinted from the *Quarterly Review*, Dec. 1844) says the pedestal or stone scaffold was recently discovered under a long accumulation of rubbish and soil forming the grassy mound on which the gibbet was placed. The ancient axe is still in the possession of the lord of the manor of Wakefield. Pennant in 1774 published an account of the Halifax gibbet in his *Tour* (iii. 365), and states that he saw one of the same kind in a room under the Parliament House at Edinburgh, introduced by the Regent Morton:—

"It is in the form of a painter's easel, and about 10 feet high: at four feet from the bottom is a cross bar, on which the felon places his head, which is kept down by another placed above. In the inner edge of the frame are grooves; in these are placed a sharp axe, with a vast weight of lead, supported at the very summit by a peg; to that peg is fastened a cord, which the executioner cutting, the axe falls, and does the affair effectually."

This is the well-known "Maiden." The last to be executed by it were the Marquis of Argyle in 1661, and his son the Earl in 1685. The Halifax gibbet was not used after 1650, and we are therefore at a loss to understand what Dr. Louis (the Secretary of the Academy of Surgery) meant when he says, in his report to the Assembly, March 20, 1792, that a machine like the guillotine was then in use in England. For a short time it was called the *Louison*, but the name Guillotine had been given to such a machine three years before it was invented, *i. e.* in 1789, when Dr. Guillotin, a busybody, brought the subject before the Assembly. The Doctor brought a great deal of ridicule upon himself by stating that, with the machine he wished to introduce, he would "strike off your head in the

twinkling of an eye and you never feel it." The Royalist journal, *Les Actes des Apôtres*, published a song, which is the origin of the name. It commenced thus:—

"Guillotin,
Médecin
Politique,
Imagine, un beau matin,
Que pendre est inhumain
Et peu patriotique;
Aussitôt
Il lui faut
Un supplice
Qui, sans corde ni poteau,
Supprime du bourreau
L'office.
. . . . . .
Et sa main
Fait soudain
La machine
Qui simplement nous tûra
Et que l'on nommera
Guillotine."

It is curious that it should have ever been spoken of as a novelty, for this mode of execution was common on the Continent in the sixteenth and seventeenth centuries, and an execution by such an instrument a year or two before the Revolution had been exhibited in Paris at one of the theatres in a farce called *Les Quatre Fils Aymon.* (*Dictionnaire National*, 1790, p. 80.) Examples previous to this are the *Catalogus Sanctorum* of Peter de Natalibus, 2nd ed. Lyons, 1542 (exhibited by Mr. Arnold at a meeting of the Society of Antiquaries, Jan. 27, 1870, to show the woodcut of a guillotine); copperplate engravings of the German school by Pencz (died 1550) and Aldegraver, *circ.* 1553, both representing the death of the son of Titus Manlius by such an instrument; *Symbolicæ Questiones de universo Genere*, by Bocchi, 1555; Lucas Cranach's woodcuts of the *Martyrdom of the Apostles*, Wittenberg, 1539; and Holinshed's *Chronicles of Ireland*, 1577. Mr. Children found on the walls of the Rathhaus of Nuremberg a painting of a man being beheaded thus *circ.* 1521. Several of the above are engraved in Mr. Croker's work. Randle Holme, in his *Academy of Armoury*, 1678, describes a family as bearing heraldically, "Gules, a heading-block fixed between two supporters, and an axe placed therein; on the sinister side a maule, all proper." According to the *Mémoires de Puysegur* (i. 137), the Marshal de Montmorenci was thus beheaded at Toulouse in 1632. It is said that Guillotin got his idea from a passage in an anonymous work called *Voyage historique et politique de Suisse, d'Italie et d'Allemagne*, 1736 to 1743, giving an account of the execution at Milan, in 1702, of a Count Bozelli. This is quoted by Guyot.

John Piggot, Jun., F.S.A.

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*Apropos* of the execution of Traupmann, some of the daily papers have lately been discussing the origin of the Guillotine, and its probable derivation from Morton's Scottish "Maiden."

It is impossible for one of the uninitiated to say what degree of credence is to be attached to any particular passage of Captain Burton's extraordinary and entertaining book, *Vikram and the Vampire*, just published; but it is perhaps worth calling attention to a notice in it of a similar machine which may or may not refer to a remote antiquity. An elderly gentleman, grieved at the death of his daughter, is described as beheading himself in the following manner:—

"He caused an instrument to be made in the shape of a half-moon, with an edge like a razor, and fitting the back of his neck. At both ends of it, as at the beam of a balance, chains were fastened. He sat down with eyes closed . . . . Then placing his feet upon the extremities of the chains, he suddenly jerked up his neck, and his severed head rolled from his body upon the ground."—(P. 186.)

Joking aside, does Captain Burton mean this to be considered as part of the Hindu story, or of his "adaptation"? S. H. M.

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## ORIGIN OF THE WORD "ASMONÆAN."

(4th S. v. 22.)

I am afraid the communication of Mr. Buckton will not throw much new light upon this subject. His remarks have no pretensions either to original criticism or to independent research: they may be fairly described as a mere bundle of biblical "notions," imported from Germany, such as any *Biblisches Realwörterbuch* will supply with facility to any one who will take the trouble to refer to it. My object was to test the accuracy of the existing opinions upon this subject. Mr. Buckton replies by opening a budget of old wares, with all the confidence of a monk publishing "infallible" bulls from the ninth Pius.

Nor are Mr. Buckton's well-worn wares either carefully selected or displayed to advantage. He encumbers the question with mere trifles, which cannot throw even the faintest glimmer of light on the point in question, as when he informs us that the modern Jewish rabbins have given the name of *Hasmonæans* to the popish cardinals. Can he really imagine that the practice of these benighted individuals can be accepted in evidence on a point which the lapse of twenty centuries has involved in obscurity?

1. In the single instance where, quitting the servile task of a copyist, he makes a faint attempt linguistic criticism, he appears to ignore the simplest principles by which ordinary scho are guided in conducting such researches as present. He gravely observes:—

"The Syriac word, which corresponds with Asmon is *chesham, cœnavit*, not as Mr. Henry Crossley th *chesam, æmulatus est.*"

When a Hebrew root has the letter שׁ, the genius the Syrian language often prefers to write the me word with the letter ס: thus, סמר is the yriac representative of the Hebrew שמר. Even 'sham, the very word which he so comically efers, has been supposed by Michaëlis to be erived from the Arabic *hhasama*, "secuit, à cibo ecto," as the Göttingen professor ingeniously bserves. Need I add that the Targumist, instead f attempting to explain the Hebrew word *Chash-mannim* (so closely allied to the question before us), prefers to give the word itself (as untrans-atable) in the Chaldee form, and in so doing ubstitutes the letter ס for the שׁ of the Hebrew? The German critics of modern times can explain hat puzzled the Chaldee paraphrast; but we ay surely inquire, without presumption, whether heir explanations are implicitly to be relied upon. hey may appear to Mr. Buckton to be as ora-ular as the Delphic responses appeared to the ellenic mind; but we of the laity claim some ight freedom of opinion in judging of these atters.

Having then, in the fairest exercise of the most egitimate criticism, the right to choose between 'sam and *ch'sham*, in seeking out the proper oot of the word *Asmonæan*, it was surely not to e expected that I could hesitate for a moment. 'sham signifies simply *cœnavit*—it has no other eaning; and though I suppose the Asmonæans, n point of fact, were accustomed to *sup* like other eople, still I am convinced that they did not erive their name from a habit which they shared ith all their countrymen. But *ch'sam*, on the ther hand, supplies a meaning which agrees ad-irably with the circumstances of the early his-ory of the Asmonæans: it signifies *zelavit*; and e point on which the books of Maccabees espe-ally insist is their zeal for the law.

As the origin of the word *Asmonæan* is to be ught for in the Syro-Chaldee (the language oken by the Jews at the time when this word me into use), I have no doubt that we have und its meaning in the "zeal" which urged attathias and his descendants to take up arms ainst their Macedonian oppressors. Thanking r. Buckton, therefore, for his well-meant "cor-tion" of my etymology, I must decline to fit by what I cannot help regarding as mere 'antillage.

2. Let us inquire, in the next place, if the word *monæus* (or *Asamonæus*, as Josephus prefers re vocalically to write it) can possibly have n at any period a proper name. For this sup-ition there is no other authority than that of Jewish historian, who, when he undertook write historically in Greek, evidently thought self entitled to rival the proverbial mendacity is Grecian masters. I say this with confidence, r a most careful examination of his volumi-nous history. That Josephus knew more of the genealogy of the Asmonæan princes than is to be found in the first book of Maccabees, no man living would be able to persuade me. It is admitted that Ἀσμωναῖος is merely a Greek form of the word חַשְׁמוֹנָאִי. Now this word is in the emphatic plural of the Aramæan language; and when the Greek termination αῖος and the Latin *æus* are formed from such plurals, they produce adjectives, referring not to one person, but to classes or nations. To this description of words belong Chaldæus, Hebræus, Judæus, &c.; and *Asmonæus* merely signifies "of, or relating to, or forming one of," the numerous sect of the zealots for the law. *Asmonæus* (simply) could no more have been the name of an individual than Chaldæus or Judæus.

3. We may now turn to the attempts of the German critics (on whose researches Mr. Buckton so implicitly relies) to explain Hebrew words referrible to the root *chāsham*. Unfortunately, in the existing Hebraism, no such root is now to be found. Thus deprived as it were of a cynosure, modern criticism has had recourse to the Arabic, and has selected the root *hhashama* as the proper Arabic equivalent for the missing Hebrew root *chā-sham*. But the concatenation of ideas elicited from the Arabic *hhashama* is peculiar to the nomades of the desert: it is essentially Bedaween, and could never have existed in the race of Israel after their conquest of and settlement in Canaan.

One of the primitive meanings of the verb *hhashama* is, "to eat." As eating, well followed up, under favourable circumstances, produces obesity, "to grow fat" became a secondary meaning of the verb. This, in the fourth conjugation, ought to have produced the sense "*to make fat, or fatten*, by supplying a person amply with food"; but this meaning appears to have dropped out from the usages of the language. In the eighth conjugation, however, we find the meaning, "to have a large household, and many followers or clients."

Nothing is more easy than to discover the links which, in the Arabic mind, united these various ideas. In the innermost bowels of the desert (*fy nohhōri 'l-bydi*, as an Arab would phrase it), where food is exceedingly scarce, and a scanty supply of dates forms the ordinary sustenance, the black-visaged parched-up Bedaween is frequently little better than a bag of bones—an animated skeleton. In these regions the happy mortal who is able to build up for himself a goodly tenement of flesh is of course supposed to be enviably rich. Riches, in the desert as elsewhere, induce the ideas of reverence, honour, nobility, &c. If a man is able to keep an open table, bounteously spread for all comers (as many of the Arab emirs are obliged to do in order to preserve their importance), he easily collects a large *hhashamon*, or troop of parasites, followers,

and retainers. Under such pleasant circumstances, he himself naturally becomes "*hhashymon*, multum reverendus vir." All this is essentially founded on the idea of *eating*; and the whole train of thought is confined to the barren regions of the desert. It could never have prevailed in Canaan, where food was plentiful and men of gigantic stature were numerous. To attribute the notions of the Bedaween to men living under the shade of their vines and olives, is as if Sir Joshua Reynolds, undertaking to paint the death of Cæsar, had represented the dictator in the costume worn in the painter's own times—in a coat of purple velvet, without a collar, knee-breeches, silk stockings, powdered hair, and a pig-tail.

4. We may safely say then, upon general principles, that modern criticism is wrong in relying in this particular instance on the Arabic. This fact will become still more evident when we examine the various cases in detail.

(1.) Of words referrible to the missing Hebrew root *Chāsham*, the earliest which occurs is *Chashmonah*. This was one of the stations at which the Hebrews encamped in the great desert of Paran—"that great and terrible wilderness," as Moses calls it. Gesenius explains *Chashmonah* to mean "a fat soil." The notion of a fat soil in thedesert of Paran is ludicrous in the extreme; but the situations chosen for the desert stations were usually near wells, and how fertile a source these wells were of *emulation*, envy, and strife in the desert, where water is so peculiarly valuable, may be easily collected from the history of Abraham and his descendants in the book of Genesis.

(2.) The same observations apply to the town of *Cheshmon*, which was situated immediately to the north of the mountains now inhabited by the Azazimah Arabs. If Mr. Buckton imagines that any "fat soil" is to be found in this region, I advise him to travel to Palestine and commence his investigations. But here we may easily trace the elements of rivalry and strife; for Cheshmon was one of the Canaanite towns on the very border of Edom, and we know the strong rivalship which subsists among borderers. The whole of this border line bristled with fortresses in the old Canaanite times, as appears from the names of many of the towns. Traces of these fortresses were discovered by Dr. Robinson.

(3.) The next instance of a word derived from the suppositious *Chāsham* is *Chashmannim*, which occurs in Psalm lxviii. ver. 32. The psalmist is describing the triumphs of Jehovah among the heathen, and the conversion of the neighbouring nations, who were to flock to his temple:—

"Chashmannim shall come out of Egypt: Cush shall hasten to hold out his hands to God."

At the time when the Alexandrine Greek translation was made, the meaning of Chashmannim was already lost to the Jews. The Greek translator renders the word, conjecturally, by πρέσβεις (or *ambassadors*): the Syriac and the Vulgate, knowing nothing better, adopt this conjecture. The Chaldee paraphrast, completely puzzled, adopts the wiser course of giving the Hebrew word in a Chaldee form. Modern criticism, leaning on the broken crutch of the Arabic, renders *Chashmannim* by "princes or nobles"; "Ni fallor, vir pinguis," exclaims Gesenius, rapturously gloating on the idea of "fatness."

But if, instead of pot-bellied nobles, we substitute the idea of *zealous converts*, the verses of the psalmist assume a very different and more exalted character:—

"Zealous converts shall come out of Egypt: Cush shall hasten to hold out his hands to God."

(4.) The only remaining word to be referred to the root *Chāsham* is *Chashum*—the proper name of one of the Jews who accompanied Ezra into Judæa. This word is explained by Gesenius (merely on the baseless authority of the Arabic) to mean "rich, opulent"; but among the Jews themselves an old tradition prevails that it was only the poorer individuals of their nation who accompanied Ezra. In this case also, therefore, "zealous" seems the more correct explanation.

The pressure of other occupations had prevented me from observing the remarks of Mr. Buckton till yesterday, when they were pointed out to me by a friend. I hasten to reply to them; for it really seems to me that they are not calculated to produce a favourable impression of the present state of biblical criticism in England.

As far as I am concerned, discussion is now closed. I shall not engage in any further controversy on the subject of the Asmonæans. Mr. Buckton may probably choose to reply; and in that case, I hope he will not be offended if I request him to favour us with something that is really his own—something indicative of original investigation. Our national reputation for criticism is becoming ridiculous from the habit of constantly borrowing from the copious, but often bemuddled and too frequently deleterious fountain of German criticism. No one is more ready than myself to render due honour to the laborious investigation, the original views, and the often happy results, of the critical studies of the Teutons; but, at the same time, we cannot fail to observe their wild habit of creating baseless systems, the frequent want of rational connection in their arguments, the maundering obscurity of diction—which many of them mistake for a sign of profundity—and the extravagant lengths to which they carry their talent for conjecture.

Henry Crossley

January 20, 1870.

MANES (4th S. v. 91.)—The origin of the word *mani*, the name of the pretended παράκλητος, "comforter,"* can throw no more light on the heresy of Manichæism than the origin of Luther's name can throw light on Lutheranism, or that of Calvin on Calvinism. In the East he was known as Mani, in the West he was spoken of as Cubricus (κόβικοι?), Manes, and Manachæus. The Zend, or ancient Persian, has close affinity with the Sanscrit language, and from it we may derive some probable information as to the meaning of Mani's name; *e. g.* Sanscrit *mnā* means to learn, to think upon; and *man*, to think, to reflect upon, to consider; whence the English *to mean*, the Gothic *man*, the German *meine*, the Lithuanian *menu*, the Russian *mniu*, the Celtic *mynnu*; and from the Sanscrit *manas*, spirit, come the Greek *μένος*, the English *mind*, &c.; and from *mas*, *manus*, spirit, man, come the Latin *mas*, the Gothic *mann*, and the English *man*.† The original sources for Manichæism are *Archelai* (Bishop of Carcar about 278) Acta Disputationis cum Manete (first in A. Zaccagni Collectaneis Monumentor. vet. eccl. Græce et Lat. Romæ, 1698, 4to; then in *J. A. Fabricii* ed. Op. Hippolyti, vol. ii.; *Gallandii* Bibl. Patr. vol. viii.; *Routh*, Reliqu. Sacr., vol. iv. p. 1). *Titi Bostrensis* (about 360) Lib. IV. contra Manichæos (in *Henr. Canisii* Lection. Antiquis., *Basnage*, t. 1); *Augustini Hipponensis* contra Fortunatum, contra Adimantinum, contra Faustum, Libb. 33, de Actis cum Felice Man., Libb. 2; and the writings collected in the eighth volume of the Benedictine edition. Other works of recent dates are Beausobre, Mosheim, Walchs, Semler, Baumgarten, vol. i.), Reichlin, Meldegg, Wegscheider and Neander. See Giesler, i. § 59.

T. J. Buckton.

* Not the Holy Ghost, as Eusebius asserts (*Hist.* vii. 31), for Christ and the Holy Ghost were Mani's two principles of light, as opposed to the principles of darkness, the evil and ὕλη (matter). Mahomet made a like claim for the office of Paraclete, but not to that of the Holy Ghost, which he denied in the sense of a God.

† In modern Persian, *man* is used poetically for "I."

COINS OF CONSTANTIUS III. (4th S. v. 116.)—Mons. Cohen, in his valuable work —

"Description historique des Monnaies frappées sous l'empire romain communément appelées Médailles impériales," London, Curt., 1862,—

gives the description of only two golden and two silver coins of this emperor, whose reign lasted only seven months. The gold coins he evaluates at 400 to 500 francs, the silver to 200. They are, in fact, very scarce: a fine gold one is advertised for sale in Paris, last week of February.

P. A. L.

Cohen (*Médailles impériales romaines*, tom. vi. p. 192) describes two types in silver of Constantius III., but none in bronze, merely remarking (p. 191): "P. B., citée par Beauvais, de son cabinet mais non décrit."

W. S. Stone.

THE MADONNA DELLA SEDIA (AFTER RAFFAELLE) BY MANY ENGRAVERS (4th S. i. 11.)—For an apparently complete enumeration of those engravers who have taken this sweetest and best known of the great painter's Madonnas for their theme, see J. D. Passavant's *Rafael von Urbino* (Leipzig, 1839), vol. ii. pp. 295-297, and (Leipzig, 1858) vol. iii. p. 133. Passavant, himself a painter of standard and celebrated as an art-critic (especially through his Rafael-biography), mentions E. E. Schäffer's (born at Frankfurt-on-the-Maine, 1803, where he is living and working as professor at the School of Art) plate, being one of the most recent ones ("sculp. 1852"), as *vorzüglich* (excellent).—*Vide antè*, vol. iii. p. 133. Raphael Morghen's different plates are probably the most renowned.

Hermann Kindt.

Germany.

RUDOLPH ACKERMANN (4th S. iv. 109, 129.)—Among the publications given by W. P. in his notice of Ackermann, the following is omitted:—

"The British Archer; or, Tracts on Archery. By Thomas Hastings, Esq., Collector of His Majesty's Customs. Condemn it not roughly, but bend it rather to a favourable interpretation out of reverence to Antiquity. R. A., Strand, London, 1831. Yelf, Typ. Newport, Isle of Wight."

Charles Vivian.

Eccleston Square, S.W.

ROLF THE GANGER (4th S. v. 119.)—The name Glumre is most probably the same with the Icelandic *Glúmr* = *ursus*, Nom. Pr. *viri*. Haldorsén renders *glumr* (unaccentuated) strepitus (bulder, allarm), *glumra* = *gángr*, strepitus continuus, *glumra*, tonitru (torden), *glymr*, resonantia, *glýma*, lucta (bryden, kjæmpen).

R. S. Charnock.

Gray's Inn.

"Rognwald, Jarl of Mæra, was descended, in the paternal line, from the ancient Finnish or Jotnish family of Fornj'otr, established from the earliest ages at Drontheim, and descended in the maternal line from the famous Sigurd-Ring, King of Denmark and Sweden. He married Hildur, daughter of Hrolf-Nefio, and had issue Hrolf and Thore. Rognwald had other sons by his concubines, named Halladr, Einer, and Hrottagur. Hrolf, Rollo, or Rolf, was a famous Vikingr, and was so stout that no horse could carry him, and he was therefore obliged to go on foot, and thence was called Gaungo-Rolf (Rolf the Walker). He cruised much in the Black Sea before he settled in Normandy.

"Rolf the Ganger was also descended, in the female line, from the Kings of Norway of the royal race of the Ynglings, who were descended from Niord 'of Noatun,' the rich King of Sweden, who was the son of Odin, 'the god of battles,' and his wife was Frya his sister, by whom he was the father of Yngoe Freyr, King of Sweden, from whom the Ynglyngs were descended."

James Philippe.

NORTON FAMILY (4th S. v. 19, 163.)—In your venerable correspondent's amusing medley (headed "James Bissett") is an allusion to what I wrote about the "Norton Motto," &c., at 4th S. iii. 342. I will give a brief answer. There "*is* a mistake,"

but it is on the part of the octogenarian. None of the Nortons alluded to by me were connected with the family from Norton-Conyers, near Ripon; and therefore Mr. Christopher Norton Wright is not (except through his suspicions) in any way mixed up with my narrative.

Stephen Jackson.

Contemporary Portrait of Mary Queen of Scots: Burning of Alloa House, etc.: Erskine Family Book-plate (4th S. v. 111.)—Lately I purchased some books, and remarked that two large book-plates had been cut out of each volume, except that here and there very small portions were left. The book-plates at the commencement of the volumes were impressions of that mentioned by your correspondent J. M. Though the person who used the knife imagined he had, by his deep cutting, erased every trace of the engraving, I discovered the engraver's name, part of the tower of Alloa, and the letters *or* in "prior." Having in my collection of book-plates a good impression of the interesting book-plate used by the Erskine family, I was enabled, upon comparing it with the portions in the books, to discover that the volumes once contained the book-plate to which your correspondent refers. At the end of the volumes are parts of another book-plate: a shield of arms hanging from a tree, but only so small a portion of the arms has escaped the knife that I can but just perceive that the charges in the arms were something like pines. I am informed that the library from Alloa was sold in Edinburgh about forty-five years ago; and that but few of the books escaped the knives used by the servants, who destroyed the book-plates by order of the heirs. Many fine books were injured. Can J. M. or any correspondent of "N. & Q." state to what family the book-plate belonged which accompanied those having the tower of Alloa engraved on them? The Alloa tower book-plate was placed at the commencement, the other book-plate at the end of each volume.

R. D. Dawson-Duffield, LL.D.

Sephton Rectory, Liverpool.

"Fall" for "Autumn" (3rd S. vii. 179; 4th S. v. 20, 186.)—As an evidence that the use of the word *fall* for autumn was a legitimate English expression, and is not an Americanism, as many persons suppose, I would quote a sentence from William Penn's letter to the Free Society of Traders, dated the 16th of 6th month, 1683. He is describing the seasons of the year as he had experienced them in Pennsylvania, where he had "lived over the coldest and hottest that the oldest liver in the province can remember," and he thus begins: "First, of the fall, for then I came in."

Uneda.

Xenophon (4th S. v. 92.)—1. *Hellenica*, lib. I. cap. i. sect. 34. I can scarcely believe that ὀλίγοι τῶν ἐπὶ πᾶσιν means "a few out of the whole body." Not only would such a use of ἐπὶ be peculiar, but the insertion of the τῶν would seem strange. Smith's translation gives the rendering: "a few men in the extremity of his rear." Possibly εἶναι ἐπί τινι was a military phrase for εἶναι ἐπιστάτης τινός, "to be his rear-rank man."

2. *Hellenica*, lib. I. cap. vi. sec. 11. ἵνα τοὺς ἐκείνους θαυμάζειν, "without fawning on them." There is a similar use of θαυμάζω in Ecclesiasticus, vii. 30, τοὺς ἱερεῖς αὐτοῦ θαύμαζε, "reverence his priests." The phrase θαυμάζειν τὸ πρόσωπόν τινος occurs several times in the LXX in the sense of "to pay respect to, to favour, befriend, honour" (*vide* Schleusner, *sub voc.*). Hence we have in St. Jude, verse 16, θαυμάζοντες πρόσωπα ὠφελείας χάριν: in annotating which passage Alford quotes from Lysias, *Orat.* 31, to illustrate the use of θαυμάζω. Compare Revelation xiii. 3. Καὶ ἐθαυμάσθη ἐν ὅλῃ τῇ γῇ ὀπίσω τοῦ θηρίου; and Euripides, *Hippolytus*, 106, οὐδείς μ' ἀρέσκει νυκτὶ θαυμαστὸς θεός.

3. *Hellenica*, lib. I. cap. vi. sect. 15. τοὺς τῶν Ἀθηναίων φρουρούς. The uncertainty of reading with respect to the δὲ makes me suspect it altogether. If it be omitted τοὺς φρουροὺς would be in apposition to τοὺς ἐλευθέρους. The allies wanted Callicratidas to seize and sell even the Methymnæans. He refused, and on the next day liberated those free-born Greeks whom he had taken prisoners, namely, the Athenian garrison, and sold the slaves. Perhaps, however, we should read τούς τε φρουρούς.

4. *Hellenica*, lib. I. cap. vi. sect. 19. παραβλήματα. For a description of these "breast-works" see Smith's *Dictionary of Antiquities*, sub voce *Navis*, p. 790.

J. C. Rust.

The words ἐπὶ πᾶσι (*Hellenic.* i. 1, 34) mean "in the rear." * Liddell and Scott, *voce* ἐπί with dative, will supply parallel phrases. The same authority will settle the meaning of θαυμάζω, and show that the παραβλῆμα (*Hellenic.* i. 6, i. 9), like ῥίψ, was a screen stretched along the side of ships to protect the men. See the note in Schneider's edition (Oxon. 1810). The word φρουροί (i. 6, 15; ii. 2, 1) means *præsidium*, guards, garrison. See also his *Memorab.* iii. 6, 10. The readings τοὺς δὲ and τούς τε do not alter the sense. Schneider's edition reads (i. 6, 15) τοὺς δὲ τῶν Ἀθηναίων φρουρὸς καὶ τὰ ἀνδράποδα τὰ δοῦλα πάντα ἀπέδετο, where the authorities are given, and the still existing difficulty is referred to. William Smith translates the whole passage thus: —

"But the Methymneans refusing to come over, as the Athenians had a garrison in the place, and the Atticising party had all the power in their hands, he assaults and takes the city by storm."

Diodorus Siculus and Plutarch explain many obscure passages of Xenophon, as they enter more into detail.

T. J. Buckton.

* Or, according to Schneider, novissimum agmen.

ELLS AT ST. PETER'S MANCROFT, NOR-
S. v. 197.)—Had "A CORRESPONDENT"
onstant reader of your periodical, he
t, I think, have sent you the communica-
h appeared last week. Why? Because
imated in "N. & Q." (*antè*, p. 117) that
t expect a faithful account of this re-
fine peal of bells from Mr. John
re, of Norwich. I write, however,
say that the bell-founder, whose name
espondent erroneously spells "Pa*ch*," was
ANOTHER CORRESPONDENT.

RBES: THE ORATORIO OF "RUTH" (4th
—The talented musician Henry Forbes
in 1804 and died Nov. 24, 1859. He
usic under Sir George Smart, Moscheles,
and Herz, and excelled greatly as a
performer. He was also an excellent
the organ, and a composer of no mean
He held the office of organist of S. Luke's
Chelsea, for some years, and was the
of a meeting called the "Societa Ar-
An opera entitled the *Fairy Oak*, pro-
Drury Lane in 1845, and the oratorio of
formed in 1857 at the Hanover Square
re his chief works. The libretto of the
compiled by the late Mr. William Ball,
ish translator of Mendelssohn's *St. Paul.*
of *Ruth* was never published.
EDWARD F. RIMBAULT.

PIPES, ETC. (4th S. v. 147.)—In the
of Pembroke's *Arcadia*, written by Sir
dney, Knt., London, 1867, p. 12, is the
:—

shepherd's boy piping,* as though he should
d."

And in the shape of Corin sat all day
Playing on pipes of corn."

s. *Midsummer-Night's Dream*, Act II. Sc. 2.
CHARLES VIVIAN.

ston Square.

orrespondent C. S. J. doubts whether
be formed from oaten straws. Taking
in the sense of "stalk," it is very easy
acture a musical instrument of this
kind simply by drawing out the stalk
rown oat plant from the lower portion
m, cutting off the head so as to form a
then pinching the lower or tender ex-
as to split it; then on blowing through
nd is emitted very like that of a child's
mpet. This I believe to be the "oaten
on which shepherds piped "when merry
ploughmen's clocks," though certainly
ic could not have been much better worth
to than the voice of the cuckoo, which
we are informed then mocked married men on
every tree. M. LLOYD.

*Young Lady.* "Shepherd, where's your pipe?"
*Shepherd.* "Left at home, 'cause I got no baccy."

The *fistula* (Gr. σύριγξ, Ang. pipe, or Pandean pipes) was properly made of reeds (*arundo* or *calamus*), joined by wax, as appears from the *locus classicus* on this subject, Tibullus, ii. 5, 31:

"Fistula cui semper decrescit arundinis ordo;
Nam calamus cera jungitur usque minor."

However, *avena* can hardly have been merely synonymous with *arundo* or *calamus*: and that the Latin shepherds did actually contrive to make a whistle-pipe of oaten straws appears from Virgil, *Ec.* iii. 25-27, where *stridens stipula* is undoubtedly only a squeaking straw: and from Ovid, *Tristia*, v. 10, 25—for this I beg particular attention—where he says, "pastor junctis pice cantat avenis." Here the *fistula* is inferior in two respects, being made of *avenæ*, not *arundines*, and compacted with *pitch* instead of *wax*; and the passage must be understood literally. Compare also Ovid, *Met.* i. 677, and Martial, viii. 3, 21, 22, though they are not so conclusive. J. H. I. OAKLEY, M.A.

The Priory, Croydon.

LABARUM (4th S. v. 93.)—This word λάβαρον occurs in the *Life of Constantine* by Eusebius, who pronounced it *lavaron*, as do the modern Greeks, if not the ancient; and he confounded it with λάφυρον. The booty or spoils consisted partly in military stores, and partly in other things. These, when taken from the slain, were termed σκῦλα; and if from the living λάφυρα. With these spoils they made trophies. (Rosenburg by Fiske, iii. § 150.) The word *labarum* is still used for a church banner, flag, streamer, or any standard or royal flag. (Ainsworth by Morell & Carey.) T. J. BUCKTON.

REID FAMILY (4th S. v. 92.)—MR. MARSHALL must be under some mistake in inquiring for the "Reids of *Pitfoddles* in Scotland." Reid is no doubt a common surname there, but the only family territorially described as "of Pitfoddels" was a branch of the very old Norman race of Menzies, which had been for many centuries possessed of an estate so named in Aberdeenshire, and the last of whom, the late John Menzies, Esq. of Pitfoddels, founded and endowed the Roman Catholic College of ~~Blairs~~, a few miles from the city of Aberdeen. Blairs ANGLO-SCOTUS.

"A NEW BOOK OF SHIELDS" (4th S. v. 61.)—Francis Vivares, the engraver, was the publisher of the book in question. He lived in Great Newport Street, at the house now numbered 12. He was in business there in 1750, and died in 1780. These facts will enable MR. H. ASTLEY HARDINGE to fix an approximate date to the book in his possession. EDWARD F. RIMBAULT.

—"On pipes made of greene corne."
*Chaucer.*

Dagtale Bell (4th S. v. 90.)—There can be little doubt, I should think, that this means the "day-counting" (*tale*) or "day-numbering" bell, from the bell having formerly—whatever may be the case at present—denoted the day of the month by the number of its strokes.

It may be known probably to most of your readers that the great bell of St. Mary's at Cambridge rings for a quarter of an hour every night, after nine o'clock, at the end of which, after a pause, as many additional strokes are given as the month is days old—a custom probably time out of mind. Henry Thomas Riley.

Smith Arms (4th S. v. 33.)—I beg to make a few remarks which may be acceptable to F. M. S. Sir Bernard Burke gives, in his *Armory*, as the arms of Smith of Camno, the following bearings:

"Quarterly 1st and 4th argent, a ship in distress on a sea in base, proper.
2d. Argent a crescent gules.
3d. Azure, a cat sejeant, the dexter paw up, argent."

The arms of Smith of Earl Stoke Park, Wilts, are still to be seen on the hatchments in the church, and are also given in Burke's *Armory*; but the late Joshua Smith of Earl Stoke was, as stated in Playfair's *Genealogies*, descended from Smith of Camno: the first coat has been possibly incorrectly given, or a Smith coat, as marshalled on the hatchments, accidentally omitted, in the blazon of the coat Smith of Camno, as given by Burke.

The following is the correct description of the quartered coat, and the order in which the quarters are placed:—

"Quarterly. 1. Argent, a saltier azure between three crescents, gules, and in base a dolphin haurient proper.
2. Argent. In base a sea, waves rising high, a ship in distress proper.
3. Azure, a cat sejeant argent, the dexter paw upraised.
4. Or, a crescent gules.
Crest: a sword surmounting a pen in saltier proper.
Motto: Marte et ingenio."

The arms as above were impaled by Lord Dunsany for Mary his lady, sister of Joshua Smith of Earl Stoke Park, and carried by the coheiresses of Joshua Smith. The altered coat used by the present Baronet—the saltier charged with an escallop or, and a shield pendent from the crest, bearing azure an escallop or, and omitting the several quarterings described above as peculiar to Smith of Camno—arises from the circumstance of his descent from Smith of Camno in the *female line* only, Charles Smith, Esq., of Suttons, Essex (bearing the arms of Smith of Sydling, Dorset), the paternal ancestor, having married Augusta, third daughter of the late Joshua Smith, of Earl Stoke Park, formerly M.P. for Devizes.

The several coats of Smith of Scotland bear a close resemblance one to another, *varying the charges in base*, and leading to a conclusion that the particular coat mentioned by your correspondent has been one of these combinations of a saltier between different charges on the field.

E. W.

H. Forbes (4th S. v. 62.)—Henry Forbes was organist of the parish church of St. Luke, Chelsea, and conductor of the Società Armonica—a long-since defunct institution which, between twenty and thirty years ago, gave concerts at the Hanover Square Rooms on the plan of those of the Philharmonic Society. It was at one of these concerts (on May 6, 1844), under Forbes's direction, that Pergetti, the last male soprano singer who visited this country, was first introduced to the notice of an English audience. Forbes died in 1859, and his musical library was sold by auction by Puttick and Simpson in April 1860. He published some songs of his own composition, and a collection of psalm tunes for four voices called *National Psalmody*. W. H. Husk.

The Bible known to Ancient Heathendom (4th S. v. 61, 158.) — With sincere deference to Mr. T. J. Buckton, I venture to assure him that he has thoroughly misunderstood my query. Had I been ignorant of the two books he refers to, he would have been reasonably entitled to rank me among the crowd (which I think our Editor, if he were a little less kindhearted, could weed very largely) of querists who fly to "N. & Q." whenever they find themselves at a loss for anything. I was assuredly not among that number in putting this query, which I repeat in a slightly altered form: "What reason is there for believing that our canonical (Old Testament) Scripture, as a collection of avowedly inspired writings, was ever known to ancient heathendom?" I need not point out to Mr. Buckton that to quote Lardner in answer to this is as irrelevant as it would be to quote Paley in proof of the authenticity of every verse in the New Testament. R. C. L.

Name of Dr. Nicoll (4th S. v. 147, 187.)—With reference to the question as to the mode in which Dr. Nicoll wrote his name, I beg leave to state that I have in my library his copy of Taylor's *Great Exemplar* (edit. 1653), with his name on the fly-leaf, fairly and clearly written thus—"Jn° Nicoll, 1715." Lancastrienses.

Catholic Version of 2 Chron. xxxii. 22 (4th S. v. 146.)—The Latin Vulgate gives the last part of this text thus: "Et præstitit eis (sc. ei) quietem per circuitum," following the Septuagint, which reads, Καὶ κατέπαυσεν αὐτῶν κυκλόθεν. The Douay version corresponds exactly, "And gave them rest on every side." I quote from the Edinburgh edition, printed by John Moir 179[illegible] How the reading quoted from a later edition Philadelphia in 1824, which is also found

812, "And gave them *treasures* on me to be adopted, puzzles me as B. H. C.; the more so as it cer- in Bishop Challoner's revision.

F. C. H.

## Miscellaneous.

### TES ON BOOKS, ETC.

*the Ancient Topography of the Eastern itain, and on the Right Means of Inter- an Itinerary.* (Williams & Norgate.)

re four in number. The first is devoted and Caer Guntum, Cantaber and Can- us and Granta. The second relates to and the Iceni, the Cenimagni of Cæsar, and Coritani. The third treats of Roman Stations connected with Stomagus, the enta. While in the last, the author urse of an Itinerary Journey, Measures Site of Stations. Though the title-page name of the author, it appears at the e; and when we say that the writer is d and experienced antiquary Arthur ers will scarcely require our assurance distinguished by great learning, judg- ality.

*for English Readers. Homer: The Odys-* v. W. Lucas Collins, M.A. (Blackwood.)

econd volume of the series by which d intend to give effect to their "happy plying English readers, who are not , with some general idea of the subjects, c. of the great writers of Greece and ins's introduction is calculated to re-open as to the *Iliad* and *Odyssey* being the same mind—a question of little interest hom the book is intended.

KH. *The Portraiture of His Majesty* . (Parker.)

tiful reprint of a book which, from its nal and historical interest, has enjoyed pularity. No less than fifty-seven im- ve been printed between 1648 and 1686, printed from that edited by Dr. Peren- rected by one of the earlier editions of

nd Indexes are among the most effec- wledge; and it may be doubted whether South Kensington deserve the greater rgy with which they accumulate objects , or for the endeavours they make that should be turned to good account. We ted of partiality were we to insist upon e *Universal Catalogue of Art Books* now pletion, the utility of which is, however, recognised; but we may point with satis- ev. Canon Rock's *Catalogue of Textile* Kensington now just issued, and to the *sical Instruments*, which has been com- arl Engel, and will be published very

hree centuries after his death, the good burg are about erect a statue of Hans tive city. But this tribute to the glorious old Meister-Sanger is almost et that Mr. Karl Blind has been invited to make the labours of Hans Sachs and his contemporaries the subject of a series of lectures to be delivered at Bradford.

Messrs. Puttick & Simpson will sell on Tuesday and Wednesday next, the curious collection of autographs formed by the late Mr. J. H. Burn, in which will be letters of Luther, Melanchthon, Algernon Sidney, Washington, &c.; and the same firm will shortly submit to auction some 17,000 duplicates and surplus copies of books from the famous library at Blenheim.

London Corporation Library.—John Staples, Esq., of the ward of Aldersgate, has been duly elected Chairman of the Library Committee of the corporation for the present year. William Sedgwick Saunders, M.D., has also been re-elected Chairman of the New Library and Museum Committee. The designs for the new buildings are now being prepared, which we have every reason to believe will reflect honour on the civic authorities. We have also to add, that the Library Committee have just printed their Report of the valuable Records of the Corporation, accompanied with several useful Appendices, in which the literary and historical student will discover for the first time a rich mine of voluminous documents of the highest interest and importance.

After Monday next the British Museum will be open from 10 till 5 o'clock: the Reading Room from 9 till 5.

The Historians of Scotland.—Messrs. Edmondson and Douglas announce for publication, in connection with the Society of Antiquaries of Scotland, a uniform series of critical editions of "The Historians of Scotland," accompanied by English translations, and illustrated by notes, critical and explanatory, commencing with the "Scoticronicon of John of Fordun." The names of the following gentlemen, who will superintend the books, is a sufficient guarantee for the accuracy of the editions: Professor Innes; David Laing, Esq., LL.D.; W. F. Skene, Esq., LL.D.; John Stuart, Esq., LL.D.

At Prince Demidoff's Sale, on Tuesday last, Delaroche's celebrated picture of "The Death of Lady Jane Grey" was purchased by Mr. Eaton, the Member for Coventry, for 110,000 francs.

## BOOKS AND ODD VOLUMES
### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

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Chaucer's Canterbury Tales in the Original, etc. Edition Dr. T. Morell. Lond. 1737.

———. Edition, Tyrwhitt. 2nd edit. 4to, 2 vols. Oxford, 1798.

W. S[tafford]. A compendious or briefe Examination of certeyne ordinary Complaints of divers of our Countrymen in these our Dayes. T. Marshe, 1581.

Wanted by *F. J. Furnivall, Esq.* 3, St. George's Square, Primrose Hill, London, N.W.

Lives of Eminent and Illustrious Englishmen, edited by George Godfrey Cunningham. Glasgow: A. Fullarton & Co. 1835. Periods VI. VII. VIII. IX.; that is, all except first two volumes.

Wanted by *Mr. G. F. Duncombe*, South Kensington Museum.

Brander's Fossilia Hantoniensia. (Or the translation.) 4to, plates.

Wanted by *Mr. Edward King*, Bookseller, Lymington.

Cartularium Comitatus de Levenax. Maitland Club, 1833.
M'Ure's History of Glasgow. Edition of 1836.
Ure's History of Rutherglen and East Kilbride, 1793.

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## Notices to Correspondents.

UNIVERSAL CATALOGUE OF ART BOOKS. *All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.*

*We have been obliged to postpone until next week some* Notes on Books, *and* Replies *to several Correspondents.*

DUCHY OF CLARENCE. *Our learned Correspondent, who has addressed a long communication to us on this subject, is referred to several articles illustrative of it in our* 1st S. vols. viii. ix. *and* x.

STEPHEN. *A copy of the doggrel ballad, "Friendly Advice for Dr. Squintum," is in the British Museum. Foote's play*, The Minor, *in* 1760, *was being acted with great applause, and this burlesque ballad, to the tune of "Nancy Dawson," was sung about the streets.*

LYDIARD. *The original owner of the coffee-cup, from the initials and motto, must have been connected with a branch of the Urquhart family of Meldrum or Newhall.*

R. B. The Case of Authors by Profession Stated with regard to Booksellers, the Stage, and the Public, 1758, 8vo, *has been generally attributed to James Ralph, the early friend and companion of Dr. Franklin.*

B. THOMAS. *"Garden Farthings" is an obsolete term for a division of land. Carew says, that "thirty acres make a farthing land; nine farthings a Cornish acre; and four Cornish acres a knight's fee."*

ALPHA. *According to Hazlitt's* Handbook to Dramatic Literature, p. 152, *the original copies of Delony's Three Ballads on the Spanish Armada, reprinted in 1860, are in the British Museum.*

JUNIUS. *Some account of Wallace Hall School, Dumfriesshire, will be found in* The New Statistical Account of Scotland, vol. iv.; *but we would recommend our Correspondent to address a letter to the Session Clerk, or to the minister of Closeburn parish.*

"MANY PERSONS TO MY KNOWLEDGE HAVE DERIVED GREAT BENEFIT BY THE USE OF DR. LOCOCK'S WAFERS."—The above is from Mr. John Coble, M.P.S., Broad Row, Yarmouth.—Dr. Locock's Wafers give instant relief to asthma, consumption, coughs, colds, and all disorders of the breath and lungs. Sold at 1s. 1½d. per Box. By all Medicine Vendors.

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*LONDON, SATURDAY, MARCH 5, 1870.*

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## Notes.

### NEW VERBS: "TO INTERVIEW"; "TO EXCUR"; "TO ORATE."

A living language must from the very necessity of the case be constantly liable to changes and fluctuations. As new combinations of thought arise, they struggle for outward expression and often find it in the most *bizarre* fashion. No dictionaries, no academy, no standard at any given time can prevent this. Like the wind which bloweth where it listeth, the changes in language defy all calculation and anticipation. On what principle the selection is made it would be hard to say. Probably "instinct" would be the faculty which has most to do with it. New words and forms are being constantly thrown out by individuals. Most of these perish in the utterance. Others seem to satisfy a want, and are bandied about in conversation until they force their way into general use. Many of these are technical rms, which by a very simple metaphor easily apt themselves to conditions far more extended n their original application. Take the word hunt" for instance, originally applied to the of placing a railway carriage on a siding out he main line; how exactly it expresses the al act of getting rid of a troublesome or useless ober by placing him where he cannot interrupt main current of business! The Scriptural "cave" of Adullam has become an adopted byword for a small clique who unite to obstruct the party with which they usually associate. To "cave in"—a term taken from the practice of the navvies in digging earthworks, when the lower part is undermined until it can no longer sustain the superincumbent mass—has become, in America at least, a phrase to indicate a man's giving way when he can no longer maintain opposition.

Our brethren in America are much more ready in the adoption of new words, and in changing the application of old ones, than we are on this side the Atlantic. Three of their most recent adaptations are the words at the head of this article.

"Interview" is, as we all know, a noun derived from the French *entrevue*. In modern literature it is never used as a verb, nor is it so given in our dictionaries. Neither the French *entrevue* nor the verb *s'entrevoir* are found in Cotgrave's Dictionary (1650). nor in Ménage's *Dictionnaire Etymologique* of 1750; nor is the English equivalent found in Howel's dictionary of 1650. The only quotations in which the word is employed, given by Johnson, are taken from Hooker, Shakespeare, and Milton.

*Entrevoir* would seem to be taken from a low Latin form *intervidere*, but no such word is to be found in Ducange or other similar glossaries; the word is therefore of comparatively modern date. Yet, strange to say, the very earliest known use of the word is a verb, and is to be found in Hall's *Chronicle*, "The Union of the two Noble and Illustrate Families of Lancaster and York," which was first printed in 1542. The following is the passage:—

> "Their mutuall frendes, by charytable exhortacion and godly aduertisement, exhorted them to renewe their old tone and famylyarytye, and to mete and *entervieu* in some place decent and convenient."

We do not meet with the word again for a century, and when it reappears it is altogether used as a substantive, which character it has since maintained. The American reporters, then, when they talk of "interviewing" our Prince Arthur, and laying themselves out to "interview" every notability who comes within their range, are really only reviving the original use of the word in our language.

The other verb "excur," which has lately been introduced by the American reporters, has a similar history. *Excurro* is a classical Latin verb in common use, but which does not appear to have been reproduced either in French or Italian. In both languages we have the substantive *excursion*, Fr., *escursione* Ital., whence our word "excursion." We have the verb "incur" as well as the substantive "incursion," and there seems no valid reason why the verbal form "excur" should not be employed. In point of fact the verbal form *was* first employed. Richardson (*sub voce*) states that the verb "excur" is

used by Harvey. I presume the great physician Dr. Wm. Harvey is indicated, but no reference is given. The earliest use of "excursion" quoted is from *Britannia's Pastorals*, by William Brown, about 1620. Here then, again, when the American penny-a-liner informs us that "the Prince and his party 'excurred' from New York to Albany," he is only reviving a very old English form, and supplying an obvious want. Let me intreat him, however, to say "excurred," and not "excurted," which is vile, and reminds one too much of "squirted" and "dirtied."

The verb to "orate" cannot, I fear, plead ancient usage. It is a very useful word, however, and indicates something rather different from our "making a speech." The expression places before our mind's eye very distinctly the gentlemen who occupy "the floor" of the Senate House or House of Representatives for five or six hours at a time, *apropos* of things in general, that their oration may be printed and circulated amongst their far-distant constituents in Wisconsin or California. The word is wanted and it will live. There are other innovations which might be mentioned, but I fear I have "excurred" and "orated" long enough, and must leave the rest to a future period. J. A. Picton.

Sandyknowe, Wavertree, near Liverpool.

---

## HENRY EARL OF GALWAY.

The notice in *The Times* of the death of a gentleman who had been for the long period of fifty-four years vicar of Micheldever, Hants, reminds me of the following entry, which was shown to me last summer in the register of burials of that parish:—

"Henry Earl of Galway died September 3, and was buried September 6, 1720, by John Imber, Curate of Stratton."

This Henry Earl of Galway, who found his last resting-place in a Hampshire village, was a Frenchman, the son of that Marquis de Ruvigny who at upwards of eighty years of age left France and took up his abode in England on account of his Huguenot principles and Protestant faith. Henry de Ruvigny entered the English army, and so greatly distinguished himself in the Irish wars of William III. that he was created first Viscount and afterwards Earl of Galway in the Irish peerage, and was on more than one occasion appointed one of the Lords Justices in Ireland. Lord Galway, however, is best known in English history from having been in command of the English and Portuguese army at the fatal battle of Almanza, fought against the French and Spanish army on April 14, 1707 (O.S.), commanded by the Duke of Berwick, when most of the English were killed or made prisoners of war, having been abandoned by the Portuguese at the first charge.

This battle of Almanza has always attracted notice from the remarkable fact of the English army having been commanded by a Frenchman, and the French army by an Englishman. In this engagement Lord Galway lost his right arm, and appears subsequently to have lived a private and retired life. And now how did it happen that this Frenchman and Irish peer was buried at Micheldever? A reference to a few notes explains this circumstance. Lord Galway was first cousin to Rachel Lady Russell, the widow for forty years of William Lord Russell, who was beheaded in Lincoln's Inn Fields on July 21, 1683. Rachel Lady Russell was the daughter of Thomas Wriothesley Earl of Southampton and Mademoiselle de Ruvigny, sister of the Marquis de Ruvigny.

The estate of Micheldever belonged to Lady Russell, and Stratton, close to Micheldever, was her place of residence in the country. Lord Galway was her intimate friend and affectionate relative, and may perhaps have died while on a visit at Stratton, or else have died at a residence which he had in Hampshire, not far from Stratton, called Rookley. At any rate there can be no doubt but that to his relationship to Lady Russell we must ascribe the cause of Lord Galway's being buried at Micheldever. The intimate and affectionate friendship that existed between them is shown by the following extract of a letter from Lady Russell to Lord Galway, dated February 13, 1718:—

"To-morrow your health will not be omitted; daughter Devon and Mr. Charlton being to dine here; as I hope to do with yourself at Rookley, and also at Old Stratton, where you will be kindly welcome—as I am assured I shall be at your Rookley. God, for the good you do mankind, grant you some easy years to do good upon earth, before you change for a happy eternity. So does desire and pray Lord Galway's truly affectionate cousin,

R. Russell."

No tablet or monument at Micheldever exists to Lord Galway's memory. But this may arise from a fire which some sixty years ago destroyed the church, and probably with it Lord Galway's monument; for, as Lady Russell survived him for three years, it is not likely that she would allow the memory of the just to pass away unmarked and undistinguished, and especially that of one to whom she was so sincerely attached.

In accordance with your title, I end with a query—whether it might not be agreeable to the feelings of the Duke of Bedford or the Duke of Devonshire or the Duke of Rutland, descended from Lady Russell's son and two daughters, to erect a monument to the memory of Lord Galway in Micheldever church, if only on account of great mutual attachment that to very old existed between him and their celebrated ancestress. E. S. S

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## SIBYLS OF CHEYNEY COURT.

I enclose a copy of the legends inscribed beneath the paintings of the Sibyls in the room (now used as a billiard room) at Cheyney Court as described by "D. P." (4th S. v. 152). He however omitted to state that the Sibyls only occupied half the space on the walls; on the other side of the room are paintings of the Prophets without any legends subscribed. Over the fireplace are two larger paintings of Diana and St. John the Baptist. In a very small room opening out of this, and over the porch, are paintings of martyrs. Are the verses given under each Sibyl supposed to be the prophecy concerning our Lord, and are they to be met with elsewhere? CLIFFORD W. POWER.

St. John's College, Cambridge.

PERSICA.

"The Mother of the Eternall Fathers sonne
A Mayd shall be. His birth Salvation
Shall bring the worlde and Life: Yet farre from pride,
Thovgh King of Al He on an Ase shal ride
In to the Salem, where with wrongfvil breth
Condemnd by Wicked He shal svffer death."

LIBICA.

"A Kinge of Iewes shall the Redemer be,
Jvst, Gentle, Gviltlesse for the gvilty He
Shall svffer much. The Scribes with scornefvll brow
Shall Him forbid His Father to avow
Within theiyr synogogve; yet shall he preach
The way of Lyfe, and it the people teach."

DELPHICA.

"After som yeares dve revolvtion past,
God of a Virgin borne to Man dis-grast
Shall make the Hope of Sinnes remission shine,
And though Almighty and His throne Devine
Have bin for ay in Heaven; yet His to save
From Death, will He both svffer Death and Grave."

CUMÆA.

"An age shal shortly bring abovt ye day
When ye great King of Kings shal lodge in clay.
Three Kings condvcted by a gloriovs starre
Vnto His cradle, shal from Eastward farre
Com to adore Him, and rigt homble sovld,
To Him shal offer Incense, Mirrh and Gold."

SAMIA.

"Heavenes sacred Ordinance is now compleat
Of brightest dayes, this is the most repleat
With goodly rayes, which shining gloriovse
Dispel all darknes. God sends downe to vs
His Sonne to clear ovr sight. Behovld the Immortal
Coverd with thornes, for vs becommeth Mortal."

ÆGIPTIA.

"e Immortl Word shal sinnles flesh become,
His Birth shal be from a pvre Virgins wombe,
Christ sinne shal check & stubborn sovles shal chase
In ever exile from before His face;
But whome to Him Repentance bringet backe
In theyr extreames shal never comfort lacke."

HELLESPONTICA.

These people have not what the fvtvre shall
Rich and plenteovse harvest over all,
Sacred Virgin Mother Mayd shall be,
ane of Immortl Power conceave shall shee,
shall be God of Peace and shal restore
alvation to the worlde forlorne before."

PHRYGIA.

"The Almighty Faters deares only Sonne
Once suffering death shal coldly langvish on
His woefull Mothers feeble lap, she thrilled
With sight of his deare carcas so behilld
Shal have His sovle with sorroes terrifid
Bvt, bvt He died we in ovr sinnes had did."

CUMANA.

"God to redeeme vs humaine flesh sahl take,
Novght holding dearer then vs whole to make
Peace at His comming to the earth shal com,
Rest then shal flovrish, warre shal have no roome
In all the World to toile it as before,
The Golden-Age He gloriovs shall restore."

TIBERTINA.

"At Bethleem in base and homely tod,
A Mayd shal be the Mother of a God.
He as an infant borne of Mortal lap,
Shall svcke the pvre milke of her virgin pap,
O treble blessed thov which shalt have grace
Gods sonne to novrce and in thine arms embrace."

EUROPA.

"In little lowly cote open forlorne
In povertie shall King of Kings be borne,
He whose sole power all riches doth dispose,
Shall bvt on hay His naked flesh repose,
He from belowe shall the good fathers free,
Then reascend to Heaven traimphantly."

ERYTHRÆA.

"I see the Sonne of God com downe from Heaven,
Held in a Hebrew Virgins arms and even
Svcking the milke of her pvre mayden brest,
He in His Man age manifold distrest,
Shal beare for those whome His He daigned to make
Shewing of them a Fater's care to take."

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AN UNLOOKED-FOR CORRECTION OF A PROOF-SHEET.—So many years have passed since the occurrence of the amusing anecdote, which I extract from a letter written to me in 1839, by the principal, though unintentional, actor in it (a young author of great promise, but who was taken too early from his friends and the public), that I think there can now be no objection to its publication for the entertainment of some of the readers of "N. & Q."

"The other day at my publisher's, as I was correcting a proof-sheet, I took up a page of what seemed to be waste paper, though printed, and read thereon as follows —evidently written by some religious sectarian:—'Of the spirit and tone, and some personal sentiments of Bishop Bancroft, we profess to be no admirers; but we only adduce his evidence, so far as he may *justly* (a) be deemed to speak the sentiments of the Church.' Struck by this ingenuous, though quite unintentional, exposure of the writer's way of establishing his point, and citing witness, I wrote under it, as a note, with the recall-sign (a) as follows:—'*i.e.* so far as his testimony makes for us, we admit its *full* authority; but when he differs, mum's the word.' There I left it, thinking no more about the matter. However, a week after, on calling again, the publisher, with a most indescribable face, pulled all sorts of ways, by a most strong desire to laugh and a mock attempt to look serious, like a worthy editor of the *Churchman's Magazine*, showed me my annotation printed off in the number for that month, actually issued

and in circulation! Only think of the horror of the writers and their friends, at seeing their position upset, in their own work, and apparently by their own hand!' The publisher, on inquiring of the printer who had done it, received for answer that he did not know, but supposed it might be 'that gentleman, who was correcting the proof-sheet at the desk that day.'"

W. C. Trevelyan.

Wallington.

Centenarianism.—Knowing the interest which the Editor takes in the above subject, I have much pleasure in sending him a cutting from *The Northern Echo* of this date (Jan. 31):—

"*Death of a Centenarian.*—John Butterfield, a well-known centenarian, died on Friday morning, at Saltaire, at the age of 104 years. The fact of his age being such is well authenticated by documentary and other evidence extant. He was born at Windhill on August 5, 1765. He was married at the age of twenty at Calverley Church, and at the age of thirty he became a member of the Baptist church at Shipley, the church registry of this entry bearing date July 4, 1795. Neither wife nor child survive him. He was for many years of his vigorous manhood a cloth manufacturer at Idle and Shipley, and employed many clothiers. He formerly possessed some property, but of late years he was sustained by the generous bounty of Mr. Samuel Atkinson, gentleman, of Shipley. Mr. Butterfield had, on account of his remarkable longevity, been for many years an object of interest in the streets and lanes of Shipley and Saltaire. He was last seen abroad leaning on a stick and an umbrella about nine weeks ago. In the days of his vigour he was no doubt a tall, portly man, but in his latter years he had begun to stoop and walk with a rather infirm step. A memory slightly impaired also indicated his gradual and certain decay."

R. W. Dixon.

Seaton-Carew, co. Durham.

[All the interest in this case depends upon this important part of it—that the fact of his being in his 105th year is well authenticated by documentary and other evidence. It would be satisfactory to know of what this evidence consists.—Ed. "N. & Q."]

"I'll have a Dag, if I lose my Spike."—This phrase was current in Notts when I was much younger, its most rational meaning being—"I'll attempt, if I don't succeed." I have nevertheless heard it spoken ludicrously, seriously, and indelicately. But in whatever sense it may be applied, it seems to have originated with schoolboys, who, in daring to aim at anything with their dag-tops which might perchance break their spikes, would exclaim—"I'll have a dag, if I lose my spike!" and, as possibly many a schoolboy could testify, a broken spike was the consequence.

J. Beale.

Curious Memento Mori.—In Londonthorpe church, near Grantham, I have just had pointed out to me about half-a-dozen brass-headed nails in a part of the rood-screen by which a certain woman used to sit. These are known to have been taken out of the coffin of a man with whom she had lived as housekeeper on terms of improper intimacy, and placed where she would see them on Sundays, when her mind might b posed to be especially open to salutary i sions.

J.

Winterton, Brigg.

## Queries.

Architectural Drawings.—The foll paragraph is interesting to architects. Can be given to the questions "Why was th submitted?" and "Was it returned?" " of Commons, June 25, 1788. Sir W. Cha requested to have his plan of Somerset Bui returned," as stated in the *European Me* for July 1788.

W

Jeremy Bentham (4th S. iv. 488.)—I feel obliged to my friend Sir John Bowring can inform me who wrote the following bea lines, which I find amongst my collections do not recognise the handwriting, and the ink become so faint that the MS. is in some p almost illegible. I therefore may have perpetu some trifling mistake in deciphering, but I th that my carefully made transcript is tolera correct:—

"Jeremy Bentham.

"I have travelled the world, and that old man's fa
Wherever I went shone brightly.
To his country alone belongs the shame
To think of his labours lightly.

"The words of wisdom I oft have heard
From that old man's bosom falling;
And ne'er to my soul had wisdom appeared
So lovely and so enthralling.

"No halo was round that old man's head;
But his locks as the rime-frost hoary,
While the wind with their snowy relics played,
Seem'd fairer than crowns of glory.

"In him have I seen, what I joy to see,—
In divinest union blended,
An infant child's simplicity,
With a sage's state attended.

"He dwells, like a sun, the world above,
Tho' by folly and envy shrouded;
But soon shall emerge in the light of love,
And pursue his path unclouded.

"That sun shall the mists of night disperse,
Whose fetters so long have bound it;
The centre of its own universe,
And thousands of planets round it."

The name of "Bentham" is common on confines of Craven and Westmoreland, and bearers of it are said to have originally obtain from the village of Bentham, near Dent Dal Craven. One who bore the name, the late Re Bentham, was for many years the curate of Li in Craven, and the venerable friend of my bo days. I have often heard him speak about origin of the family name, which he contended from the village of Bentham, *where he was* Did the philosopher come from Bentham, or he connected with the family of the above-na clergyman?

James Henry Dix

Lausanne.

"The Black Cottage."—Can any of your subscribers inform me where I should be able to meet with this story, and who is the author of it? It was published, I believe, in a collection of stories between '50 and '60. H. S. S.

Booning.—An inquirer in the *Justice of the Peace Journal* asks about a horse —

"kept for the purpose of husbandry, but which is occasionally used for booning; *i. e.* for the carriage of materials for the repairs of the parish highways."

Can you tell me in what part of the kingdom this term is used, and whether it is restricted to the purpose named in the explanation, or extended in its use to other and to what purposes?

Geo. E. Frere.

Giordano Bruno.—In a communication (4th S. v. 107) concerning Beza's New Testament, your correspondent J. A. G., speaking of Vautrollier, says: "The works of Jordanus Brunus proceeded from his French press, and caused his flight from his native country."

It is not quite clear whose flight is here mentioned, but our query is—What is meant by the words "*French* press?" for Vautrollier left his native country (France) when Giordano Bruno was but a youth, and was printing in London and Edinburgh at the date of those works of Bruno which are usually said to have come from his press.

We make this query in the faint hope that the reply may afford some clue to an unsolved bibliographical question—viz. where certain *other* works of Bruno were printed? Molini and Green.

27, King William Street, Strand.

Foster and Duffield Families. — Allen Foster of England, in 1682, bought of William Penn 1,100 acres of land now included in the consolidated City of Philadelphia, Pa. His brother-in-law Benjamin Duffield settled on a portion of this purchase, and his aged father Robert, born in 1612, accompanied him to America. Among the earliest tombstones in Christ Church graveyard, Philadelphia, is that of Benjamin Duffield. His descendants in the last century used a seal with three cloves and a bird for a crest. Can any of your readers tell to what county Foster or Duffield belonged? N. E. D.

Macpherson.—About the year 1700 a freebooter of the name of Macpherson was hung at [illegible]ff, who was also a celebrated violinist. I [illegible] heard it remarked that the violin which he [illegible]ssed was an "Amati," and that part of it is [illegible]e possession of Cluny Macpherson of Cluny. [illegible]there positive proofs for the foregoing state[illegible]ts? Musical.

[illegible]ortley Montagu: his Marriage: Story [illegible]rancesca.—Having just finished a work [illegible]tly published anonymously in three volumes, purporting to be an *Autobiography of Edward Wortley Montagu*, the only son of the celebrated Lady Mary Wortley Montagu, in which several very extraordinary events are narrated concerning his career hitherto totally unknown, I think it would be a matter of great interest if any of your numerous correspondents could throw any light upon the history or identity of "Francesca," or give any confirmation of the story of their imprisonment by the Inquisition, which seems to be, as narrated, of a very dubious character.

The well-known story of his advertisement for a wife in a condition to soon become a mother, is entirely omitted; and with the general tenour of the style of composition, use of language of a decidedly "slang" or "fast" character tends very much to lead one to believe the whole story is merely a modern concoction. If not, the above queries must certainly acquire great interest.

H. Montagu.

Northampton Topography. — Where can I refer to the following, mentioned by Gough in his *Catalogue of British Topography?*—

(1.) A Proof Print of Wellingborough Cross.
(2.) The Lawn Front of Sir John Palmer's House at Carlton, by Mr. Johnson. Royal Academy, 1778.
(3.) View of the Menagerie at Castle Ashby, by Mr. Seres. Royal Academy, 1774.
(4.) View of Walmested, by Thomas Thornton, 1779. Lamport Hall, B. Cole. Sc.

John Taylor.

Northampton.

[For a list of Tracts on Northamptonshire topography, consult Hotten's *Handbook of Topography*, pp. 161–159. —Ed.]

Portrait Unknown.—Portrait of a middle-aged man with frizzled hair, resembling Rembrandt. The body is turned to the observer's right, the face three-quarters, the hair much frizzled; the light falls on the right side of the face and nose, which is large; the left side of the face, the mouth, and greater part of the forehead are in deep shadow; a broad white plaited collar, embroidered at the edges, falls on a fur tippet; the head is covered with a truncated fur cap, with rosette on right side, and ribbons pendent; left ear not seen, but right is visible, the upper portion through the hair. Left arm shaded; right clear, except towards body. Background is white. In a line with the left shoulder is written "Rembrandt." Height, not including margin, three inches; width, two inches and a half. G. H. M.

Roman Remains in Westminster.—The allusion to the Temple of Apollo, which is traditionally said to have occupied the site now filled by Westminster Abbey, so aptly referred to by Dean Stanley in his graceful speech to the Archbishop of Syra at the banquet in the Jerusalem Chamber, and the discovery of the Roman sarcophagus in the very precincts of the Abbey, may

furnish an excuse to one who has long taken an interest in the history of dear old Westminster for asking whether there exists any well authenticated evidence of the discovery of Roman remains in Westminster? I say "well authenticated," for I have had in my possession for many years some Roman coins said to have been found towards the beginning of the present century in King Street, Westminster, and I saw not very long since a fragment of Roman statuary said to have been dug up in Marsham Street.

Now, during the last quarter of a century there have been vast excavations in Westminster, connected with the rebuilding of the Houses of Parliament, the new sewers some twenty years since, the underground railway running close—I fear too close—to the Abbey, the new Foreign Office and India House, and the Thames Embankment. In the course of these great and various works have any Roman remains been found?

Sir William Tite, one of the most influential members of the Metropolitan Board of Works, who is an occasional correspondent of "N. & Q.," and who takes so great an interest in Roman London, could perhaps answer the question as far as the works connected with the Thames Embankment are concerned?

A Thorney Islander.

Proud Salopians.—Happening quite by accident to be turning over an old work on geography contained in two large folio volumes, this well-known sobriquet, in the form of a side note, caught my eye. Referring to the text, I found the following account of the cause from which it took its rise:—

"'Tis said that King Charles II. would have erected this town (Shrewsbury) into a city, but the townsmen choose rather to remain a corporation as it is; for which refusal of such honour, they were afterwards called the *Proud Salopians*."*

I am curious to know if there be any authority for this statement. The work I quote from is by Emanuel Bowen, geographer to his majesty, and was published in London, 1747.

Edmund Tew.

Shelley's "Queen Mab" and "Declaration of Rights."—Mr. Rossetti, in his new edition of Shelley, tells us (vol. i. p. 464) that "*Queen Mab* was published by a piratical trader soon after it had been privately printed, and was again piratically published in 1821."

Now I shall feel greatly indebted to Mr. Rossetti if he will kindly inform me where I can see a copy of *Queen Mab* other than Shelley's privately printed one, bearing date between 1813 and 1821, or any reference thereto.

Mr. Rossetti entirely omits any account of Shelley's Irish broadside *Declaration of Rights*, which he will find noted in Mr. Bohn's edition of *Lowndes* as having been sold with a copy of *Queen Mab* some years ago. Being the fortunate owner of a copy of this very rare broadside, some account of it may be interesting to your readers. It is closely printed on one side of a large folio sheet, and consists of thirty-one declarations, and concludes with a feeling exhortation. A box containing a number of these declarations, together with the Irish pamphlets (which I also possess), was seized by the customs at Holyhead about March 25, 1812. They had been sent by Shelley directed to "Miss Hitchener, Hurstpierpoint, Brighton." The authorities at Holyhead immediately communicated with Sir Francis Freeling, and Shelley was carefully watched under the direction of the Earl of Chichester, and this doubtless was the cause of his sudden departure from Ireland.

Having all the documents relating to this seizure, &c. in my possession you may rely upon the correctness of the above statement.

A London Bookseller.

Singing Mice.—Is there any omen or superstition attached to singing mice? Two persons, on whom I can rely, heard a few nights ago the sound in the part of a kitchen which is at times inhabited by mice. The noise lasted quite ten minutes, and resembled a canary's song in very low tones, and was modulated in the same way, unlike the usual mouse-squeak. H. A. B.

Bibliography of Soda-water.—I note in the register of "Patents lately enrolled" for the year 1814, that a patent was granted on April 27 to David Grant of Pickett Street, Strand, for "a pump or apparatus for drawing off soda-water and other liquors impregnated with fixed air." But when was soda-water itself first manufactured in England? So far as I can discern, it seems to have come in with the fall of Napoleon, and in the company of cigars, trousers (an astonishing decline in breeches took place after Waterloo; and their continuous decay may be due also to the fact that Thistlewood in 1820-1 was hanged in white kerseymere small-clothes and stockings), hessian boots and ornamental clocks. Byron has eulogised hock and soda or selzer-water, and in a letter from Venice to Mr. Murray (about 1817, I think), begs him to send out some "soda-powders," but no more poetry. G. A. Sala.

"Tour in Scotland in 1803."—Can any of your readers tell me who was the author of a quaint little volume, entitled—

"Observations on a Short Tour made in the Summer 1803 to the Western Highlands of Scotland, Interspersed with Original Pieces of Descriptive and Epistolary Poetry. London: Printed for the Author by W. Nicholson, Warner Street, and sold by Sael & Co., 192 Strand, 1804."?

[* See "N. & Q." 1st S. vii. 527.]

The writer of the *Tour* started from R——, a small town in Warwickshire, accompanied by a friend, Mr. S——. They followed the track of Dr. Johnson over the Western Highlands, and closed the journey at Oxford.

James Gibson.

Liverpool.

Welsh Verse.—At the end of the commendatory verses prefixed to James Hayward's translation of Biondi's *Eromena* (London, 1632, fol.) are the following lines:—

"Hawdd darllhen dalen liw dydd, hawdd siarad
Hawdd siwrneio glenydd,
☞ byr iaith bod ynieithydd
Gorchwyl faith gorchest y sydd.
Tho. Revell,
Ex hospitio Graii, Gen."

What is the meaning of these lines?

E. H. Knowles.

Kenilworth.

## Queries with Answers.

Longman and Co.—I find the name of T. Longman on the title-page of a book printed in London in 1753. I presume he was a predecessor of the firm since so well known. Can any one give the various changes in the name of the firm, with the dates of their adoption? It once extended to six names—"Longman, Hurst, Rees, Orme, Brown and Green." Uneda.

Philadelphia.

[The cradle of the Longman family was Bristol. It was on June 9, 1716, that the indentures were signed which bound Thomas Longman (the son of the last Bristol Ezekiel Longman) apprentice for the term of seven years to Mr. John Osborne, stationer and bookseller at the Oxford Arms in Lombard Street, London—not the Tom Osborne, gentle reader, whom Dr. Johnson discourteously knocked down with a folio.* On June 9, 1723, Thomas Longman's indentures expired, and within a short time his master's daughter, Mistress Mary Osborne, became Dame Mary Longman, the newly-married couple locating themselves at the Ship and Black Swan in Paternoster Row. Subsequently the matrimonial alliance was crowned by a commercial one; for in 1725 the firm was known by the names of J. Osborne, T. Longman, and J. Batley, in Paternoster Row, and in the following year as J. Osborne and T. Longman at the Ship in Paternoster Row.

In 1754, Thomas Longman took his nephew into partnership, after which the imprints were issued as "T. and Longman, at the Ship in Paternoster Row." The elder of the house, Thomas Longman, died on June 18, 1755, and was succeeded in the business by his nephew, obit. Feb. 5, 1797. The son and successor of the latter was Thomas Norton Longman, who walked steadily in the footsteps of his uncle; completing the superstructure which the founder had reared, and leaving to his successor the business he had inherited, ripe for the expansion which the nineteenth century was to bestow on it. Mr. Owen Rees entered in 1794, and shortly afterwards the business was carried on as Longman and Rees till 1804, when Mr. Cosmo Orme, an assistant, had entered into partnership with Mr. Thomas Hurst; but it was thought desirable to retain his services, and the firm became that of Longman, Hurst, Rees, and Orme; in 1811 was added the name of Mr. Thomas Brown, and in 1824 that of Mr. Bevis E. Green.

Mr. T. Norton Longman died on August 29, 1842: his son, the present head of the firm, Mr. Thomas Longman, entered as partner in 1832, and William, another son, became partner in 1839.

Mr. Roberts, who was apprenticed in the house in 1826, was received into partnership in 1856, and in June, 1862, Mr. William E. Green, second son of the senior partner, was also admitted. The retirement of Mr. Green, sen. and the death of Mr. Roberts having made a further change necessary, Mr. Thomas Reader and Mr. Robert Dyer were admitted as partners. The firm now trades under the names of Longmans, Green, Reader, and Dyer. Thus, the history of the "Great House in the Row," it will be seen, extends over a century and a half.]

William Hallet.—Has any account been printed of this person, a well-known cabinet-maker of Long Acre, who in 1747 bought the Duke of Chandos' estate of Canons, near Edgware? I am desirous of learning when, and to whom, that estate was sold about 1808. Probably this was the same person who possessed the Townhill estate in the parish of Stoneham, near Southampton, which probably was sold about the same period. His name appeared in 3rd S. ii. 150, in connection with the statue of King George I., removed from Canons, and the figure of which now lies prostrate on the ground in Leicester Square. W. P.

[In the works quoted in our notice of the history of Canons (*antè*, p. 175) will be found some allusions to William Hallet. The following announcement of his death on Dec. 17, 1781, appeared in the *Gentleman's Magazine*, lii. 45: "Wm. Hallet, Esq., of Canons, near Edgware, Middlesex, formerly an eminent cabinet-maker in St. Martin's Lane. After the sale of the late Duke of Chandos's house piecemeal, he bought the site and estate, together with large quantities of the materials, which other purchasers refused or neglected to clear, and with them built himself a house on the centre vaults of the old one. This house and estate he has bequeathed to his grandson, a minor." The house passed to Dennis O'Kelly, and then to Patrick his nephew; and in July, 1811, it was sold to Sir Thomas Plummer, Solicitor-General, for 55,000*l.*]

*Johnson to Bozzy.*—"Sir, he was impertinent to me, I beat him; but it was not in his shop: it was in my chamber."

Sir W. Davenant's Wives.—Who were the wives of Sir William Davenant? I remember reading that he was twice married, but am unable to find any notice of the fact in Wood or Aubrey, or in any of the biographers I have consulted.

S. L.

[It is somewhat remarkable that the biographers of Sir William Davenant were unable to give the maiden names of his two wives. In the *Gentleman's Magazine* for Oct. 1850, p. 367, are the following notices of their final resting-places: "Burial of the first wife of Sir Wm. Davenant, 'March 5, 1654 5, Anne, wife of Sir Wm. Davenant, out of Castell Yard.'—Burial register of St. Andrew's, Holborn. Castle Yard is now Castle Street, and when Lady Davenant lived there was well inhabited." Again, "Burial of widow of Sir Wm. Davenant, 'Feb. 24, 1690-1. Lady Mary Davenant, old vault, fever.'—Burial register of St. Bride's, Fleet Street."]

Heraldic.—To what family do the arms "Gu. a fess chequé" belong?— C. S. K.

[Lindsay of Scotland bear "Gules a fesse chequey, arg. and azure"; but our correspondent has not given the *colours* of the cheque, which are everything.]

## Replies.

### WAKEFIELD PARISH CHURCH.

(4th S. v. 163.)

My attention has been called to a communication in your columns respecting the proposed repaving of the chancel of the above-named church. If the writer states his case in ignorance of the facts, he may, perhaps, be glad of fuller information. The committee (of whom I suspect him to be a member) expressed a wish to repave the chancel, upon which I wrote to the chairman strongly urging the claims of deceased parishioners to have their memorials respected, and urgently dissuading the committee from removing them. I may mention that the tombstones were those of parishioners of the last century or two, not ancient memorials; but I strongly hold that such mementoes should be respected.

I went further: I had a specification prepared for the reparation and careful relaying of all these memorial stones, containing the strongest injunctions against the destruction of any of them. I was the more urgent because I had been inadvertently betrayed into the error of designing a pavement for the altar space before I knew of the existence of some similar stones; and I was *most anxious* not to allow a single monumental inscription to be lost in the part now under consideration.

I received the following letter from the committee on the receipt of my specification and plan:—

"At the last meeting of the Restoration Committee a drawing of the floor of the chancel was laid before them for their consideration, which had been prepared with a view to relaying the existing memorial stones as part of the permanent pavement. After long consideration the Committee felt themselves unable to adopt the plan.

"They are anxious to combine, if possible, the two objects—the preservation of everything now in the church, and the decent, or rather handsome, appearance of the edifice. They consider that to use the old stones as part of the flooring is to defeat the object of preservation in the most effective manner, for some are already illegible, and the rest are rapidly becoming so. The treading over them for a very short time longer will absolutely efface every inscription. The blotchy appearance of such a pavement would also be thoroughly unsightly.

"Our committee therefore propose to have a perfect register prepared on vellum of all the inscriptions so far as they can now be deciphered, and also to have an accurate plan of the position of every stone made by a competent surveyor. These would be deposited in the parish chest, so that the parochial history would be perfectly preserved. They then propose to level the whole of the present flooring, laying the old stones on a bed of concrete, and over that to lay a new pavement of such material as you may advise."

Then follow some suggestions about the new floor:—

"In either case brasses would be let in, as already done in the encaustic tiles of the sanctuary, with such particulars engraven on each as will identify every grave included in the proposed plan and register."

In reply to this I reiterated my objection, while admitting that, if they were determined to remove the memorials, the plan they proposed as to recording them might be the next best alternative. And in sending a plan as requested, I wrote on the same that I sent it in compliance with their instructions, but that my own opinion and wishes were for the preservation of the old tombstones. All this while not one word of sympathy did I receive from one member of the committee in my endeavour to preserve the memorials of their fellow-townsmen; and it may be that your correspondent sat by, waiting for me to give way, that he might pounce down upon me, as if it were my doing instead of being done in spite of my remonstrances.

I may mention that the expression respecting "a Staffordshire farmer's kitchen" is a quotation from a paper read *by me* before the Institute of British Architects, in which I was protesting against this practice of removing the memorials of the dead. It of course referred to Staffordshire tiles. The pavement in question is a tolerably good one in stone of two colours, in no degree such as is described. This, however, is neither here nor there. I agree with your correspondent that no pavement, good or bad, should oust the memorials of the departed, however I may differ from him as to the way in which he has ignored what have done to prevent it, and that the tearing up of the tombstones, which he justly deprecates, is the deliberate act of the inhabitants of the field, in spite of the urgent remonstrances of

who, though a stranger, has more respect for the memorials of their fellow-townsmen than is accorded to them by their living representatives.

Geo. Gilbert Scott.

## BURIAL IN AN ERECT POSTURE.

(1st S. viii. 5.)

A note was made by the present writer some years ago on a monumental slab at Stanton Harcourt church, Oxon, which led to a series of communications on the above subject tending to show that the practice was not uncommon at various periods in the case of military captains; and the suggestion was made that in that of the Claphams and Mauleverers at Bolton Priory they were marvellously buried as being marvellous men. At least this was assigned as the reason for leaving Howleglass in that posture when the ropes used in lowering the foot of his coffin broke. Fuller in his *Worthies* mentions that Sir William Paget, who died in 1563, "is buried in Lichfield, and not in the vault under the church of Drayton in Middlesex, where the rest of that family, I cannot say lie (as whose coffins are erected), but are very completely reposed in a peculiar posture, which I meet not with elsewhere; the horror of a vault being much abated with the lightness and sweetness thereof." As to Ben Jonson, it seems undecided whether want of cash or want of space led to his erect interment. That he was so buried is stated to have been found to be the case on his grave being opened some years since. That want of space was not the cause is proved by many subsequent interments; but that economy was seems likely from Jack Young's eighteenpenny gift of an inscription, as related by Aubrey. The author of the *Ingoldsby Legends*, however, holds the other view, as he tells us —

"Besides in the place
They say there's not space
To bury what wet-nurses call a 'Babby.'
Even 'Rare Ben Jonson,' that famous wight,
I am told is interr'd there bolt upright,
In just such a posture beneath his bust
As Tray used to sit in to beg for a crust."

Had the proof of burials in an erect posture merely rested on the legend of the Claphams and Mauleverers, I should have ventured to start the question whether it might not have arisen from a misunderstanding of the word "upright," which, as readers of Chaucer are aware, is used repeatedly by him for a recumbent posture, even to the extent of "bolt-upright." Possibly the practice may have been introduced by some knight who had met with it in a foreign land.

I lately had an opportunity of inspecting the chart vault under the north chancel aisle of Saxlingham church, Norfolk. It was probably constructed by Sir John Hobart, son of Sir Henry, who acquired the property from the Clere family by purchase. Sir John built the hall, and the vault seems of the same date. It is of fine gauged red brickwork, and is formed into a series of niches, in and about which are nineteen coffins placed erect. The first is that of Sir John himself, who died 1647; the last, that of the first Earl of Buckinghamshire, who died 1756. The older coffins are of lead only, one formed like a mummy, showing, I think, a female form. The sexton's opinion was that the posture was devised to expose the least surface to decay by contact with the ground, but this is disproved by the fact of the older coffins being of lead only. It is remarkable that Sir John Hobart in marrying his second wife, Lady Frances Egerton, made it his first request to her upon her marriage day that she should be buried in this vault, which promise she duly fulfilled, as is stated in Collins's *Peerage*, iv. 366. Such a quaint request would make one think the worthy baronet must have been somewhat of an original, and thus he too might claim to be buried *marvailously* as being a *marvelous* man. A most remarkable instance of this posture of burial on a large scale I once saw at the Capuchin convent near Palermo, where, in an underground cloister, rows of bodies, preserved by a temporary interment in an air-tight cell for six months, are placed erect in niches, clothed in their monastic habit. The effect is both ghastly and grotesque, from the various attitudes in which the corpses hang out of their niches, and the expression of their fleshless visages. Besides the friars and those who have chosen to be buried in the habit, there are members of other monastic societies and ladies in full-dress. These last are carefully preserved behind glass or wire, while numbers of children in one part form a sort of cornice, and in another are placed in glass cases like stuffed birds.

Vebna.

## PROVERB: "THE BETTER THE DAY THE BETTER THE DEED."

(4th S. v. 147.)

This proverb is not nonsense, though the meaning is stupid, and such as it is it is often perverted. It applies, I believe, wholly to Sundays or great holydays, and means that the goodness of a good deed is enhanced by its being done on a good day. But I have often heard it perverted to mean, half in joke, that a bad or questionable action is, as it were, *sanctified* by being done on a Sunday.

Lyttelton.

As to the origin of the proverb, I can say nothing; but as to the sense of it, I cannot see that it is so inconceivable as R. C. L. finds it. Suppose a man is censured by some one for doing

work on a Sunday. He may be supposed to meet the officious interference of the objector with the above proverb, meaning that the supererogatory goodness of the day passes on into the deed done in it. Holy things consecrate things contiguous to them; why then should not holy seasons consecrate in like manner the deeds done in them, provided they be in themselves innocent? and if so, the more holy the season the more will the deed be so and the better. C. A. W.

Mayfair, W.

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Few things are more uncertain than the origin of a proverb. Though traced back to its first appearance in literature, it may then have been an ancient of days. Like the founder of a family, it probably has a previous though unknown genealogy; and as regards the present proverb, with R. C. L., I must leave its origin unascertained.

But that it has no meaning, or none founded on common sense, I can in no wise agree to. The usual form of it is, "The better day the better deed"; and I have always attached to it meanings such as these:—

1. By way of precept: that the better day demands the better deed; as, remember the Sabbath-day to keep it holy.

2. With reference to opportuneness, "the better day" is the present, and a good deed is better for being done at once; much as one says, "Bis dat qui citò dat."

3. By way of association: a deed indifferent in itself derives a character of "better" from being found in a series of good or pleasurable actions, which impart to it their own peculiar tone. On festive days the proverb is often thus used as enjoining or excusing some detail of conviviality.

4. By a reflex action of the sentence, it may be said that the day on which the "better deed" is done derives from it a proportionate dignity and honour. I do not think that any of these interpretations are so far removed from the foundation of common sense as to make the proverb that absurd thing which R. C. L. insinuates.

Crowdown.

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I always understood (and fancy that people universally understand) this proverb to be related to the Sunday or Sabbath controversy; as much as to say, "It *is* lawful to do good on the Sabbath-day." "And not only lawful," adds the proverb, "but peculiarly and pre-eminently lawful. It would be right to exert yourself in a good cause on any day; and the more sacred the day, the more appropriate does such exertion become."

W. M. Rossetti.

56, Euston Square, N.W.

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I have very often heard this proverb, and the only explanation I can give to it is, that it is sometimes used to commend work done on Sunday. That persons may characterise work done on this day as being all the better for it, may seem strange, but in that sense I have heard it used. "But surely," some Sabbatarian may indignantly exclaim, "you do not mean to tell me that our ancestors were so disrespectful of the Lord's day as to commend work done at that particular time?" But, in reply, I can affirm that probably in the days when the proverb had rise our ancestors paid as much attention to saints' days as Sundays; and that, when any particular engagement was fulfilled on a saint's day, it was put down as the "better the day the better the deed."

Reporter.

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## THE SANGREAL, OR HOLY GRAIL.

(4th S. v. 29, 135, 148.)

Mr. Tennyson has good authority for his division of the word *Sangreal*. In the *Morte d'Arthur* compiled by Sir Thomas Malory, in the text of 1634, the vessel is frequently called "the holy grale." A mediæval romance on the subject is called *Romans du San Greal*. Mr. Baring-Gould says the first to adapt the Druidic mystery to Christianity was a British hermit, who wrote a Latin legend on the subject. Helinandus (died 1227) says:—

"At this time (A.D. 720) in Britain, a marvellous vision was shown by an angel to a certain hermit. It was of the basin or paropsis in which the Saviour supped with his disciples; concerning which the history was written by the same hermit, which is called the *Gradal*. In French they give the name *gradal*, or *graal*, to a large rather deep vessel in which rich meats with their gravy are served to the wealthy."

*Garalis*, in an Anglo-Saxon glossary, is explained by *acetabulum*, a vessel for holding vinegar. In Bennet College, Cambridge, Dr. Bell says there is a poem on the subject, of 40,000 verses, hitherto unpublished, in which the name is given *Saak Ryal* and *Seynt Graal*.* In a learned paper on the subject, in the *Freemason's Quarterly Review* (1, N. S. 1853), he points out that the fullest account of the *Sangreal* abroad is in an ancient German poem entitled *Titurel*. The legend is here divested of the subsequent machinery derived from Merlin and Arthur. Titurel builds a castle for the *graal* called Monsalvatsch (Mons Salvatoris), and in it a costly temple decorated with marbles and rare gems. One of the versions of *Titurel* is attributed to Wolfram von Eschenbach, who flourished at the beginning of the thirteenth

* Mr. Skeat is said to have discovered a fragment of 800 lines of an early "History of the Holy Graal" among the Vernon MSS. in the Bodleian Library. There is another history of the Graal by Skynner, c. 1440, in the Library of Corpus Christi College. This will probably be edited by Mr. Furnivall for the Early English Text Society.

century. The poet commits the grail to the care of a community of chaste knights, or *Tempeleise*; proving, says Dr. Bell, that the order of Knights Templars was selected by the poet to guard it at a time when, if ever, it must have been at the height of its impiety and impurity, and this is a sufficient answer to the monstrous charges brought against that body.

The first impulse seems to have been given to the visionary reveries of the Troubadours from Spain. In the Grenville Collection, British Museum (10241), is a very scarce Spanish book in black-letter, the *Sancte Grial*, 1515. The earliest French translation was produced in 1516. The *graal* myth, when it got more extended, became less distinct in outline; but a *dish* was still the prominent feature.

Gervinus, in his *History of Teutonic Poetry* (i. 407), says it would be lost labour to endeavour to arrive at the bottom of the legend. In his belief it had no other foundation than the fancy of probably a Provençal or Spanish monk, to whom perhaps a costly relic gave the impulse.

The *Sacro Catino* at Genoa is believed by Chevalier Rossi to be a production of the Augustan age of Rome; but Millin thinks it cast during the Lower Empire at Constantinople or Cæsarea. M. Barthelmy obtained a sight of it in 1755, and saw by the air bubbles that it was made of glass. Napoleon took it to Paris; but it was restored in 1815, though broken in the transit. In 1319, when the town was besieged by the Ghibellines, a cardinal advanced a sum equal to two hundred marks of gold upon it, but it was afterwards redeemed. There is a tradition that it was given by the Queen of Sheba to the royal treasury of the Kings of Judah, and passed to the priesthood and family of Joseph, was used by Our Lord at his Last Supper, and then carried to the Roman colony of Cæsarea on the Mediterranean, and in 1101 transferred to Genoa. In the hall of the ducal palace at the latter place, one of the frescoes represents the division of the spoil at the taking of Cæsarea. A young man is represented selecting the holy dish from piles of rich booty heaped around.

John Piggot, Jun., F.S.A.

Ulting, Maldon.

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That *Sangreal* should be a corruption of *sang real* is such a very obvious derivation, that it will probably always find acceptance; although it is always safe to regard popular etymologies with suspicion, and the more so if they were concocted in mediæval times. As in all other cases, we must have some regard to chronology; and I believe it will be found that the word *graal* had long before the idea of prefixing the epithet *san* was at all common, and consequently before the corrupt etymology *sang real* was thought of. The history of the word is given at pp. 102, 378 of tom. 1er of *Les Romans de la table ronde*, by M. Paulin Paris (see also the word *gradale* in Ducange). The many difficulties about the word are there carefully discussed. See also the edition of *The History of the Holy Graal*, edited by Mr. Furnivall for the Roxburghe Club, at the end of the first volume of which the original early French version of the romance was reprinted. At l. 2653 of this romance the question is asked by some sinful men, "and what is the name of the vessel?" The answer being—

> "Qui a droit le vourra nummer,
> Par droit Graal l'apelera";

where the prefix *san* or *saint* is not used. The most ancient notice of the word is certainly to be found in Helinandus, who was a Cistercian monk in the abbey of Froidmond, in the diocese of Beauvais, and who died either in 1219 or 1223; and whose works are printed in vol. ccxii. of Migne's *Cursus Patrologiæ*. The passage is a curious one, and worthy of a corner in "N. & Q.":—

> "Anno 717. Hoc tempore, cuidam eremitæ monstrata est mirabilis quædam visio per angelum, de Sancto Josepho, decurione nobili, qui corpus Domini deposuit de cruce; et de catino illo vel paropside in quo Dominus cœnavit cum discipulis suis; de qua ab eodem eremita descripta est historia quæ dicit *Gradal*. *Gradalis* autem vel *gradale* dicitur gallice scutella lata et aliquantulum profunda in qua preciosæ dapes cum suo jure [*gravy*] divitibus solent apponi, et dicitur nomine *graal*," etc.

The word *Gradale* means a service-book containing the responses, &c., sung before the steps (*gradus*) of the altar. In the sense of an open platter it is said to be corrupted from *cratella*, the diminutive of *crater*, and four whole pages are devoted to a consideration of it in Roquefort's *Glossaire de la Langue romane*. I have no space to plunge into a long explanation of the shape of the vessel, or to decide whether it ought to be called a *cup* or a *dish*—it is safest to call it a *vessel*. Spenser calls it holy *grayle* (*F. Q.*, book ii. c. x. st. liii.)

As for the combination *sang real*, it is used in old English as well as in French, but much more commonly in the sense of *royal* than of *true blood*. I give two examples:—

> "Alle with taghte men and towne in togers sulle [? fulle] ryche,
> Of *saunke realle* in suyte, sexty at ones."
> *Morte Arthure* (ed. Perry), l. 178.

> "He came of the *sank royall*,
> That was cast out of a bochers stall."
> Skelton, *Why Come ye nat to Court*, l. 490.

Considerations as to space render this a very imperfect notice of the word.

Walter W. Skeat.

1, Cintra Terrace, Cambridge.

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My late friend Dr. William Bell, who had well studied this subject, agreed with the Poet Lau-

reate; but I think both are wrong, and I claim Chaucer as on my side, where he uses "blood real" (royal blood), I conceive, in the sense of *sang real* (*Man of Lawes Tale*): —

"O quenès living in prosperitee,
Duchesses, and ye ladies ev'rich[1] on,
Haveth[2] som routhe[3] on hire adversitee;
An empèrourès doughter stant[4] alone;
She hath no wight[5] to whom to make hire mone[6];
O *blood real*[7] that stondest[8] in this drede,
Fer[9] ben[10] thy frendès in thy gretè[11] nede.[12]"

[1] every. [2] have. [3] compassion. [4] stands. [5] person. [6] moan. [7] royal. [8] stood. [9] far. [10] are. [11] great. [12] need.

T. J. Buckton.

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Mr. Henry Latham asks, "but what is a *greal*?" A *greal* is simply a dish. "Plats tranchcurs et *grazals* d'estain." Etym.: Provençal, *grasal*, *grazal*; Spanish, *grial*; Barbarous Latin, *gradalis*. The origin of this word is unknown. The holy greal was a green glass vessel much reverenced by the superstitious. It was brought to Paris in the French revolution.

Saint Graal.

Athenæum.

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The division of *Sangreal* into *sang*, "blood," and *real*, "real or royal," as suggested by Mr. Latham, is incorrect. The word is probably derived from *san*, "holy," and an old French word *gréal* (Provençal, *grazal*), a kind of dish or chalice. That part of the Sangreal legend which states that the cup from which Christ drank at the Last Supper was afterwards employed by Joseph of Arimathæa to catch some drops of his blood as he was taken down from the cross, is supposed by some to have arisen from the fact of the word being divisible into *sang* and *real*, as well as into *san* and *greal*.

Liber.

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## "CRUMBLE," IN TOPOGRAPHICAL NAMES.

(4th S. iv. 335, 491, 570; v. 71.)

If it be true, as "A Highlander" asserts, that the Northmen "never settled" on the mainland of Scotland, how are we to account for the very large number of Scandinavian personal names borne by the people all over the kingdom, Highlands and Lowlands? Take the following as a sample, viz.: Crum, Croom, Crombie (old form Krum*by*), Anglie, Inglis, Auld, Air, Alison, Asher, Alston, Irons, Buck, Baikie, Buttle, Barny, Butters, Brand, Baird, Burn, Blake, Black, Blaikie, Blackie, Brown, Brownie, Bell, Butt, Braid, Borrie, Bald, Brodie, Barrack, Bryce, Birnie, Birrel, Bullock, Bragg, Dallas, Drimmie, Duff, Dun, Elder, Ogle, Irland, Ireland, Easton, Finn, Finnie, Garrie, Goddard, Gow, Gunn, Grace, Gemmel, Gill, Glen, Guthrie, Rennie, Hamilton, Hall, Hally, Horn, Hawkie, Haig, White, Hind, Help, Holborn, Roy, Hauk, Herring, Hare, Graeme, Goodwin, Hiltie, Watt, Wattie, Haldan, Austin, Herd, Rigg, Ragg, Hackney, Johnson, Just, Ingram, Carr, Kettle, Collie, Craik, Kemp, Coutts, Carrick, Currie, Connell,* Clark, Con, Croc, Lockie, Louden, Lamb, Logie, Lyte, Lockhart, Mann, Mill, Marr, Michael, Mudie, Maul, Neil, Yule, Orm, Otyr, Pride, Raffan, Reid, Sanders, Silver, Scott, Suttie, Sidey, Speirs, Stein, Scurry, Swan, Somers, Sibbald, Tulloch, Tannahill, Tait, Tosh, Vicar, Wallis, Vedder, Wedderburn, with which compare the Scandinavian proper names Krum-r Angel, Aud-r, Ari, Ali, Askr, Alsten, Aron, Bukk-r, Bakki, Beitill, Barna, Butar, Brand-r, Bardi, Biörn, Blaka, Brún, Bruni, Böll, Bót, Breid, Borrhy, Balld-r, Brodi, Barek-r, Bresi, Birna, Birvil, Böllok, Bragi, Dalla, Dromi, Duf-r, Dun, Eldir, Eigil, Erlend-r, Eistan, Finn-r, Finni, Gari, Guddar, Gó, Gunn-r, Gris, Gamel, Göll, Glen, Gothar, Hrani, Hamil, Hall-r, Halli, Horn, Haki, Hegg-r, Hvti, Hundi, Hiálp, Halbiörn, Hroi, Hank-r, Haering-r, Har, Gram-r, Godvin, Hialli, Hvate, Halfdan, Hastin, Herd-r, Hrygg-r, Hakon, Jonson, Justan, Ingram-r, Kár, Ketil, Koli, Kraka, Kempi, Kött, Kœruk, Kóri, Konal, Klaerk, Kon-r, Krok-r, Loki, Lodinn, Lamki, Logi, Ljot, Loker, Mani, Miöll, Már, Mikill, Mud-r, Mal, Neils, Juel, Orm-r, Otter, Prude, Rafn, Rödd, Sindur, Sölvör, Skota, Söti, Seda, Spörr, Steini, Skorri, Svan-r, Sumar, Sivald, Teli, Tanni, Teit-r, Toste, Vikar, Vali, Vedur, Vedur-Biörn. From the Norwegian name *Boek* alone we have doubtless the Lowland Scotch surnames Boek, Boeke, Boece, Boyack, Bauk, Buik, Buick, and probably *Boase*, this last corrupted from the sound of the *k* softened into *c*, as in the name *Boece*. Hector Boece was a native of Dundee, the original inhabitants of which were mostly Scandinavian. Of Norse names borne by the Scottish Highlanders may be mentioned Mac *Vicar*, Mac *Iver*, Mac *Alister*, Mac *Swein*, Mac *Wattie*, Mac *Connell*, Mac *Haffie*, Mac *Luckie*, Mac *Michael*, Mac *Currey*, Mac *Aire*, Mac *Auliffe*, Mac *Auley*, Mac *Cormack*, Mac *Gaw*, Mac *Duff*, Mack *Ease*, Mac *Leod*, Mac *Neil*, giving the names of the Northmen, Vikar, Ivar, Ali (Norweg. *ster*), Svein, Hvati, Konall, Haf-r †, Loki, Mikill, Kóri, Ari, Eylif, Ali, Kormak, Gó, Duf-r, Engi, Lodi, Niel (Neils, Nial, Nill.) There is also the English

* "Konall seems to have been a common name among the Norsemen; there are six of that name mentioned in the *Landnámabók*, or list of original settlers in Iceland." —Ferguson's *Northmen*, page 4.

"A Highlander" had better consult Mr. Worsaae, Ferguson, and *Landnámabók*, in regard to Scandinavian names.

† The *r* final in Scandinavian proper names denotes merely the nominative case, and is no part of the name itself.

surname M'Der*by*, with the distinctively Danish termination *by*. I have said names borne by the *Highlanders*; but this is hardly correct, for many names with the prefix *Mac* * are among the sea-borne names of the Scottish lowlands. There are the Mac *Gills* in Fife (Old Norse name *Göll*), also the clan-name *Cameron* found in that county. The readers of "N. & Q." will choose between the *ipse dixit* of "A Highlander" and the *facts*—for such they are in truth—here given. Scandinavian place-names on the mainland of Scotland are not less frequent than personal names, and admit of an equally satisfactory verification. This must be the result of *some cause*, which, on his own hypothesis, it may puzzle even "A Highlander" to explain. A Middle Templar.

* Unless the Scandinavian inhabitants of the Craven district of Yorkshire, the Dutch, and the Norwegians, be Celtic, this prefix must be presumed to be *Gothic*.

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## BEMOND.

(4th S. iii. 32, 334; iv. 474.)

Mr. Aldis Wright's ingenious conjecture, or rather proof, that *bemond* is a form of *Beumond*, is only another evidence that the historical is in many cases the true method of tracing etymologies. We may deduce, to our hearts' content, actual connection from accidental resemblance of form or sound, but the frequent result of such guesses (for they are nothing better) is merely increased entanglement and difficulty. In the present case, a correspondent (4th S. iii. 334) plausibly suggests the Dutch *beminde*, a lover, as the origin of *bemond*, but supplies no argument, literary or historical, why this Dutch word should have thus found its solitary way into English. Mr. Aldis Wright comes forward with a historical light in his hand, throws it on the word, and all is perfectly clear. Many other enigmatical old English words will, no doubt, in due time be similarly illustrated. As regards *bemond*=*beumond*, the only point left for inquiry is how *beu* became *be*, and on this point I beg to offer a few remarks. The Norman digraph *eu*, taken absolutely, would seem to have had a double pronunciation, that of *oo* in *booty*, and that of *a* in *mate*, or as represented by Mr. Ellis's palæotype (uu) and (ee). Hence the word *Deus* appears both thus and as *Des* or *Dex* (where the x = s), and likewise as *Deu* and *Dé*, the *Deus* probably pronounced as *doose*, and the *Des* as *dace*, or in palæotype (duus) and (dees). I do not profess to be able to explain the cause of this divarication, which could, however, if space allowed, be shown in many other instances, such as *pople*, *puple* = pal^e (puupl), contemporaneous with *poeple*, *people* = pal^e (peepl). Whatever may have been the cause, the effect still survives in the different ways in which we pronounce the element *Beu* in the following words:—*Beufort*, *Beulieu*, *Beumont*, *Beuchamp*, *Beuchef*, and *Beuveir*, or *Belveer*, the first three of which seem to recognise the *u* sound, and the other three the *a* sound, changed in modern times into that of *e*. By theory *Beumont* ought to be *Boomont*, but there is another important modifying element in the inquiry, and that is, the accentuation. All the above words, which we now accent on the first syllable, were strongly accented by the Normans on the second. Beumont was *Beumónt*, as Montfort was *Montfórt*. In dissyllables the effect of a very decided stress on the final syllable is to obscure, even to transform, the vowel of the first, as we observe in pronouncing naturally, not with theoretical design, the word *correct* in the phrase rapidly pronounced, "quite corréct." If this were dictated aloud to a person who had never seen the word *correct*, he might, without much blame, interpret it phonetically, as *karékt*, *kerékt*, *kirékt*, *korékt*, *kurékt*, *kyrékt*. So *beumónd* would practically be pronounced nearly like the English word *bemóaned*, and when written would become naturally *bemónd*, which is the form and accentuation in the passage cited. But it is to be further noted, that when the Norman accentuation was displaced by the English, the obscured atonic syllables, becoming tonic, would recover somewhat of their original, independent sound: never, however, as far as my observations and deductions go, the full and complete original sound of the independent element—a principle of much value in estimating the mode in which many Norman words became English, but on which I cannot dwell further here. Applying these remarks generally to the case of *Beuchámp*, *Beuchéf*, and *Beuvéer*, they become phonetically *Bechám*, *Beché*, and *Bevér*, and then, by change of accent, *Bécham*, *Béche* (two syllables), and *Béver*, whence the modern *Beacham*, *Beachy*, and *Beaver*. As to *Beumont*, the form *bemond* shows that it also followed the analogy of *Beuchamp*, &c., but then the provincial pronunciation *Bewmont*, which is also *Beamont*, as well as *Bewfort* and *Bewley*, shows that these words most probably also admitted the *u* sound, though the modern *u* = *you* was certainly unknown in early English. It is perhaps worth mentioning that the Poitevin patois—preserving, most likely, the usage of the old speech of Poitou, which was a sub-dialect of Norman, and which presents many features now lost in Normandy itself—still uses *bea* for *beu*, or *beau*, and *beacot* for *beaucoup*. I ought perhaps to apologise for appearing to speak somewhat dogmatically about early Norman pronunciation, and the effect of accent upon it, but a full statement of the argument and the necessary illustrations would occupy too much space in your columns.

J. Payne.

4, Kildare Gardens.

## JAMES BISSET.

(4th S. iii. 32, 206; v. 19, 67, 101.)

A few more particulars about James Bisset may not be uninteresting to the readers of "N. & Q." In his admirable summary of the works of this rather prolific author, Mr. Bates has not alluded to the part he took in the defence of that "wonderful phenomenon," the young Roscius. Master Betty made his first appearance in Birmingham on August 13, 1804, in the character of Norval. During this engagement he also played Rolla, Richard III., and Hamlet. His appearance caused a considerable furor in the theatrical world, and the criticisms which his performances excited were of the most varied kind, the enthusiasm of praise being only equalled by the bitterness of the censures. Mr. Bisset broke more than one lance in defence of his hero, and defied the whole host of adverse critics. On October 2, 1804, he issued the following advertisement:—

"Speedily will be published, *The Dramatic Excellences of the Juvenile Roscius*, clearly elucidated, with Critical Remarks on the Hypercriticisms of Justus, Ennius, and Crito. Interspersed with authentic and interesting Anecdotes of the Rise and Progress of this wonderful Phenomenon, who so brightly illumines the Theatric Hemisphere. Faithfully compiled by J. Bisset, Museum, Birmingham."

"*Vide! Aude! Crede!*

"In the defence of Roscius (injured youth)
Impartial I'll adhere to strictest truth;
I'll hazard few opinions of my own,
But faithful give you others *pro* and *con*.

"While you assert your birthright (Briton's pride),
To judge his cause—let him be fairly tried;
But let your minds from prejudice be free,
Britons! before decision—hear and see!

"Birmingham: printed for the Author, by Knott & Lloyd."

On October 29, Bisset again advertised his forthcoming pamphlet, in the following strain:—

"Roscius.—The young Gentleman whose extraordinary dramatic Talents have acquired for him the above Appellation, having lately engrossed a great degree of public attention, the Editor presumes that an attempt to lay before the Lovers of the Drama and the Friends of Literature some authentic Documents respecting this 'Wonder of the Age' will not be unacceptable; and as various Opinions have been circulated in the public Prints on the Merits and Acquirements of this Phenomenon—on the magic Powers and transcendent Excellences of his Performance in a vast Variety of dissimilar Characters—on his astonishing Display of native unsophisticated Genius, and its Influence over the willing and *un*willing minds of all his Auditors; and as the exalted Panegyrics which his unrivalled Talents have called forth have kindled the Flames of Envy, and provoked the *tremendous Critic's Frown*, it is hoped that a fair and impartial Statement of the Arguments on both Sides will be considered as an Act of Justice towards insulted Genius, and an humble Effort to prepare his way to just Renown and honourable Fame, by the Removal of those Obstacles which Prejudice, Envy, or Malevolence have interposed.

"Birmingham: printed for the Author, by Knott & Lloyd."

The pamphlet heralded with such a pomp of words was published in October 1804. A copy of this very rare publication is in my possession. It is a demy 8vo, of ninety-one pages. The frontispiece is a coloured "hieroglyphical design" of a hand holding a pair of scales, over which are the words "Dramatic Excellences of the young Roscius." In one of the scales are slips of paper upon which are engraved the words Crito, Ennius, Anonymous, and Justice. A viper twines among these papers. In the other scale is a single paper, on which are engraved the words "Merits of the young Roscius"; and, of course, the critics kick the beam. Beneath the balance are these lines:—

"Impartial Justice holds the scales;
How pond'rous Roscius' merits seem!
While jealous Critic's flimsy tales
As light as ether—kick the beam!"

The title is a repetition of the first advertisement.

A curious anecdote is told of Bisset, as one of the members of the "Twelve Apostles," which gives an extraordinary cure of the gout.

"One evening," we are told, "whilst living in New Street, and suffering most acutely from an attack of the gout, two of the club, agreeably to a preconcerted plan, entered his sitting-room disguised as highwaymen and well armed, roughly demanded his money, and, as was expected, Mr. Bisset resisted, and forgetting his gout, actually chased the supposed robbers to Freeth's house in Bell Street, where the practical joke became at once apparent, and, strange to say, he never again suffered from the same excruciating complaint, to which he had for a long time previously been a martyr."

The advertisements of his *Poetic Survey of Birmingham* are among the curiosities of literature. The following is a reprint of one of these announcements:—

"BIRMINGHAM:

"A Poem,

"Containing a Description of the different Manufactories and other Curiosities to be seen in the Town and Neighbourhood,

"Accompanied by a most magnificent Directory, or Nominal Concatenation of all the principal Gentlemen, Merchants, Artists, Tradesmen, Manufacturers, &c., in and about Birmingham.

"J. Bisset respectfully informs the Public, that having executed the Designs for the Copper Plates, which are now in the Hands of the most eminent Artists—those Gentlemen who may wish to have their Names, Professions, or Place of Residence inserted, will be pleased to transmit the same to him, at his Museum, in order that they may be properly registered and alphabetically arranged.

"Many of the Designs are emblematical of the different Professions or Trades, which contain the Names of the respective Parties, viz.: Artists, Merchants, Gun-makers, Sword-cutlers, Japanners, Brass-founders, Stations, principal Inns, &c., &c. Others represent some of the

principal Buildings in the town, viz.: the Churches, Free School, Blue School, Crescent, Theatre, Lloyd's Hotel, &c. &c.; also a perspective View of Deritend Chapel, and the Apollo, with a Scroll for the Names of Gentlemen, Tradesmen, &c., in that Quarter.

"As it is an Undertaking that will combine both Elegance and Usefulness, no Pains nor Expence will be spared to make it worthy the Attention of the Public. The general Approbation his novel and eccentric Proposals have received from those respectable Gentlemen who have honoured him with their Names, and inspected the Designs, has induced him to proceed on a most extensive scale." T.

## TORTURE AT NUREMBERG AND MUNICH:

### THE KISS OF THE MAIDEN.

(4th S. v. 35, 151.)

Perhaps you will permit me to confirm the description of Jaytee in the last number on this subject, adding that in the *passage* to the "chamber of the maiden" the custodienne explained to me there were *six* doors, so that it was impossible a sound could escape. In showing me the hole under the maiden, she said it was eighty feet deep. Jaytee describes the instruments of torture exhibited in the entrance hall to this place, but he does not allude to another hall in one of the towers on the walls, in which a very much larger collection of torture instruments is kept; in fact it is a fearful museum of torture.

I purchased in the hall a lithograph, which is a very exact description of the place; also an imaginary picture of the Kiss of the Virgin. In this hall the instruments are too numerous to mention, but two or three may be named. An instrument in the shape of a pear, which was placed in the mouth, and opening in sections by means of a screw, broke the jaws of the victim. I was also shown plates of metal which looked like stencil-plates, having the figure of a nose or an ear cut out in the centre, the object being to enable the executioner by placing the plate on the nose or ear to slice off the member with accuracy and dispatch. Another instrument of refined torture was a claw of fine wires for tearing the breasts of women. Instruments for breaking the fingers were various and of singular ingenuity, and there was a special axe for chopping off hands. The various masks or branks show the ingenuity of metal workmanship which we might expect in Nuremberg. Here is also shown the dagger and label of the inquisitor, on which is inscribed the word "Vehmbrif." There is a horrible variety in this collection.

In the museum at Munich, although the collection is smaller, there is a more perfect specimen of the torture cradle and the torture chair, with a variety of other implements of torture. In adding to the Munich museum, I should like to know if there is any history attached to a curious rack which I observed in one of the galleries. I shall describe it thus:—

A plinth about six feet long and three feet broad, raised twelve inches from the floor; at one end is a pilaster the width of the plinth, and about eight feet high, having a clock face for its front. In front of the pilaster stands a lion carved in wood, natural size; astride on the lion is a figure of Death such as drawn by Holbein in his "Dance of Death" (a skeleton). He holds in his left hand a plate of metal over a hollow in the neck of the lion, and in his right a marrow-bone; this right arm is loose at the shoulder, and by some machinery connected with the clock, strikes the hours with the bone on the metal, making, as one can readily imagine, a most horrible noise. As I have not been able to find a history or description in the catalogue or elsewhere, I appeal to your numerous readers for information.

I hope shortly to send you a photo of the lithograph from Nuremberg. R. W. Binns.

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Fifty years ago, when at school in Rödelheim near Frankfort-on-Maine, our Sunday perambulations often took us to the old ruined castle of Königstein. There I recollect our being shown a terrace overgrown with high grass, where prisoners used to be shut up in, and walking about in the dark, they would fall through large holes; beneath which, in a subterraneous passage, could still be seen a stone statue of a woman with long spikes on her head: on these the unfortunate victims — *væ victis!* — would fall, and were left to die in horrid tortures. At the arsenal in Zurich I also recollect seeing a helmet which, once on the head, would suddenly close by a secret spring, and could not be opened again. The consequence was inevitable death. P. A. L.

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Having visited that most interesting city Nuremberg many times, I can fully confirm all that Jaytee has said relative to the "Folter-Kammer," or torture-chamber there. I visited it at least four times: twice by night, when the effect was thrilling. Among the instruments were, a gag for scolds, and a barrel which could be so placed over a man that his head, hands and feet were outside, and he could walk or stand, but not lie or sit. This was a punishment for drunkards; and the keeper of the chamber said both were still occasionally used. If I do not mistake, there was also a "Virgin" in the dungeon of Chillon: in it the victim was ordered to advance and kiss the image, when a trap-door opened and launched him into the lake! J. R. Davies.

Hawthorn.

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Clan Tartans (4th S. v. 146.)—I would direct the attention of Caledon to a work on this subject, which I think is not as generally known as it deserves to be, namely, *Authenticated Tartans of the Clans and Families of Scotland*, published

and sold by William and Andrew Smith, manufacturers of snuffboxes and other wooden curiosities, in Mauchline, Ayrshire, and which affords the best account of this subject I have met with. It is a topic upon which a vast amount of uncommon nonsense has been penned; witness the *Vestiarium Scoticum*, by John Sobieski Stuart, in which the compiler furnishes tartans not only to the Highland clans, but also to most of the well-known Lowland families!

The name Mac Lellan or Mac Lennan I believe to be either southern or of modern origin. I cannot find it in any list of the old clans.

M. Lloyd.

Plymouth.

It is understood to be the opinion of those skilled in Celtic antiquities, that these are of comparatively modern invention, though there are persons who believe that they were worn by Fingal and his heroes.

"The word Tartan," says a learned antiquary, "is nothing more than the French *tiretaine*, a sort of linsey woolsey cloth, to be first met with in the legal inventories of the goods and chattels of inferior persons in the Lowlands during the sixteenth century."—Riddell's *Peerage and Consistorial Law*, p. 266.

This is in illustration of an amusing account, taken from the Scotch Exchequer Rolls of 1438, of a payment "de Mandato Domini Regis," of 54*l.* 4*s.* Scots, to the Earl of Ross (the Lord of the Isles), and some other Highland chiefs, "pro panno laneo, pro caputo, tunica, caligis, et pellibus rubeis *pro juppone*," *i. e.* a gift of woollen cloth for a cap, a surtout, boots, and red (dyed) skins for an under petticoat (or philibeg) to the earl.

The "dazzling finery" of the tartan, says Mr. Riddell (*sup. cit.*),

"Subsequently eclipsed the skins; being probably imported into the Highlands by some cunning clerk, who may at the same time have persuaded the natives to exchange certain well-known Celtic appellatives," [e. g. *Eachin* or *Ewen* and *Angus*] "for the grandiloquent and classical ones of Hector and Æneas."

To this I shall add an entry from the Lord High Treasurer's Accounts of Oct. 3, 1488:—

"Item for 3 elne and a half of *Varyande tarter*, to be standart to the King, when he raide to the Mure of Glescow, at 18*s.* an elne . . . . . 3li. 3*s.*"

This could scarcely be a Highland ensign thus made use of by James IV., then but a few months king. The army which fought against him and for his father, James III., when the latter lost his life and crown at Sauchieburn, was chiefly composed of Highlanders.

Thus Caledon will see there are some "literary documents," but adverse to any great antiquity for clan tartans. If there is a Maclellan tartan therefore (and very likely there is, for every conceivable "Mac" is now represented) it must be modern.

[illegible] of the greatest living authorities on Celtic subjects, Mr. W. F. Skene, is silent on the Tartan, though he gives the arms and badges of the different clans. (*Scottish Highlanders*, vol. ii.)

Your lamented correspondent Mr. G. V. Irving inquired ("N. & Q." 3rd S. xii. 90) for an *existing specimen* of clan tartan of a date prior to 1600, without, I think, receiving any reply.

Anglo-Scotus.

Le Poer Family (3rd S. vii. 377, 446.)—I think no answer has been given to Mr. E. Walford concerning the branch of the Power family that settled in England about the year 1600, and which he describes as having assumed other arms about 1680. My ancestors settled in Leicestershire at about the former date, and subsequently, on marrying into the Hunt family, assumed their arms. A brief and incomplete pedigree will be found in Nichols's *Leicestershire*.

Clifford W. Power.

St. John's Coll. Camb.

St. Osbern (3rd S. xii. 462; 4th S. i. 41.)—Not having access to the *Bollandists*, I do not know whether this saint is in the Roman calendar. But the derivation mentioned by Dr. Ramage, for Closeburn in Dumfriesshire, is supported by a charter (in the Drumlanrig charter chest), dated Oct. 10, 1423, by—

"Georgius de Dunbar Comes Marchie, consanguineo nostro Georgio de Kyrkepatrik filio Thome de Kyrkepatrik militis, domini de *Kylosbern*," &c.

The only other place in Scotland where this name occurs, with which I am acquainted, is Osbernyston (now Orbiston) in the parish of Bothwell. Here there stood a chapel dedicated to the "Blessed Kateryne the Virgin," founded and endowed by Walter Olifard, Justiciar of Lothian, lord of the manor, before 1242, concerning which and its revenues a singular agreement took place between his successor, Sir Walter de Moravia, on the one part, and the Bishop of Glasgow and chaplains of Osbernyston on the other, signed by the parties at the bishop's country seat of Almcrum in Teviotdale on April 1, 1253 (*Reg. Glas.* p. 162.) To this indenture the seals of six "fidejussores" for De Moravia are appended: two bearing the great names of "Dufglas" and "Baylol," two others, "Stephanus Magnus" and "Ricardus Peticru," less known to fame; while the last, "Walterus Scot," is probably Scot of Murdostown, the ancestor of Buccleuch. If X. C. still reads these pages, it will interest him much to know that in the third *fidejussor* "Willelmus de Cliveland," I think for several reasons (contiguity of the estate for one) we find one of the early members of Cleland of that ilk.

"Osbertus Magnus" and "Osbertus Scot" are witnesses to several deeds granted by the family of the Olifards to the church of Glasg[illegible] (*Reg. Glasg.* pp. 103-108.)

No trace remains of the chapel of Osbernystun, which seems to have escaped the notice of the successive compilers of the statistical accounts of the parish, and but for the painstaking zeal of our Roman Catholic predecessors its very name would have perished. Indeed, with but questionable taste, the name of the ancient manor, claiming an antiquity of at least six hundred years, was some fifty years ago changed by a *parvenu* possessor to "Douglas Park," with but little success, for old names of places retain a strong hold of the Scottish ear. ANGLO-SCOTUS.

"JOLLY AS SANDBOYS" (3rd S. ix. 278, 331.)—This saying in all probability arises from the sign "The Jolly Sandboys," thus described by Dickens in the commencement of the eighteenth chapter of the *Old Curiosity Shop*:—

"The Jolly Sandboys was a small roadside inn of pretty ancient date, with a sign representing three sandboys increasing their jollity with as many jugs of ale and bags of gold, creaking and swinging on its post on the opposite side of the road."

This was the place where, as your readers will no doubt remember, Codlin evinced such extraordinary anxiety about—himself. Whether the sign be a fiction of Dickens or not, I know not. It does not figure in Hotten's *History of Signboards*. However, if not a real sign, Dickens' works are quite popular enough to have made it a known sign; and there are many similar ones—*e. g.* "The Jolly Millers," "The Jolly Postboys," "The Jolly Toper," "The Jolly Butchers," "The Jolly Farmer," &c.—all, I imagine, from "potations pottle deep." This explanation seems much more simple and natural than to understand it to mean with MR. BLUNDELL, that "the occupation" of sandboys, from "digging in sand and gravel pits, must be peculiarly healthful and exhilarating"; or, with MR. WARREN, that it comes from the insect "sandboy, which hops and leaps about in a manner strongly suggestive of jollity." Were MR. WARREN's idea correct I think we should rather have had "merry," as "As merry as a grig." For jolly, jollity, are words generally denoting (at least now-a-days) social mirth more than anything—*e. g.* a jolly picnic, a jolly party, a jolly ball, a jolly dog (*i. e.* one whose convivial qualities are great). ERATO HILLS.

Trin. Coll. Camb.

SIR THOMAS LUCY: HIS STAR-CHAMBER PROSECUTION FOR DEER STEALING IN 1610 (3rd S. xii. , 234.)—John Cuthbert, rector of Rock in orcestershire from 1560 to 1565, married in il Margaret Hathway. Could this lady be nected with Anne Hathaway of Stratford?

prosecution in the Star Chamber was instid by Sir Thomas Lucy, 8th James I. against ons from Rock for stealing deer at Sutton k, near Tenbury, as described in a former number of "N. & Q.," on which I ventured to make some comments.

The name of Hathway leads me to conjecture that Shakespeare may possibly have visited at Rock, and become directly or indirectly connected with these raids on Sir Thomas Lucy's deer.

THOS. E. WINNINGTON.

"RARE-OVERS FOR MEDDLERS" (4th S. iv. 507; v. 25.)—This is a common saying in Ireland as an answer to over-curious children, &c., but it is generally expressed as "layovers for meddlers, and crutches for lame ducks." I have not seen the latter appendage noticed by any of your correspondents. H. A.

Portsmouth.

HUGHES BALL HUGHES: THE "GOLDEN BALL" (4th S. iv. 520; v. 92.)—MR. BATES will find a characteristic portrait of this singular individual in the first series of Captain Gronow's *Reminiscences*, 1862. EDWARD F. RIMBAULT.

THE CHRISTMAS KING AT DOWNSIDE COLLEGE, NEAR BATH (4th S. iv. 505; v. 107.)—FATHER SCHNEIDER's communication is very interesting, but for a boy *bishop* we need not look so far as Mayence. An account of the ceremonies and privileges of the Episcopus Puerorum at Sarum may be found in so ordinary a source of information as Hone's *Every-Day Book*. See also Dodsworth's *Account of Salisbury Cathedral*, 4to, 1814, and the *Works* of John Gregorie (a canon of Salisbury), 4to, 1684. The office of the boy bishop is, we believe, in the Processionale.

MOLINI AND GREEN.

27, King William Street, Strand.

DESIGNATION OF CHIEF JUSTICES: THE WORD "LORD" (4th S. v. 143.)—I read the communication of R. C. L. under this heading with intense astonishment, some amusement, and no little regret. Through completely misunderstanding *The Times*, your correspondent has entirely misrepresented it. The custom referred to by the reviewer, who has so dreadfully "exercised" R. C. L.'s sense of accuracy, was surely not the non-existent one of prefixing to the name of the Lord Chief Justice of England a title which he does not possess, but of conferring the right to the title. For at least a century the Lord Chief Justice has been made a peer on, or soon after, his appointment. The names of Lords Campbell, Tenterden, Ellenborough, and Kenyon occur to me at once as evidence. It is this custom that is changed, the peerage either not having been offered to Sir Alex. Cockburn or having been declined by him. It must of course be admitted that it does not follow that he should take the title of Lord Cockburn on being made a peer; but he could hardly choose a better one. I do not defend the good taste of *The Times*' paragraph; but in the name of justice, and for the

credit of "N. & Q.," pray insert this protest against its being stigmatised as a "gross blunder."

Again, your correspondent, besides having sadly wasted his thunder, is not absolutely perfect in his disquisition on the word *Lord*. If "the Mayor of London, as chief of all the mayors of England," were the *Lord* Mayor (which he is not, being the Lord Mayor *of London*), how would R. C. L. explain the existence of a *Lord* Mayor of York?

G. M. G.

I learned at school, I know not in what book, "the Chief Justice is styled Lord both on and off the bench." In *The State Trials* he is designated Lord Chief Justice when on the bench; but in the trial of the Earl of Somerset, in the Lord High Steward's Court (vol. iv. edit. 1719), he is "Lord Coke," and in the documents published by Mr. Amos about the same trial he is "Lord Coke." Lord Hale, Lord Holt, are familiar names, and Lord Bacon's designation when he was Lord Keeper has not been superseded by his peerage of Verulam.

W. G.

R. C. L. is rather rash in denouncing the alleged "gross blunder" on the part of *The Times*. If he turns to Lord Campbell's *Lives of the Chief Justices of England*, he will find the following words in the preface:—

"Many of our most important and interesting legal worthies never held the Great Seal. Some of them—as Lord Coke and Lord Hale—had not the offer of it, from the preference naturally given to mediocrity; and others—as Lord Holt and Lord Mansfield—resolutely refused the offer."

I presume it is superfluous to inform R. C. L. that Coke, Hale, and Holt were none of them peers. They bore the title by courtesy among their contemporaries in deference to the position which each held as Chief Justice of England, and by that title they are usually cited in legal literature.

C. G. Prowett.

Garrick Club.

Justices of the Peace (4th S. v. 118.)—There are no published lists of justices of peace such as your correspondent requires. Many lists of the kind exist in manuscript in the British Museum and elsewhere; but none of them, as far as I am aware, go back to very early times. Mr. Brewer's *Calendars of Letters and Papers of the Reign of Henry VIII.* furnish some lists of justices for that period. The earliest printed list I have seen is—

"The Names of the Justices of the Peace of England and Wales, as they stand in the Commission in their several Counties this Michaelmas Terme, 1650. 12mo. London, 1650."

A similar list was published after the Restoration, entitled—

"A List of Justices of Peace confirmed at the Restoration. 12mo. London, 1660."

Both these are in the British Museum. I think there is a similar catalogue published in the reign of James II.; but I have never seen a copy, and do not know where one is to be found.

Edward Peacock.

Changing the First Lesson in the Church Service (4th S. v. 146.)—This mistaken notion has often been corrected. The admonition prefixed to the second book of Homilies must always have been of doubtful legality, for the Act of Uniformity, 1 Eliz., refers to certain lessons to be read on Sundays. But since the Act of Uniformity of Charles II., which embodies, as part of itself a "Calendar of Proper Lessons for Sundays and Holydays," there can be no doubt the Church dignitary was wrong.

W. G.

Mr. Lloyd says that the Homilies give the minister the power of selecting the first Sunday lesson. Now in my book of Homilies, published in 1828, there is this N.B.:—

"The latter part of the foregoing admonition, relating to the change of lessons, in certain cases, at the discretion of the minister, is now entirely superseded by the Act of Uniformity," &c.

Henry Warren.

Flinton Vicarage.

Lunch (4th S. iv. 118, 182.)—May I be allowed to note another instance of a word which must mean either the midday meal itself, or the drink which accompanied it? In a contract, preserved in the chartulary of Arbroath, for "theking the mekil quer with lede" (covering the great quire with lead), it is provided that the plumber is to have a penny each working-day "to his *noysankis*." This word Mr. Cosmo Innes renders *luncheon*.

A. M. S.

Sir John Herschel at the Cape (4th S. iv. 114.)—Beside Sir John Herschel's astronomical labours at the Cape, he was always ready to give the colonial authorities his advice and assistance on scientific and educational subjects. It is to Sir John the Cape colonists are indebted for the very perfect system of national education and public schools which they now enjoy, and which the sagacity and liberality of Sir George Napier, at that time governor (*circa* 1840), and his colonial secretary, the Hon. G. Montagu, enabled him to see carried out.

H. H.

Portsmouth.

Peter Pombas (4th S. iv. 11.)—Sir Thomas Winnington inquires after a Dutch painter of this name; but I think he means Peter Porbus or Pourbus, who was born at Gouda in 1510, and died at Bruges in 1583 or 1584. He is celebrated for his altar-pieces and portraits. He painted for the magistrates of Bruges a large chart or picture, on canvas and in oil, of the whole of the territory within their jurisdiction, in which he represented the minutest details. This immense work still exists in the Hôtel de Ville. He was president of the Corporation of Painters at Bruges,

d no evidence of his ever having been in . A catalogue of his works is given in *Histoire de la Peinture Flamande et ise*, tom. iii. His name is mentioned in 's excellent *Life of Holbein*, but no par- of his career are given.

Edward F. Rimbault.

ait of Hoyle (4th S. v. 118.)—A portrait appears in an old Dublin edition of his *Whist*, published about the middle of century. Hoyle appears to have been for some time in that city, as his name n an old land map of the corporation as tee of one or more pieces of waste or vered land, formerly called the "North id out by that body for reclamation, and o different individuals under certain con- bout the year 1738, and now forming the ncreasing district of Dublin lying be- e north wall and the line of the Dublin heda Railway. H. Hall.

uth.

wer to H. H. I beg to say that, in the allery of the Crystal Palace, there is a of Hoyle, the author of *Whist*, painted rth. I have tried to get or hear of a Hoyle, but have not been able to find

C. F.

eon I. (4th S. v. 118.)—There is no evi- ant, I believe, to show that Napoleon as first consul, or emperor, ever visited He took Charlemagne for his model, and the pope to restore Rome and certain s granted in feof, but the sovereignty was in the French crown. He told the the union of religious and civil authority opes had proved the source of constant that they had extended their secular s under religious pretexts, and that the pretensions of the pope were inconsist- the preservation of peace amongst the overned by France. This act was dated 1809. Napoleon, who had long before nicated himself from the church, was communicated by the pope, with the n that no one was to attack the person f Napoleon or any of his adherents. not being willing to give in, was taken dy on the night of the 5th and 6th July, ed off by way of Alexandrie, Mondovi, lps, to Grenoble; whence he was taken r the Alps again, to Savona. Pius VII. essed the crown at Napoleon's corona- the emperor himself took on him the fice of putting it on his own head, as of the empress. At Milan he dispensed pope, and was satisfied with the services bishop on his Italian coronation. (Scott's ch. xlviii. p. 67.) T. J. Buckton.

"L'homme propose et Dieu dispose." It was certainly the great emperor and king's intention and wish to visit Rome, but he never did. In 1811 he was on the point of coming. The director of the French academy at the Villa Medici had even received orders to decorate in a sumptuous manner the palace on Mount Quirinal, and the architect Stern, who had the management of these grand preparations, applied to no less a man than the celebrated Danish sculptor Thorwaldsen to mould (which he did in a remarkably short space of time) bassi-rilievi to form the frieze of one of the largest halls in the palace. The subject chosen by the artist was "The Entrance of Alexander the Great into Babylon," but this important conception the modern Alexander never laid eyes on. After the war, it was purchased by Count Sommariva for his villa on the Lake of Como. P. A. L.

Pin Custom (4th S. v. 119.)—

"No Russian maiden will be left alone with her lover in a room where there is a picture of a saint. To meet a priest on leaving a house is an omen of evil, which can be charmed away only by throwing a pin at him if you are a woman, or by spitting on his beard if you are a man."—Pumpelly's *Across America and Asia* (New York and London, 1870), p. 417.

S. W. P.

Hotel de Rome, Nice.

Troy House (4th S. v. 121.)—When Charles I. was at Raglan Castle, he received a present of fruit from the gardens of Troy House: whereupon he observed, that he had often heard of corn growing where Troy was ("Jam seges est ubi Troja fuit"), but he did not before know that fruit was grown there. If Troy House was built by Inigo Jones, it was then the property of Sir William Powell, whose daughter brought it into the Beaufort family on her marriage with Sir Charles Somerset. But I am disposed to think that the front was added to the older fabric, after the Restoration, by the first Duke of Beaufort. Deo Duce.

Beza's New Testament (4th S. v. 28, 157.)—In my note on Beza's *Novum Testamentum, sive novum Fœdus*, I gave "1598" as "the date of the final revision of the work by the hand of Beza himself"; but in the quotation of the Latin date from the Cambridge reprint a c has, by some accident, slipped out of the text, and thus xviii. stands there in place of xcviii. The point to which I wished to call attention was not the interpretation of the passage Heb. x. 15-18, for of this I entertain no doubt, viz. that it is correctly given by Dean Alford, as also by Beza in his fifth or last edition, in which he expressly places the apodœsis where it ought to be, at v. 17. What I noticed was the confusion that is caused, when writers neglect to specify to which edition of Beza they refer while giving his interpretation of a particular passage. It is true Dean Alford, at Heb. xi. 37,

notices "Beza, edd. 3, 4, 5"; but at Heb. x. 19 (and I mention this as an instance additional to that given in my first note) he gives an account of Beza's interpretation of the passage, which does not agree with what is found in the fifth or last revised edition of Beza's work on the New Testament. (See the Cambridge reprint of 1642.) Perhaps your correspondent, who was so obliging as to advert to an edition with the date 1574, may have an opportunity of ascertaining whether Dean Alford is more in accord with Beza's earlier editions.

As to the dates given by Mr. Buckton, they are all to be found in the article on Beza in the *English Cyclopædia*, where also we have the statement that the Cambridge edition of Beza on the New Testament is "said to be the best."

S. A.

Hollington Rectory.

I had hitherto thought that the authorship of the Epistle to the Hebrews was, at most, a question *adhuc sub judice*; whence great was my surprise to read in the article under the above heading the following very decided judgment: "whom (St. Paul) he erroneously takes to be the author of this Epistle."

Now, if Beza does err in this apprehension, he errs most assuredly in the very best of company—the Greek Fathers, almost to a man, many of the most distinguished of the Latin Church, with such lights as Pearson, Hammond, Whitby, &c., of our own.

I have no desire to go into this subject controversially, nor have I a right to calculate upon sufficient space for this purpose in these columns. But being so thoroughly convinced that the preponderance of evidence, external and internal, is so immeasurably in favour of St. Paul as author of the Epistle, before and beyond all who have been named, I hope I may take leave—which I do with great deference—to request the favour of being furnished with the grounds for a statement so very categorical; but which, as it seems to me, is so little open to anything approaching to solid proof.

Edmund Tew, M.A.

Patching Rectory.

Baptismal Names: "Sindonia" (4th S. v. 173.)—The female name Sindonia may be derived from *Sidonius*, which occurs in the list of saints given in Ménage; perhaps so called from Sidon. Conf. Medina Sidonia (i. e. *Madinat-ul-Shidunah*, the city of Sidon) in Spain.

R. S. Charnock.

Gray's Inn.

Sidonia or Sida, meaning a star, was a very common name given to females amongst the ancient Scandinavians.

James Philippe.

Strangeways Hall (4th S. v. 148) is one of the mansions within or adjacent to the town of Manchester, given in the large map of that place by John Bury. No date appears on the map, but from many coincidences it must have been executed about 1750.

Lancastriensis.

A view of this place, showing the beautiful iron gates which are now placed at one of the entrances to Peel Park, Salford, is the frontispiece to *Original Poems* by Charles Kenworthy. Manchester, 1847.

C. W. S.

There is published a view of this old hall in—

"C. Kenworthy's Original Poems on Miscellaneous Subjects, with View of Strangeways Hall. Manchester," post 8vo.

The date I do not know.

J. P. Earwaker.

Merton College, Oxford.

"Still Waters run Deep" (4th S. iv. 138, 542; v. 46.)—The following passage from one of Herrick's sonnets is perhaps worth quoting in connection with the correspondence about this phrase:—

"Small griefs find tongues; full casks are ever found
To give, if any, yet but little sound;
*Deep waters noiseless are*, and this we know:
That chiding streams betray small depth below."

G. M. G.

Kit's Coty House (4th S. v. 32, 162.)—This monument, by some persons described as a cromlech, and by others, more accurately, as a kistvaen with one side stone removed, may have water on its summit "all the year round," if this statement in Fenton's *Tour through Pembrokeshire* was based on fact, viz.—

"in the midst of this convulsed chaos (Plumstone Mountain) are three rocking-stones, and a cromlech; and on the top of one of the highest fragments, in an excavation on the surface, I found water, said to be always there, and probably, as this was the 22nd of July, after a long run of dry weather."

This work, published in 1811, was dedicated to Sir R. C. Hoare, Bart.

Chr. Cooke.

London.

Caledonian Forests (4th S. iv. 335, 481; v. 94.)—Mr. Falconer (4th S. v. 94) presses for an answer as to the "great country north and north-west of the Grampians," whether any proof can be got that it was ever covered with wood. To assist in the elucidation of this point, which is an interesting subject of inquiry, I would put the following query as to its geological structure. Does *gneiss* form the basis of the rocks through the greater part of the district? and if so, I would inquire of some of your correspondents acquainted with the character of that rock, whether it is not a barren and treeless rock? If this be the case, the question is answered so far as this north part of Scotland is concerned. Its geolog structure did not admit of trees growing there have been led to make this inquiry from fin the following statement made by Dr. R. Ge Latham, author of the article "Caledonia'

*Dictionary of Greek and Roman Geogra-*

*Silva Caledonia* of Ptolemy lies north of the , i. e. north of Loch Ness, &c. But this is a in the heart of the gneiss, where foresta can have existed, except so far as there is a tract of d sandstone immediately to the north of Inver- he true forest can scarcely have lain north of a n from the mouth of the Clyde to Stonehaven, g the southern limit of the barren and treeless

ee with Dr. Latham that we must look to th of the line to which he refers for the nian forests of which we hear, as I have (4th S. iv. 481), so much in all accounts of and Roman writers who have occasion to the country.

Craufurd Tait Ramage.

IN's Songs (4th S. iv. 359, 488, 571; v. 21, Time is a potent champion, and dates are nour-bearers. 1789 and 1790 were, until d 1814, the only periods of my life passed y father in London; and I acknowledge nial, I hope) mistakes of 1790 for 1789, *thirteenth* for the *twelfth* year of my child- All my other circumstantialities of Dibdin's lighter" I deliberately affirm. Pretences rovisation, incongruous as they were with songster's practice and principle, would in e presence of a familiar friend and a mere oy have been stopped by their *cui bono.*

Edmund Lenthal Swifte.

TATION WANTED: "Scriba, faber," etc. v. 119.)—The Latin verses for which your ondent W. F. wants the authority will be n the *London Magazine*, March 1749, and ributed to the unhappy Usher Gahagan, ing in Newgate, condemned to death for ing with the coin of the realm. They are anslated: —

"Scrivener, mechanic, poet too,
Notes, tables, valiant men,
I've drawn, I've carv'd, I've dar'd to sing
With metre, tool, and pen."

e February number of the same magazine re other verses by Gahagan on the acting by the Duke of Cornwall (afterwards III.), and further known by a picture of h's engraved in the folio collection of his In spite, however, of immense exertions behalf, Gahagan was executed at Tyburn 20, 1749, with Terence Connor and Joseph n for the same offence. H. H.

outh.

S IN OURSELVES," ETC. (4th S. v. 174.) — orrespondent V. S. L. will find this passage hird scene of the first act of *Othello.* It is he mouth of Iago —

? a fig! 'tis in ourselves that we are thus or ."

Your correspondent C. P. S. has spoiled the rhythm of the quotation from Rebecca's hymn by the omission of the first word. It should read —

"But thou hast said the blood of goats."

The quotation is otherwise correct. T. B.

Shortlands.

Chowder Party (4th S. iv. 157, 244, 306, 546; v. 163.)—I find, on reference to Fleming and Tibbin's *French Dictionary*, that this dish has been adopted by the French, *vide* vol. i. p. 223, Paris, 1854 (English and French), see "Chowder." This is doubtless from their intimate connection with the Newfoundland fisheries, both upon the banks and in shore. The chowder of St. John's is justly celebrated, and I have frequently heard some of the old inhabitants of that island speak of Commodore John Elliot's chowder pic-nic in 1786, which was given in honour of H. R. H. Prince William Henry, his late majesty William IV. The prince at this period was in command of H. M. S. Pegasus, upon the Newfoundland station. Jas. Jno. Murray.

Brompton.

Popular Names of Cathedrals (4th S. v. 61, 158.)—Bristol, the College; the precinct is called the College Green. Gloucester, the Abbey.

George Bedo.

Brixton.

Glasgow cathedral is better known by the name of the "High Kirk"; and St. Giles' cathedral, Edinburgh, is named, in the *Domestic Annals of Scotland* (1858, p. 101) the "Great Church" of St. Giles. J. Manuel.

Newcastle-on-Tyne.

The cathedral at Gloucester is commonly spoken of by the inhabitants of that city as "the College." The King's School (Hen. VIII.) attached to it is commonly known as the College School. The open space in which the cathedral stands is called the College Green; and the courts leading to it are called the College Courts. How long the cathedral has been so called I do not know, but I believe from time immemorial. The cathedral, as is well known, was the church of the abbey of St. Peter. But it appears there was a college of priests over, or near, the west gate of the abbey, since it is stated, in the account of Bishop Hooper's martyrdom, that the place appointed where he should die "was neere unto the great elme tree over against the College of Priests, where he was wont to preach." The courts before mentioned, however, are on the south side of the green, and at some distance from the west gate. P.

Temple.

Burns's "Gallant Weaver" (4th S. v. 117.) Burns's song "Where Cart rins rowin' to the sea" was written expressly for Johnson's *Scots*

*Musical Museum*, where it was first printed in 1792. The air to which it is adapted occurs in the first book of Aird's *Selection of Scots Airs*, &c. circa 1784, under the title of "The Weaver's March." Thomson probably had an idea that in transforming the "weaver" into a "sailor" the song would acquire popularity with a certain class who implicitly believe in the many virtues of a "gallant tar." The alteration, at any rate, was ill-advised. EDWARD F. RIMBAULT.

CIGARS (4th S. iv. 30; v. 135.)—If I understand MR. CHARLES VIVIAN's note rightly, his object in communicating the well-known passage from the Sebright MS. (quoted by every writer on tobacco) is to show, by Pennant's explanation, that cigars were known in England and commonly used in the days of Elizabeth, and that pipes were not then invented. I quote the first part of Pennant's note:—

"Pipes were not then [*i.e.* in the latter part of Elizabeth's reign] invented, so they used the twisted leaves or segars. The invention is usually ascribed to Sir Walter Raleigh."

It is altogether a mistake to ascribe the introduction of the cigar in England to so early a period. In fact it is of a comparatively modern date in this country. One hundred and forty years ago it was unknown to our English sailors. No doubt this form of taking tobacco was in use by the aborigines of America, but it did not prevail in Europe in early times, and in England the heavy duties and absolute prohibition helped to keep its knowledge out of the country until a comparatively recent period. As regards the first part of Pennant's note—that pipes were not known in the reign of Elizabeth—it is sheer nonsense. If it be true, what becomes of the "Fairy pipe" of Ireland, the most ancient form of the tobacco-pipe used in the British islands? And what of the many passages in our old dramatists where the pipe is distinctly mentioned—the cigar never? Who, may I ask, besides Pennant, ascribes the invention of the pipe to Sir Walter Raleigh? Surely old Pennant must have been dozing when he penned the absurd note revived by your correspondent. EDWARD F. RIMBAULT.

LEAVING NO STONE UNTURNED (4th S. v. 30-135.)—In connection with what has appeared hereanent, I would note that I have seen men and boys wading in the Sand-drain, a brook in this neighbourhood, turning over stone after stone, in search of eels and flounders, which were stabbed or caught between knife-blade and fingers, and strung through the gills on a hooked stick. I fancy crayfish are sometimes caught in the same way, and I know that when a boy I have often paddled in the shallows below the Wakefield mill-dam in search of loach (*Cobitis barbatula*). My father informs me that he has often done the same in the Sand-drain, and we agree that we were not a whit behind "our cousins" the *Gralle* and the *Quadrumana* in our care to "leave no stone unturned." J. T. F.

Winterton, Brigg.

ENGLISH ENGRAVERS (4th S. iv. 157; v. 14, 49, 163).—Although the engraver I now mention is not included in the list of those asked for by your correspondent HERMANN KINDT, yet as the engraver of many of the early works of Wilkie I think he may deserve a mention. I mean A. Stewart, on the walls of whose homestead in the Old Pringle location on the eastern frontier of the Cape Colony I have some years ago seen many of his works hanging—amongst others, if I mistake not, the "Penny Wedding," "Circassian Captives before a Turkish Pashaw," &c. I cannot say what induced an artist, as Mr. Stewart was, to relinquish his profession at such an early period of life, and become a South African farmer; but this I know, that in the *Cape Almanack* for 18[illegible] his name still appears as a J. P. of the district of Bedford, and that I have had the pleasure of meeting him some years ago in the house of the brother of the poet Pringle, in that "Glen Lynden" immortalised in the pages of the author of a *Narrative of a Residence in South Africa*. H. HALL.

Portsmouth.

I have seen a pair painted and engraved by Dawe, about the size of a page of "N. & Q."; the title of one is "My child! my child!"—a mother supporting her child above her head, and floating on a huge wave under the bows of a large vessel. The title of the other is, "They're saved! they're saved!"—a half-naked sailor suspended by a rope from the bowsprit is rescuing the mother and child. ALBERT BUTTER.

THE BIBLE KNOWN TO ANCIENT HEATHENDOM (4th S. v. 61, 134, 158.)—Your correspondent R. C. L. proposed this query:—"How far were the Old Testament Scriptures known to the old heathen world before the advent of Christianity?"

The opinions of the most learned writers as to the knowledge of the Bible amongst the Pagans of the old world are very much divided, but it would be difficult to find historical data similar to the statement extracted from Smith's *Bible Dictionary*. The works referred to by MR. BRCXTON, Lardner's *Credibility of the Gospel History*, and his *Jewish and Heathen Testimonies*, do not furnish the information now desired, since the authors cited by him lived after, not before, Christ. On the other hand, parallelisms between sacred and profane literature have been collected, and it would be a work of supererogation to go over the same ground. I shall, however, mention one work which may enable the inquirer to make this investigation satisfactorily:—

"The Connection between the Sacred Writings and the Literature of Jewish and Heathen Authors, particularly that of the Classical Ages, illustrated principally with a view to Evidence in Confirmation of the Truth of Revealed Religion. By Robert Gray, D.D."

The passage (Gen. i. 5.) adduced by W. H. S., which the Jews are said to have quoted to Alexander the Great, is illustrated in—

"Extracts from the Pentateuch, compared with similar Passages from Greek and Latin Authors, with Notes. By Edward Popham, D.D."

Cf. Greswell's *Fasti Temporis Catholici* and *Origines Kalendariæ*, i. 165, &c.

"Fly from the 'old poetic' fields
Ye Paynim shadows dark!
Immortal Greece, dear land of glorious lays,
Lo! here the 'unknown God' of thy unconscious praise."
*Christian Year.* Third Sunday in Lent.

BIBLIOTHECAR. CHETHAM.

I have little doubt that R. C. L. will find his query fully answered in the Hulsean Lectures of the Rev. D. G. Wait, entitled—

"An Inquiry into the Religious Knowledge which the Heathen Philosophers derived from the Jewish Scriptures, 8vo, Cambridge, 1813."

Many passages might be cited from the Roman poets also, to show that they were acquainted in a greater or less degree with the Jewish Scriptures. Juvenal refers to the Pentateuch in the lines:—

"Judaicum ediscunt, et servant, et metuunt jus,
Tradidit arcano quodcunque volumine Moses."
*Sat.* xiv. 101.

A few references will also be found in a work entitled *The Certainty of Christianity; a Sketch.* By a Layman. 8vo, Edinburgh, 1854. (Constable & Co.), the object of which is to deduce proofs of the authenticity of our religion from Pagan and Rabbinical evidence alone. WILLIAM BATES.

Birmingham.

As another contribution to this query, I would draw attention to a small volume published by Dr. C. T. RAMAGE some years ago, entitled *Beautiful Thoughts from Greek Authors* (Howell, Liverpool, 1864), in which a large number of passages are brought together from Greek authors with parallel passages from the Old and New Testaments, showing from the parallelism that there is every reason to believe that Plato and others must have been acquainted with the Old Testament, and that St. Paul and the writers of the New Testament were well acquainted with the literature of both Greeks and Romans. I see that the author has collected upwards of one hundred and twenty passages in his small volume, illustrating the subject to which your correspondent refers. He has, however, omitted one or two in Plato, which I think might have been worth recording, where in his "Laws" the Greek philosopher seems to have transcribed almost word for word some of the laws of the Decalogue. I may add that the volume to which I have referred, besides illustrating the subject respecting which your correspondent inquires, is a valuable collection of the finer thoughts of the ancient Greeks, while DR. RAMAGE'S Latin volume *Beautiful Thoughts from Latin Authors,* which has reached a second edition, is a worthy companion to it. GAMMA.

THE DEFORMED TRANSFORMED (4th S. iv. 133, 206, 266.)—In the edition of the works of Virgil published at London in the year 1753, the figures in the engravings have the swords in their left hands and the shields on their right arms. W. Innys and S. Richard and eleven other firms were the publishers. UNEDA.

Philadelphia.

ORIGIN OF NEWSPAPERS (4th S. iv. 191, 256.) The coin *gazet* or *gazeta* is mentioned in Massinger's *The Maid of Honour,* Act III. Scene 1:—

"It is too little; yet
Since you have said the word, I am content;
But will not go a *gazet* less."

BAR-POINT.

Philadelphia.

IRON TENNIS-BALLS (4th S. ii. 178.)—The question relating to iron tennis-balls is yet unanswered. They were certainly made of iron in the sixteenth century. About two years since I remember reading the description of a tomb erected to the memory of a youth killed by a tennis-ball of this description. I have several times tried to find this account, but in vain. This tomb is somewhere in Kent or Sussex; perhaps some one can supply the name of the place.

GEORGE BEDO.

6, Pulross Road, Brixton.

MAJOR ANDRÉ (4th S. iv. 387, 543; v. 77, 184.) I am happy to inform H. H. that I have a portrait of Major André by Sir Joshua Reynolds. He is represented as a youngish man, say from twenty to twenty-five, with an extremely handsome face and fresh complexion, in a scarlet uniform. It is a first-rate specimen of the artist's powers with mineral colours, which have stood well, and which he was probably forced to adopt from having to use so much vermilion in the uniform. It was most likely painted when he first joined his regiment. J. R. HAIG.

HAROLD FAMILY (4th S. v. 32, 105, 185.)—Your correspondent T. R. HAROLD will find many notices of the Harolds of the Marches in D'Alton's *History of the County of Dublin,* 1838. The name is still preserved in the suburban village of Harold's Cross, where the Archbishop of Dublin's gallows was erected on its green in the mediæval ages; in Harold's Grange near Stillorgan, &c. &c. The whole of the district in the county of Dublin extending along the foot of the mountains from Rathfarnham to near Bray was once called the

"Harold's Country," and afterwards, as shown on an old map of Ireland (1576), called Walshe Land, and where for many years these families met the first brunt of the wild irruptions of the O'Byrnes and the O'Tooles from the Wicklow mountains.

I do not think that any of the old Harolds have now any possession in Dublin County, and some of those of the Walshes are in the hands of descendants of their ancient enemies the O'Byrnes (of Cabinteely). H. H.

Portsmouth.

There is a Mr. William Harold, a druggist, who by a curious coincidence resides at Battle in Sussex. Senoj.

Ebenezer Jones (4th S. v. 34, 154.)—My knowledge of this remarkable man, whom Mr. Gledstanes-Waugh somewhat gratuitously calls "the Chartist," began by his sending me the book of poems so entitled, on its appearance in 1843. This led to an acquaintance of several years, the few effective years of his life. The reception of his volume was such as to damp the spirits of any one, and especially of one whose poetic faculty was wholly impulsive, and whose habits of writing were unconfirmed. He was one of the emotional men we meet with a few times in life, whose luck we instinctively fear may be little and bad, and not according to their deserts. Ebenezer's day of poetry was his day of love, many of his poems being written just before his marriage to the daughter of Edwin Atherstone, the author of a poem of portentous length called the "Fall of Babylon." Atherstone was a friend of Martin; and that painter, who took the world by surprise, worked out his powerful picture of "Belshazzar's Feast," while his friend, day by day, produced his kindred, but not so powerful, poem. His daughter's name was, I think, Caroline, and her inheritance of beauty and musical talent did not ultimately insure her domestic peace or the well-being of her husband.

Thomas Hood, who was very ill about the time Jones's volume of poems was published, on receiving a presentation copy sent for the author, earnestly requesting to see him. Jones of course went immediately, proud to be so invited by one he so much respected, and saw Hood in bed. The author of the "Song of the Shirt" had fallen into a severe mood on his sickbed; all his life, indeed, he was a great stickler for propriety of *moral tone* in literature; and while he acknowledged that he had sent for Jones because of the great poetic power in his book, accused him so savagely, as my friend thought, of impure motive and tendency, that Ebenezer was rendered miserable.

After his marriage I remember him living in Arlington Street, Mornington Crescent. He had quite abandoned himself to politics, and the last time I saw him he told me with pain that he could not think a single poetic idea, or coin a single rhyme; but that he was writing a pamphlet on the currency, which he hoped would be more useful! The pamphlet, I think, he afterwards sent me, but as I take no interest in such matters, I cannot speak of what he did in the way of pamphlets. This meeting was in the City, he being then at the desk in an office somewhere about Cornhill. We walked about and dined together (the writer at that time lived in the North of England, and had few opportunities of seeing him), and he impressed me as being incurably unhappy.

The person who could give the best account of Ebenezer Jones, perhaps, is W. J. Linton, now of New York. The exact date of Jones's death I am unable to give, but I was told the tall and rather handsome enthusiast was scarcely recognisable before he died—a mere ghost and waif of what he had been but a few years before.

William Bell Scott.

33, Elgin Road, Kensington Park Road, W.

Law of Lauriston (4th S. v. 173.)—With a bill of John Law's bank, and sundry portraits of him, I have a curious caricature relative to the Mississippi and South-Sea Bubbles. I there find Cæsar Borgia's motto, lately mentioned in "N. & Q.": "Aut Cæsar aut nihil." On each side of the engraving are verses descriptive of the plate. Over it, "Véritable Portrait du très-fameux Seigneur Messire Quinquenpoix" (this is the name of the street he lived in). In the centre is a medallion with Law's portrait grasping a large purse, and the legend "Aut Cæsar aut nihil," which is repeated in French, *Tout ou rien*, on a label held up by an owl and a crow. Folly stretches above him a crown composed of peacock's feathers, thistle leaves and bells, with the year M.D.CC.XX. on the circle, and the legends "Je suis le jouet du sage et du fou," "Je dois ma couronne à la folie publique." A woman holds in one hand a bundle of burning straw, and in the other a scroll with "Quinquempoix, joie de paille. La joye des Actions a passé comme un jeu de paille." A young man throws heedlessly handfuls of gold in a large caldron, on which is inscribed "Chaudière de Brasseur des Actions," heated by heaps of burning shares of Law's various financial schemes. Despair, with torch and dagger, ready to pounce upon the gambler as soon as he has not a shilling left. A fat and once wealthy financier is seen weltering in the mud, astride a fallen sow, and holding a paper with "Je suis gueux et nu." Envy gnawing with its black teeth at the head of a serpent. Diogenes, lantern in hand, has a scroll "Hominem quæro." A female figure representing the South Seas, holds a medallion on which the wingless Icarus is melting down

e sun; and lastly, an old satyr, with a ce, pinching the tail of a scorpion, as much y, "Seek not a scorpion's nest." Is not tire as applicable in 1870 as it was in How many of these great financial lumi- have we not seen in our day, "railway and others? and how many poor moths urnt their wings like poor Icarus!

P. A. L.

ADAME DE MALGUET" (4th S. v. 147.)—vel entitled *Madame de Malguet* (not Mal- was written by the late Mr. Henry Torrens, Bengal Civil Service, a highly talented and lished man, who died in 1854 whilst still prime of life. It is understood to embody n impressions of life in a French country where he spent some time in his youth for rpose of learning the language. He was e author of a translation from the Arabic of the *Thousand and One Nights*, remark- r the felicity with which the poetry is d in verse. A selection from his contribu- o Indian periodicals, with a memoir by his Mr. Hume, was published after his death.

J. S. L.

TUES ON EASTER ISLAND (4th S. v. 144.)—tain F. W. Beechey's (R.N.) *Narrative of ge to the Pacific and Behring's Strait, in the* 1825, 1826, 1827, 1828, London, 1831, pp. 41, 185, is a most interesting account ter Island, its inhabitants, idols, &c.

CHARLES VIVIAN.

Eccleston Square.

CK COWS' MILK (4th S. iv. 362.)—I agree ST. SWITHIN that *Chambers's Journal* is in respecting the "white cats," but from ex- ce I can affirm the truth of the watery y of black cows' milk; while, on the other the milk of the red cow is rich and good tter. I cannot account for it, but the ma- of dairymen and farmers will confirm this n.

GEORGE LLOYD.

k, co. Durham.

WASHINGTONS (4th S. v. 171.)—Lawrence, urth brother of the emigrant, is known to accompanied him to America. (Sparks, , &c.) I thought at one time that, since nce had been an Oxford student, he might also to be the ejected rector of Purleigh in mentioned by Walker in his *Sufferings of rgy*. But this could not be, if Walker is in speaking of the rector as reinstated at estoration. And on further examination, it s almost certain that the clergyman in on was one of the Maidstone and Garsdon : for Morant states that at this time the age of Purleigh was in the hands of a Ken- mily, and we also know that Sir Lawrence ington's daughter Martha was the wife of Sir John Tyrrell of Essex. (Baker's *Northamptonshire*, under "Stotesbury.")

From *The Washingtons*, by John Nassau Simpkinson, rector of Brington, Northants.

MARIA.

The first of this family upon record was Bond (*temp.* Henry I.), Lord of Washington, near Richmond, in the North Riding of the county of York, a little village which is now called Washton, and has been so called since the time of Hen. VI.; before whose time this ancient family, "the eldest branch of which having ended in the heiress who carried the estate into the family of Aske of Aske," had several of the branches springing from younger sons settled in other parts of Yorkshire and in Lancashire; but the John Washington who went to America in 1659 was the son of a Yorkshire branch of the family, of which I will send you a history as soon as I have time to put that pedigree together.

JAMES PHILIPPE.

48, Bedford Row.

MARKS ON POTTERY (4th S. v. 200.)—In *The Reliquary* (vol. ii.) for April 1862 is a plate of a pitcher that is ornamented with five horse-shoes. The writer assumes that it is a badge of the Ferrars, earls of Ferrars, of Derby and Nottingham. It is ascribed to a Norman date, and the article in *The Reliquary* is worthy of LYDIARD's perusal.

SAMUEL SHAW.

Andover.

SODDEN (4th S. v. 175.)—This seems to me a very odd query. To seethe means to boil, and it is just because it does so that "sodden" means "saturated with water, soaked, soppy." How can a thing that is boiled be otherwise?

LYTTELTON.

MOURNING (4th S. v. 118.)—The rule for mourning used to be two years for a wife or husband, twelve months for a parent or child, six months a brother or sister, three months an aunt or uncle, six weeks a first cousin, and three weeks a second. Some years since shorter mournings were adopted by many people, but disapproved by others. I cannot say where any rules are to be found, except for court mournings, which are duly gazetted.

P. P.

GEORGIUS STENGELIUS (4th S. v. 120.)—This voluminous writer was a native of Augsburg, doctor and professor in theology, rector of the college at Dillingen, and died at Ingolstadt in 1651, aged sixty-six. The long list of his works may be found in De Bäcker, *Bibliothèque des Ecrivains de la Comp. de Jésus*. His *Ova Paschalia* is not particularly scarce.

MOLINI AND GREEN.

27, King William Street, Strand.

"FORTIOR EST," ETC. (4th S. iv. 561; v. 51, 107.)—This quotation, in the form in which it

appears, is, I suspect, a sentence constructed either by Turner, master of the Free School in Stamford, author of grammatical exercises under the title of *Exercises to the Accidence, &c.*, to illustrate the use of the relative pronoun, or by Ruddiman, who published (Edinburgh, 1741) an edition of Turner's work, which has become a popular school-book in Scotland. Can any one refer to the original edition of Turner, and see whether it appears in that work? At all events it is found in Ruddiman's edition of the *Grammatical Exercises* at the seventh rule. "If no nominative come between the relative and the verb, the relative shall be the nominative to the verb." Does Turner profess to give, like Ellis, a selection of sentences from classic authors? In Ruddiman's edition the sentences are in many instances traced to the original author, but this sentence has no name attached to it.

CRAUFURD TAIT RAMAGE.

JOHN LESLIE, BISHOP OF ROSS (4th S. v. 174.) I think the following is not far from the bishop's meaning. Under the circumstances in which he was placed, we need not expect Ciceronian Latin.

"Ego oro patriam vincere tot mala.
Ecce tibi, summe Deus, mens nota sat est.
Ut patriæ requiem sit justis sub principibus,
Pace fruantur, ergo vigiliam exhibent.
Vim semper præstas, in spe confidere sibi,
Quum vident gratum sit mihi vultum tuum.
Cum placuerint Domino viæ hominis
Inimicos ejus convertet in pacem.
Johannes Episcopus Rossensis, Scotus
1572."

A rubbing or an accurate copy, if it could be obtained, would throw much light on some of the obscurer words. EDWARD KING.

"HER CONDUCT IS RIGHT," ETC. (4th S. v. 175.) Surely your correspondent T. is thinking of a line in Goldsmith's *Retaliation*, where he says of Mr. William Burke:—

"Here lies honest William, whose heart was a mint,
While the owner ne'er knew half the good that was in't:
The pupil of impulse it forced him along,
His conduct still right, with his argument wrong."

D. M. S.

Inner Temple.

CHIGNON (4th S. iv. 556.)—In *Dictionnaire franc.-allemand*, three vols. 8vo. Berlin, 1789, rédigé par une Soc. de Gens de Lettres, "Chignon du cou = Genick, Nacken. Man nennt auch Chignon die vom Nacken glatt hinauf geschlagene und auf dem Kopf angesteckte Hinterhaupthaare eines Frauenzimmers." Comp. Miss Costello's *Auvergne*, 1842, where it is mentioned as a similar female ornament. T. M. DRACH.

39, Howland Street, W.

THE TURKISH BATH (4th S. iv. 558.)—The German pamphlet, an. 1683, was about the time of Leopold and Eugene's great victory over the Turks in Hungary. Pesth has still genuine Turks' baths (Raitzenbad, &c.) in use. In the *Log of the Water Lily Wherry*, in 1851, &c., it is figured. See also Murray.

T. M. DRACH.

39, Howland Street, W.

LAGENA (4th S. iv. 313, 465, 569.)—Phœnician lead and glass. In *Pillars of Hercules*, i. 190, Mr. Urquhart supposes the Phœnicians to have sold their white and tinted glass buttons (manufacture a profound secret) to the natives of Spanish Carteia, for their weight in gold, as "gems"; and the Turks still call glass "jam." Query are the onyxes of Scripture, *Shoham* stones, אבני שהם, really these engraved glass gems, more glittering than onyxes? and was the Shoham stone of Gen. ii. 12 really *rock crystal*: with the gold embedded in the B'dolach, separating quartz? Was Bdill tin or lead? Is *lagena* = *galena*, lead used in the glass-bottle manufacture?

T. M. DRACH.

CAPTAIN JAMES COOK (1st S. viii. 6, 108; ix. 423; x. 95; 2nd S. iii. 226; iv. 225, 317; 3rd S. iv. 375; v. 402.)—From some of the above references I learn that Cook's eldest son died in 1794, that he was born in 1728, and that his wife died *circa* 1835, and was buried at Great St. Andrew's in Cambridge. In the *Topographer and Genealogist*, ii. 551, it is stated that he was probably of common origin with the Cookes of Stockton. His wife had a grant of arms, dated September 3, 1785 (*Anecdotes of Heraldry and Chivalry*, p. 204). I shall be glad of any information as to his descendants, or to correspond with MR. MACKEY, the writer of one of the above articles, if still living. G. W. M.

SIR BRIAN TUKE (4th S. iv. 313, 489; v. 24, 77.)—The will of Richard Tuke, of the King's Exchequer, was proved April 6, 1499. In it he mentions his wife Agnes, his daughter Alice, and his sons Brian, John, Simon, and Thomas. Also a Christopher Tuke. This Richard I take to be grandfather or great uncle to Sir Brian Tuke, whose will was proved December 7, 1547, by Charles and George Tuke, the sons and executors. Sir Brian mentions his two sons, George and Charles; his sons-in-law, Sir Reynold Scott, Knt., and John Maynard, citizen and mercer of London; his daughters, Elizabeth, Eleanor, and Mary (married), and Grysilda (unmarried). In a codicil he names his daughter Elizabeth as Elizabeth Awdeley, otherwise Twichett, and makes her his residuary legatee. This is evidently a mising of Touchet and Audley. So far for testame evidence.

Fuller, in his *Worthies*, says that Sir Tuke married Grysilda, daughter of Sir I Boughton, and subsequently a marriage

'etronil, sister of William Tooke of Herts, and Sir Edward Boughton of co. Kent. William Tooke of Popes r of Wards and Liveries, and died 4, 1588, aged eighty. Both families, lling the name differently, were de- the old Kentish family of Toke, who Westcliffe and Beere, near Dover. is *Extinct Peerages*, derives the Tokes m very illustrious lineage, but I can- moment give the reference. It how- ns what is stated by MR. PIGGOT, JUN., o of which appears in the *Gentleman's* r 1839, &c.

on the columns of "N. & Q." as a obtaining and exchanging information, re send this. I had no intention of the accuracy of TEWARS, whoever may represent, further than to arrive , but I must say I think he attempted mote he thought he saw, out of MR. eye, with considerable vigour, who ed what appears to be not far from ut Sir Brian Tuke, and only asked for . I would gladly communicate what lected about the family to any one in- d who would exchange information. ons only made me acquainted with the answer about two days ago.

W. NEWMAN.

M THINE HOURS" (4th S. v. 174.)— m Scott, and will be found in *The* ch. x. M. LLOYD.

## Miscellaneous.

### NOTES ON BOOKS, ETC.

*France in the Fifteenth Century. The Con- French Tract entitled "The Debate between s of France and England," presumed to have n by Charles, Duke of Orleans. Translated st time into English, with an Introduction, Inquiry into the Authorship, &c. By* Henry ongmans.)

year 1500 there was published a French l *Le Débat des Heraulx d'Armes de France re*, of which a copy is preserved in the e British Museum. This political eclogue, speakers sing the praises of their respective ws so much light on the social, political, and ondition of England and France during what r obscure period in our national annals that ought it deserving translation, as calling a class of materials for English history nuch neglected. But the *Debate* has another ention in the result of Mr. Pyne's ingenious inquiry into its authorship. This inquiry, by no means the least interesting portion of fore us, establishes, we think, pretty conclu- the writer was no less a personage than e of Orleans, whose long residence in this him peculiar opportunities of acquiring the on which the argument of the English ounded. Such is the subject and such the author of the tract which Mr. Pyne has prepared for the English reader with great care and ability. He has accompanied his translation with valuable notes, an elaborate inquiry into the authorship, added an index, and indeed issues the book in as complete a form as it was possible to attain.

*The Kings of Europe, Past and Present, and their Families. By* M. S. Fitzgerald. (Longmans.)

The author has compiled the present little book in order that the inconvenience and delay, occasioned by having to refer to many different volumes for some date or trifling information respecting any European sovereign, might be avoided. But we fear his labour has been in vain. We have just wanted some information respecting George II., and on referring to p. 104 of the book before us, we find such evidence of carelessness on the part of the compiler, as to destroy all confidence in the volume. Speaking of Frederick Prince of Wales we are told, at line 7, "he died before his father, 1750": a few lines lower down, that he died in "1751." On the same page we read, that he married the daughter of the *Prince* of Saxe Gotha. In the next page, the Princess's father is called *Duke* of Saxe Gotha. George II. is rightly stated to have died on "25th" October, 1760; while four pages further on, George III. is described as succeeding his grandfather on the "24th" October, which of course is wrong.

*Debrett's Illustrated House of Commons and the Judicial Bench*, 1870. *Compiled and edited by* Robert Henry Mair. *Personally revised by the Members of Parliament and the Judges.* (Dean & Son.)

The feature which distinguishes the present volume from all other records of the Members of the House of Commons, is the second portion of it, which contains biographies of the Judges of the Superior Courts of Great Britain and Ireland, and of the Judges of the County Courts and of the Recorders; and how useful such information is, we need not insist upon. We may add that the volume is brought down to the latest moment, including the late Southwark election.

*The Year Book of Canada for* 1870, *being an Annual Statistical Abstract for the Dominion, and a Record of Legislation and of Public Men in British North America. Editor,* Arthur Harvey, F.S.S. (Montreal.)

Compiled from official documents this little volume contains, in some two hundred closely printed pages, a mass of trustworthy information respecting the Dominion; and as such it should be in the hands of all who are interested in Canada, or contemplate emigration to it.

SUCH of our readers as may feel an interest in the gigantic statues on Easter Island, to which attention was recently called by an article in *The Builder*, may be glad to be referred to a very graphic and intelligent narrative of a visit to Easter Island in November, 1868, by H.M.S. Topaze, by one of the officers, which appears in this month's *Macmillan;* and in which the writer describes numerous specimens of these Moai (as they are called by the natives), of which he saw from one hundred and fifty to two hundred examples scattered over the island.

THE DUBLIN UNIVERSITY MAGAZINE, after a long and honourable struggle to be an essentially national periodical, has failed to find the support in Ireland which it deserved, and has passed into the hands of English proprietors.

THE FAMILY OF THE LATE MR. HOPPER.—We have great pleasure in commending the enclosed appeal to the favourable consideration of our readers, and we shall, when the time arrives, be glad to give equal publicity to

the List of Subscribers and Mr. Halliwell's account of the Stewardship which he has so kindly undertaken:—

"No. 11, Tregunter Road, South Kensington,
26 February, 1870.

"You will, I am confident, excuse my soliciting your kind assistance in aid of the widow and children of the late Mr. Clarence Hopper.

"Mr. Hopper was one of the best record readers of the day, and was just commencing to reap the reward of his talents and conscientious devotion to the interests of his patrons in an increased income after years of very slender earnings, when he was suddenly taken away in the prime of life, leaving a widow and three children, aged respectively sixteen, fourteen, and eleven, in exceedingly straitened circumstances.

"The late Mr. John Bruce, F.S.A., had so high an opinion of him that, with his usual extreme kindness, he had arranged to pay 10*l.* a year towards the education of the youngest child. It was distinctly understood that this payment was only to continue during the life of Mr. Bruce, and it is of course lost by the lamented death of that gentleman.

"It is proposed to dispense with the cost of advertising, with the exception of a list of subscriptions and an account of my stewardship in the 'Notes and Queries'—a journal to which Mr. Hopper was a valued contributor, and which it may be safely asserted is read by all who are interested in record researches, therefore by everyone to whom the late Mr. Hopper was professionally known. J. O. Halliwell."

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

Sarum Missal. 1555.
Missale Augustense.
Horæ B. Virginis. Of very small size.
———. With engraved borders.
Pancarpium Marianum.
Paradisus Sponsi et Sponsæ. Antwerp.
Grimm's Tales. Without the Cruikshank plates.
Fine old Bindings.
Illuminated and other Ancient Manuscripts.

Wanted by *Rev. J. C. Jackson*, 33, Manor Terrace, Amherst Road, Hackney, N.E.

Baines's History, Directory, and Gazetteer of the County of York. 2 Vols. 1822-23.
Wainwright's History of Strafforth and Tickhill-Wapentake, County of York.
Gill's Vallis Eboracensis.
Engraving of Ravenfield (in West Riding, co. York), the Seat of Wardell George Westby, Esq. M.P.

Wanted by *Mr. C. Sotheran*, 81, Derby Street, Hulme, Manchester.

Spiritual Magazine for 1860. Or Part 2.
British Archæological Association, 1864, and following.
Ben Jonson's Works. Folio. 1616.
Lyte's Remains. 12mo. 1850.
Punch's Pocket-Book. 1850.
Life of Chief Justice Holt.

Wanted by *Mr. John Wilson*, 93, Great Russell Street.

Thackeray's Rose and the Ring. Original Edition.
——— Rebecca and Rowena.

Wanted by *Messrs. E. Clulow & Son*, Derby.

Beesley's History of Banbury. 8vo. 1841.
Westminster Review for October, 1859. Clean copy.
Houghton Gallery. 2 Vols. folio.
Hodgson's History of Northumberland.
Lysons's History of Derbyshire.
Hoare's History of Wiltshire.
Owen and Blakeway's Shrewsbury. 2 Vols.

Wanted by *Mr. Thomas Beet*, Bookseller, 15, Conduit Street, Bond Street, London, W.

British Anthology. Parts 2, 23, and all after 29. Published by John Sharpe, 1824-26.
Buchan's Ballads. Vol. II. Boards.
History of the Rebellion, by D. Graham. 1st Edit. 1746.
Weber's Metrical Romances. Vol. II. Edin. 1810.

Wanted by *Messrs. Kerr & Richardson*, 89, Queen Street, Glasgow.

## Notices to Correspondents.

Universal Catalogue of Art Books. *All Additions and Corrections should be addressed to the Editor, South Kensington, London, W.*

*We have so many* Replies *in type waiting for insertion, that we beg the indulgence of our Queriists and Note-making friends for a week or two.*

D. *will find the line*—

"When Greeks joined Greeks then was the tug of war,"

*in Nat Lee's* Alexander the Great, Act IV. Sc. 2.

Sir John Beaumont's Poems. *The most complete edition just published by the Rev. A. B. Grosart of Blackburn. I* *it does not contain a poem called "The Crown of Thorns."*

Sigismunda. *The story is in the* Decameron; *and on the tale Dryden founded his poem of "Sigismunda and Guiscard." Aldine Edition*, iv. 48.

W. E. H. *The custom has originated in the good* *Queen.*

Senoj. *The tokes of George III., and the medal of the* *are noticed in Conder's* Provincial Coins, ed. 1798-9, pp. 1[illegible]

Alciphron. *Four articles on the origin of the word "Tal* *appeared in* "N. & Q." 3rd S. x. 211, 311, 429, 489. *The word is* *Spenser in the sense of to look out, to pry, or peep. See Pepys's* *miana*, p. 318.

E. K. *The two passages noticed by Gibbon are too long* *they occur in Priestley's work*, An History of the Corruptions of *tianity*, ed. 1782, i. 275-277; ii. 481; ed. 1793, i. 256-258; ii. 46.

W. G. *If the titles of the seventy broad-sheets* *shall be glad to receive a list of them.* "*The Aggrieved* *1681*)," *is under consideration.*

J. F. T. (Winterton.) *On the pseudonymes of the* *phus, see* "N. & Q." 4th S. iii. 141, 232.

John Pickford, M.A. *The epitaph on Dr. Thomas* *printed in our* 1st S. xii. 85.——*The duel between Mr.* *Cunningham was on April* 21, 1783 (Gent. Mag. liii. 262 [illegible]—*Woollett, the engraver, was buried in St. Pancras churchyard.* *a tablet to his memory in the cloisters of Westminster Abbey.* 2nd S. x. 450, 513.)——"*The age of chivalry is gone.*" *see* Burke's *tions on the Revolution in France*, Works, edit. 1815, ii. 168.

F. W. C. Letters from Portugal and Spain, *by an Officer*, *written by Sir Robert Ker Porter.*

L. L. *and* R. C. C. *Similar replies already received.*

E. E. Street. *Anticipated, see* p. 158 *of this volume.*

G. W. Tomlinson. *The particulars of this picture, in* *words, have been forwarded to us.*

J. W. Stevenson. *Thanks for your reply. The* *novel, however, will only admit of the quotation, which is* *to the query.*

S. Reynolds. "*An alderman hung in chains,*" *is simply* *turkey surrounded with sausages; the latter of course* *gold chain worn as a civic ornament. This phrase was* *by those merry impostors, who in olden time frequented the* *Crown in St. Giles's, called in the vernacular cant of* *Beggar's Opera.*

Erratum.—4th S. v. p. 237, col. ii. line 10 from bottom, *for* "[illegible] *read* "Blairs."

Modern Inventions.—That great invention the "Chronometer," which times all the principal events of the day, and has superseded the old-fashioned "Stop-watch," seems likely to be eclipsed in its turn by that still more useful invention the "*Keyless Watch.*" The [illegible] key being required renders these Watches indispensable to the [illegible] the nervous, and invalids. The enormous number sent out [illegible] all parts of the world, is a convincing proof of their great [illegible] prices range from 5 to 100 guineas. Thousands of them are manufactured by Mr. J. W. Benson, of Old Bond Street, and of the Steam Factory, Ludgate Hill, London, who sends post free for 2d. a [illegible] ing historical pamphlet upon watch-making.

"Notes & Queries" is registered for transmission abroad.

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NDON, SATURDAY, MARCH 12, 1870.

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## Notes.

### THE RANTIES.

ou stand upon the beach near Bantry, owards the north, Sugarloaf Mountain up in picturesque grandeur. Far off on Hungary Hill forms the background of e. About midway between Sugarloaf y, Whiddy Island pleasingly breaks the st the troubled breakers at Ardnagashel selves on high. But Sugarloaf is the ct in this wild romantic landscape: at rest, which is 1887 feet above the sea- uffled in mist, and not unfrequently its encircled with a zone of white clouds; top is illuminated, and the base con- vith its verdant pastures and craggy ch crop up here and there. On the pe of this mountain, the land which the sea, a curious race of people for- lt, which were called *Ranties*. A little close of the last century they pos- the characteristics of a peculiar people. immemorial they intermarried among s, which may account for their dimi- at that time. They spoke a dialect of language, which always required an . Eight ploughlands were the lot of ritance, viz. *Furkeal*, *Bocarnagh*, *Mac- Tracashel* (at east side of Coolieragh where the coral-sand is taken), *Coolie- reenacarrin* (so called from an ancient cairn on the top of the hill), *Leahill*, and *Derry- lough*—the whole district is called the *Ranties*, and contains 3402 acres. Here they lived amidst their herds of cows and wild goats, subsisting chiefly on potatoes and fish, which they saved in due season. Formerly they had little intercourse with the outer world, except when periodically they brought coral-sand and sea-weed to Bantry to sell to the farmers. The boats they used for this purpose were large, and unmanageable when the wind was adverse. They usually carried about fifteen cartloads of sand (which weighed about eight tons), loaded during low water, sailed to Bantry under a square sail, and returned with the fall of the tide. Each boat had a crew of eight men. They have lately adopted much smaller boats, with a forestay and spritsail, and can now sail back against the wind. For these as well as other reasons, the Ranties may be considered as a primitive maritime tribe, settled here from a remote period, and undisturbed from the inaccessible nature of the locality and want of roads in former times. In the Public Record Office, London, there is a curious map of Bantry Bay (*Calend. S. P. Q.*, p. 152) made in 1558, with additions by Sir William Cecil. In this map the region of the Ranties appears to represent woods, with rude drawings of deer and wolves. Through the courtesy of the Deputy-master of the Rolls, I was enabled to make a tracing of this most interesting map, which also embraces "the two peninsulas between the river Kenmare and Dunmanus Bay, including Dursey and Beare Islands, Beare-Haven," &c. At the time to which I allude, the women of this tribe always wore red cloaks. This colour they were said to produce by a process known only to themselves: some persons said it was from a *univalve* which they found adhering to the rocks, others that it was obtained from a particular kind of sea-weed found in an inlet of the coast, which was a secret. However this may be, when the French fleet landed in Bantry Bay in 1796, Mr. Richard White, afterwards Lord Bantry, mustered all these women high up on the side of Sugarloaf Mountain: their red cloaks caused them to be mistaken by the French for soldiers; and the stratagem so far succeeded as to delay their landing, until they were driven by a storm out of the bay. The cholera visitation of 1832, and subsequently the famine in 1848, laid waste the dwellings of these poor people, disorganised their domestic economy, and almost obliterated all traces of their peculiar manners and customs. They now intermarry among their neighbours, and have become a stalwart people, contrasting strangely with what the past generation recollect them once to have been. On the ploughland of Tracashel is an ancient burial-place called Killeenah—the last resting-place of the Ranties.

In our endeavours to obtain some information from the neighbours, our query—Why the old people always married amongst themselves?—was rewarded with the following reply: "That between mending their nets, saving fish, and being at sea, they had no time for courting, and consequently married the girl next to hand." As to their origin, the ancient tradition among themselves was, that they came from the North. Here again we have traces of this Northern immigration. And the people say that the Ranties were originally so called because they were robbers: it is also stated that the word conveys the signification of "strong oarsmen." As regards the former meaning, Spelman's *Glos.* (p. 478) gives "*Ran.* Saxonicum=aperta rapina"; and in Cregeen's *Manks Dic.*, "*Rannee*=roguish fellow." I cannot find anything of a satisfactory nature to bear out the meaning last mentioned. I am indebted to the Rev. Richard H. Wright, M.A., rector of Kilcaskin, for the following tradition, which is still preserved amongst the Ranties. Mr. Wright lives in the vicinity, and obtained it from a Mr. J. Reardon, a good Irish scholar, and well acquainted with this people; and as it is probably the last lingering legend they possess, it may be worth recording. The tradition is:—

"That they came down from Ulster about three hundred years ago; that they were robbers and plunderers at first, and settled on that part of the coast as being then a remote wild place, where they would not easily be discovered or pursued. After they first came, it is related that three of them went to the westward to plunder; and entered a house near the mountain of *Caiun-shana-voe*, which means 'The old cow's head,' because there is a large stone on the top of the mountain which resembles the head of a dead cow: this mountain is to the north-east of the ruins of the old church of Kilcaskin, and six or seven miles from the Ranties country. They found no persons in the house but a woman and two children: the husband was out; his name was M'Crath, a denomination of a branch of the O'Sullivans. They seized the woman and cut off her breasts, and killed one of the children, the other got away and concealed herself; they then plundered the house, taking away all they could carry. When M'Crath came home, he found his wife and child dead; but the little girl came in, and told him what was done by the strangers. He asked did she see which way they went, and she showed him their track on the old road or path towards Sugarloaf. He and his brother, being both strong bold men, armed themselves and made pursuit, and overtook the murderers beyond a narrow pass on the road, about two miles from the house, where they lay down to rest and had fallen to asleep. They knew them to have been the murderers by the plunder that was by them, and they at once killed the three; and that place is since called *Boher-na-groher*, or the 'Road of the bier.' The Ranties have been able to maintain themselves in their settlement ever since. They are now tenants to the Earl of Bantry."

R. C.

Cork

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"LA HENRIADE."

My copy of this national poem of France bears the imprint of Amsterdam, 1783, but is only worthy of note as a prize given by the Jesuit College at Arras to a pupil in 1784. I copy the inscription pasted inside the fly-leaf at the beginning of the volume, distinguishing the written parts from the printed formula by italics:—

"In solemni
Præmiorum distributione
2*dum* præmium
*Diligentiæ*
Meritus ac consecutus est ingenuus
Adolescens *Joannes-franciscus-Gaugericus Manessier*
Auditor in *Rhetorica*.
Datum Atrebati in Collegio Sacerdotum Oratorii Domini Jesu, Anno à reparata Salute 1784, die Augusti 10
*De Seillans*
*Pres*
Orat. Dni. Jesu
Studiorum Moderator."

The inscription is stamped with the college stamp, the size of a florin, having in the middle the words { Jesus / Maria }, and round the rim "Collegii Atrebatensis."

The volume is decorated with a few wretched engravings, of which that to the "Chant neuvième," representing Henry making love to a semi-nude *belle Gabrielle*, attendant Cupids disporting themselves around, seems scarcely suited for a present for youth.

Beyond the domestic interest of the volume is the curious fact that the Jesuit fathers should patronise a book that depicts the French wars for religion in a sense not always favourable to the priesthood. But genius is of no party, and these learned fathers evidently held the belief, if we may judge by their practice in the present case. They had the courage to despise the warning of the author's motto—

"Incedo per ignes
Suppositos cineri doloso."

Did the encouragement to admire such works as the poem of Voltaire nurse the lawlessness of Robespierre, who was a native of Arras? Or, again, what in Arras perverted the humanity of the would-be assassin Damiens?

From the work itself I turn off to its shadow, "La Henriade travestie en vers burlesques," and ask who was the author of the doggrel?* It is not very humorous, as few burlesques are, and, though professing to be printed in Holland, "*à la Haie*, 1746 (Nouvelle édition)," strikes one both in its tone and in its style as being remarkably English. It is complimentary to our Queen Bess, who gave peace and wealth to her country:—

[* By Fougeret de Monbron. See *Nouvelle Biographie Générale*, xxxv. 938.—Ed.]

"C'étoit la Reine *Élizabeth*
Qui ce grand Miracle opéroit.
Elle mène Europe entière
Comme un Enfant, par la Lisière."

1 London the Tower
"est si renommée
Qu'on en parle jusqu'en Crimée.'

he London mob is not spoken of in compli-
tary terms: —

"Londres est une très-grande Ville
Dont la Canaille est peu civile,
Ce qui fait que parfois les Gens
Reviennent chez eux sans leurs dents,
Les mandibules détachées,
Et les Oreilles arrachées."

he "perfervidum ingenium Scottorum" is re-
nised more than once by the author:—

"*Guise*, encore après son Décès,
Étoit plus fier qu'un Écossais."

he author approves of Voltaire's unfavourable
ure of the black-coated gentry, and does not
e the Pope himself: —

"Qu'on lise Monsieur de Voltaire,
Il les peint comme des Vauriens:
A sa Peinture je m'en tiens.
Lors, le garde-pourceaux d'Ancône *
De Saint-Pierre occupoit le Trône.
L'Honnête-Homme que c'eût été
S'il eut eu de la Probité!"

. very English phrase is met with in the eighth
to, describing Discord as riding in the brougham
hat day: —

"*La Discorde*, en beau Berlingo,
Paroit à leurs yeux tout de go."

he word *bouledogue* also occurs so far back as
rly a century and a half ago: —

"Ainsi l'on voit de fiers Bouledogues
Avec des yeux ardens et rogues."

he most sensible lines in the poem we shall
te our concluding quotation: —

"L'Amour est une bonne Chose
Quand on en prend légère Dose,
Mais, en prendre plus que son sou,
Franchement, c'est être trop fou."

Query.

## PROVINCIAL GLOSSARY.

It has long been my conviction that some sys-
matic effort ought to be made for the collec-
n and preservation of our provincial words.
a few years it will be too late. Railroads
l certificated teachers are doing their work.
t a year passes but some words escape be-
nd the reach of recovery. Much, no doubt,
s been done by such glossaries as those of
oor, Forby, and Nall for East Anglia; by At-
son, Carr, Hunter, Robinson, and others for
various dialects of Yorkshire; by Miss Baker
Northamptonshire, and the like; but some
unties are almost unrepresented, and, so far as
I am aware, nothing like a systematic attempt has yet been made to sweep into one complete collection all the provincialisms in England. That such a collection should be made I think every one will admit, but it can only be done by a division of labour. If the clergyman in each parish throughout the country would put down all the provincialisms used by his parishioners, he would rescue many good words from perishing; but there would still be many lingering behind from the natural tendency among the poorer class to affect a different language, when addressing their superiors, from that which they would use among themselves. On consulting with the author of one of the best local glossaries, if not the best, I was not encouraged by his experience to look for much assistance from the clergy. He thought more would be done by local Athenæums and field-clubs, and no doubt they would render efficient help. But, in fact, the work is one in which all may assist, clergy and laity alike, societies and individuals. Let each provincial word, and usage of a word, be recorded, with an example of its application if necessary, and a note of the place where it is so used; but of etymologies let collectors beware. From my experience of most glossaries, my advice with regard to etymology would be the same that Cæsar gave with regard to an unusual word, that it was to be avoided *tanquam scopulum*.

While we have our Early English Text Society, our Chaucer Society, and our Philological Society, why should we not have a society for collecting and preserving provincial words? In such a work I shall be glad to give the best help in my power.

William Aldis Wright.

Trin. Coll. Cambridge.

* Sixtus Quintus, in early life a swineherd.

## "PŒTA NASCITUR, NON FIT."

I have long searched for this expression in vain. I believe that it has already been inquired for, but its source has never been pointed out. Would you allow me to renew the query? I observe in Grocott's valuable collection of English quotations entitled *Index to Quotations Ancient and Modern*, that he gives it under the word "genius" and refers to Florus. Though I thought the history of Florus to be an unlikely place for such an expression, I have examined the work with care, and, of course, no such proverb is to be found. There is, however, a curious fragment which has been recently published from a Brussels MS. headed *Pannii Flori Virgilius orator an poëta incipit*. Can any one refer to this fragment and see if the expression be found there? In Bohn's *Dictionary of Latin Quotations* he gives "Nascimur poëtæ, oratores fimus," and ascribes it to Cicero. In what work of Cicero is this expression found? When did the idea first begin to

circulate among us? I trace it in Dryden (Epistle to Congreve):—

"Genius must be born, and never can be taught."

Ben Jonson says (*Discoveries*):—

"They both are born artificers, not made."

Perhaps the earliest trace of the idea is to be found in this passage of Pindar (*Olymp.* ii. 154), where he alludes to his rivals Bacchylides and Simonides, not as men of inborn genius, but who have acquired what they know by laborious plodding:—

Σοφὸς ὁ πολ-
λὰ εἰδὼς φυᾷ·
Μαθόντες δὲ λάβροι
Παγγλωσσίᾳ, κόρακες ὥς,
Ἄκραντα γαρυέτον,
Διὸς πρὸς ὄρνιχα θεῖον.

"That man is a true poet who knows much by inborn genius, while those who have recently acquired knowledge, ever talking, are like crows, vainly chattering against the divine bird of Jupiter."

And again (*Olymp.* ix. 152), Pindar says:—

Τὸ δὲ φυᾷ, κράτιστον ἅπαν·
Πολλοὶ δὲ διδακταῖς
Ἀνθρώπων ἀρεταῖς κλέος
Ἤρουσαν ἐλέσθαι.

"That which comes by nature is in all cases the best; though many have tried to gain glory by taking lessons in valour."

Pindar dwells much on this idea, for we have it again (*Nem.* iii. 69):—

Συγγενεῖ δέ τις
Εὐδοξία μέγα βρίθει.
Ὃς δὲ διδάκτ' ἔχει, ψεφηνὸς ἀνὴρ,
Ἄλλοτ' ἄλλα πνέων, οὔποτ' ἀτρεκεῖ
Κατέβα ποδί, μυρίαν
Δ' ἀρετᾶν ἀτελεῖ νόῳ γεύεται.

"'Tis by inborn merit that a man acquires preeminence; whereas he who acts by precepts is a man of nought, swaying from this side to that, never setting a firm well directed foot; much he attempts, but to little purpose."

And in Cicero (*Arch.* c. 8), we have also a trace of the same idea:—

"Atqui sic a summis hominibus eruditissimisque accepimus cæterarum rerum studia, et doctrinâ, et præceptis et arte constare; poëtam naturâ ipsâ constare et mentis viribus excitari et quasi divino quodam spiritu inflari."

Is it found in Chaucer or Shakespeare? I see it in Wieland (*Abderiten*, i. 12):—

"Denn so wie noch keiner durch die blosse Wissenschaft der Regeln ein guter Dichter oder Künstler geworden sey, und nur derjenige, welchen angebornes Genie, emsiges Studium, hartnäckiger Fleiss und lange Uebung zum Dichter oder Künstler gemacht geschickt sey, die Regeln seiner Kunst recht zu verstehen und anzuwenden."

"For as nobody can become a good poet or painter by the knowledge of rules alone, but only those who, by native genius, long study, determined application and continued practice, have learned how to apply them."

CRAUFURD TAIT RAMAGE.

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THE AUCTIONEER'S HAMMER.—I think the following deserves to be recorded in the pages of "N. & Q.":— E.

"Not long ago a friend asked me at the close of a day's sale, 'Why have you not something more natty? I see that some of your brethren have hammers of silver.'

"I replied, 'On account of old associations connected with this time-worn piece of ivory, which is now serving a third generation.'

"Seventy years ago my granduncle, John Fleming, sold with it in Fownes Street; as did subsequently my father in Trinity Street, making his voice heard in the libraries, amongst others, of Vice-Provost John Barrett, D.D., Bishop Young, William Monck Mason, Hon. Richard Ville Hamilton, Mr. Blachford of Altadore, Mr. Magrath, Mr. Bradish, &c., and after his death his temporary successor, Henry Toole, used it to disperse the collection of Archbishop Magee.

"For thirty years I have employed it in the sale of collections belonging to James Hardiman, Esq., Rev. Aug. Beaufort, Sir W. Hamilton, George Petrie, Esq., John O'Donovan, LL.D, R.R. Madden, M.D., John Windele, Esq., James Ferguson, Esq., Joseph Cooper Walker, Esq.—all names well known amongst the Irish literati.

"Is there a divine amongst my readers who has not heard of Bishop Brinkley, Rev. Thomas Kelly, and Rev. Sam. O'Sullivan? or a lawyer who forgets David O'Connell, M.P., Baron Greene, Judge Stock, Sir Henry Meredith, Bart.? or a physician to whom the names of Crampton, Neligan, Hutton, and Collis are not familiar? In the sale of the libraries of all these eminent men within my own day that hammer has done good service in my own hand. And now I have to add another distinguished name to this list of Irish worthies, that of James Henthorn Todd, D.D.

"Have I not made out a good case for my old hammer, and given a good reason why one of silver or gold could not sound so musical to me or to my literary friends?

"JOHN FLEMING JONES."

PETROLEUM OR ROCK-OIL.—In Simler's *Vallesiæ Descriptio* of the sixteenth century, this seems to be indicated in what exudes south of Thonon on Lake Leman, used as lights by the natives. He also quotes *Steinkohlen* as the native German name of the stone-fuel of the Vallais—our mineral coal. In a quarto work on the glaciers about Dr. Scuysius's time, the Keller-like map points to petroleum at a lake between the cantons Freiburg and Berne. (Works in Library of Roy. Geographical Soc.) T. M. DRAGE.

"MY CHILD'S FATHER" (*As You Like It*, i. 3)—Coleridge and others have objected to this saying of Rosalind's; and it is often altered into "my father's child."

May not the meaning be metaphorical? May not the *child* be the burden of uneasiness of which Orlando is the cause or *father*? The metapho-

ression is common enough. In the In-
o *Second Part of Henry IV.* we have :—

t the big year, swoln with some other grief,
ught with child by the stern tyrant war."

is fond of the metaphor. I take the
nce I find in his diary, under May 14,

among which I sent my boy, who, like myself,
d to see any strange thing."

JOHN ADDIS, M.A.

ATION OF YORK (*Eboracum*, Caer Eb-
n *Aber* (probably allied to the Semitic-
n *Aber*, a ford; a more reasonable
also for the former than "the meeting of
and *-ac* (water: representing Axe or
he ford over the Ouse: but York is also
uence of rivers, the Foss with the Ouse.
—the capital of the Ebnrovices—like
*way from*, yet in the vicinity of a river
*itura* Flu.) or Ure.
—identified (indisputably?) as *Medio-*
*dercorum*—is on a river (the Iton) which
the Eure five or six miles below the

Iberic peninsula we find *Eburobritium*
al Eboras, which are allowed to be from
ician word directly, and in France *Eburo-*
station at a passage over the Armance
cerre) reminds one of the apparently
Boroughbridge in Yorkshire.
(Calvados) on the stream Guine may
ared to *Eborac(um)* and with *Evreux*,
sing on fordable rivers, may simply equal
d.
erford, in Yorkshire, we may have an
of that adding of the equivalent to the
word.
gh very plausible, I cannot find that
ation has been proposed for York before.
to this effect in Murray's *Handbook for*
nor Taylor's *Words and Places*.

A. S. ELLIS.

on.

s BAKING.—In Inverness it was, and
is, a belief among children that when
hines during rain the fairies are baking,
ain waters their bannocks.

JAMES BRITTEN.

EDINBURGH REVIEW" AND LORD JEF-
letter (verbatim copy of which I ap-
m the talented editor to his publisher
stable), with instructions as to the first
of the *Review*, will prove, I anticipate,
eresting to many readers of "N. & Q.,"
my mind at least) its concluding sen-
rows some light upon one object which
ed writers had in promoting their great
literary achievement was not the sole aim which actuated such men as Lord Jeffrey, Lord Brougham, and Sir Walter Scott, but a keen eye was jealously kept by them to financial results.

F. W. J.

"Aug^t 1802.

"Sir,

"I now send you the copy for the five first articles of our Review, which you will print in the following order: 1. Mounier; 2. Parr; 3. Godwin; 4. Olivier; 5. Rennel. With regard to the books themselves, Mounier and Olivier I believe have been already returned to you; tho' as there are no references in either of those reviews, it is of little consequence whether you have them by you or not. The rest were sent back, I understand, to M^r Smith, from whom I shall hear to-morrow, and have no doubt of being able to send the volumes to you before the first sheet is printed off. *Put as much into a page as possible*, and send me a specimen by-and-bye *that I may be able to calculate our riches.*

"I am, Sir,
"Very humbly yours, &c.,
"F. JEFFREY.

"Queen's Street,
Monday Eve."

## Queries.

### VICTIMS OF THE GUILLOTINE.

Has the number of victims who perished by the guillotine during the Reign of Terror ever been satisfactorily ascertained? Who is generally considered as the highest authority on this point? With the greatest deference to Mr. Carlyle (whose magnificent book it is almost impossible to praise too highly) I cannot but think that he is mistaken in his numbers, which he places as rather under *two thousand*. (*French Revolution*, ed. 1857, ii. 367.) He says further, that the total number of those who perished by the guillotine, the noyades, and the fusillades was over *four thousand*. Now, the guillotine was in almost ceaseless operation for exactly two years, ever growing with the growth of the Revolution, until during the latter part of the Terror it was, I believe, in *daily* operation—a single "batch" sometimes consisting of sixty or upwards. Surely, therefore, two thousand executions must be very far under the mark.

It must be borne in mind that the guillotine was not confined to the capital, but *guillotinades* took place at Lyons, Nantes, and elsewhere. Besides these, there was the portable guillotine, which travelled under the auspices of Ronsin the playwright. Four thousand victims (nineteen out of every twenty of whom were certainly innocent of any real crime whatsoever) is indeed a dreadful sum of human lives; still this would hardly justify the reign of the Jacobins being termed *par excellence* the "Reign of Terror." This number, Mr. Carlyle says, includes the victims of the fusillades, and of the horrible noyades of the Loire, but he says himself that there were twenty-five of the latter; and (in vol. ii. p. 297)

he speaks of "children and women fusilladed by the hundred and twenty, and by the five hundred, so hot is La Vendée"; also of "guillotining at Nantes till the headsman sank worn out." Add to this the terrible expression, "death poured out in great floods," and it would seem probable that the numbers were altogether nearer forty than four thousand.

Mr. Carlyle terms the third part of his history (prose epic, it should be more justly named) "The Guillotine," and throughout this part of the work the whirr of the great axe is constantly audible. It seems to me, therefore, rather an anti-climax when, at the conclusion of this death-march, he sums up the lists of victims, and finds them under two thousand! So essentially a part of the French Revolution was the "little national window," that with the fiercer among the sansculottes Guillotine and Republic were almost synonymous terms. The axe was, as it were, the pulse by which the Jacobins judged of the health of the Republic: the greater the day's *fournée* the healthier the Republic.

Sir Archibald Alison (*History of Europe*, ed. 1847, iii. 382) says, on the authority of a bulletin of the revolutionary tribunal, that *eighteen thousand* persons perished by the guillotine, the noyades, &c. at Nantes alone during the administration of Carrier. This is perhaps an exaggeration, still I fancy it is nearer the mark than Mr. Carlyle's estimate.

I see in the daily papers that Madame Tussaud advertises as on view at her museum the original knife of the Paris guillotine, by which (so says the advertisement), *twenty-two thousand* persons perished.

Apropos of the Revolution, is the music of the *Carmagnole* extant; and if so, where can I meet with it? JONATHAN BOUCHIER.

2, Stanley Villas, Bexley Heath, S.E.

[Our correspondent will find much information on "the Guillotine" in the paper so entitled, and reprinted from the *Quarterly Review* in Croker's *Essays on the Early Period of the French Revolution*.—ED. "N. & Q."]

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ANONYMOUS.—I shall be gratified by information as to the authorship of any of the following works:—

The Gentleman: a Satire, written during the years 1812, &c. 2nd ed., 8vo. London: Baldwin, and Payne & Foss), 1819.

[By G. A. Rhodes.]

The Man of Ton: a Satire. 8vo. London: Colburn, 1828.

The Pursuits of Fashion: a Satire. 4th ed. London: Ebers, 1812.

[By Edward Goulbourne, Esq.]

Fashion, and other Poems. By John Blunt Freeman, Gent. 8vo. 1825.

The Press, or Literary Chit-Chat: a Satire. 8vo. Lupton Ralfe, 1822.

May Fair, in Four Cantos. Small 8vo. W. H. Ainsworth, 1827.

The Mohocks: a Satirical Poem, with Notes. 8vo. Colburn, 1822.

[Query, by Sir William and Lady Morgan?]

Crockford's, or Life in the West. 2 vols. 8vo. Saunders & Otley, 1828.

The Brunswick: a Poem. 8vo. London: Marsh, 1829.

WILLIAM BATES.

Birmingham.

"The Power of the Popes; or, an Historical Essay on their Temporal Dominion, the Abuse of their Spiritual Authority, and the Wars they have declared against Sovereigns. Containing very extraordinary Documents of the Roman Court, never before published. Translated from the French. The two volumes in one. Tims, London and Dublin, 1838."

Such is the title-page of a book before me. I wish to know the names of the author and of the translator. The initials of the latter at the end of the preface are, R. T. H. Dated Montmorenci, 1825. GEORGE LLOYD.

ARMORIAL TILES.—Can any of your correspondents tell me to what families the following arms belong? The first three coats may be seen on tiles in St. Decuman's church, co. Somerset:—

1. A bend sinister fusilly.
2. A pale fusilly.
3. Gyronny of eight (Peverel?).
4. Per pale, per fess indented. G. W. M.

BERKSHIRE NATURALISTS' CLUB.—Can any one give me any information about this club, when it was established and how long it existed, how often its meetings were held, and whether it issued any publications? JAMES BRITTEN.

"BOUND TO JOHN COMPANY."—Can any of your readers give me the name of the author of *Bound to John Company*, a recently published novel? Governor Holwell, of "Black Hole" celebrity, figures quite prominently in it, and his descendants in America are desirous of learning the name of the author, and of entering into a correspondence with him. H. HOLWELL DEERING.

Portland Maine, U.S.

FOLK LORE: CHRISTMAS DAY.—I copy the following from the *Bradford Times* of the first of January last:—

"West Riding Police Court, Bradford, Thursday, 30th December, 1869 (before Mr. T. Horsfall, Mr. S. Anderton, Capt. Pollard, Mr. W. Peel, and Mr. H. W. Ripley.) A man named William Pollard was summoned on a charge of doing wilful damage by breaking a pane of glass in the window of a cottage at Tong. It seems that he had gone into the house at Christmas and asked for a light his candle. It being a common superstition that allow any one to take out a light at Christmas is unlucky, the woman of the house objected, but offered man a few matches. He then created a disturbance, on the husband attempting to eject him he broke window. He was find 1s. and costs, and ordered to for the repair of the window."

hat may be the origin of the superstition d to in the above paragraph, and is it con- to the West Riding? C. A. Federer.

eries on the Poems of Fulke Greville, Brooke.—Having successfully elucidated llustrated a very large number of allusions rords in these extraordinary poems, I submit in which I need help; and as vol. i. is now ss, early answers to myself will add to the ation:—

"*That braue Scythian* neuer could descry,
Who found more sweetnesse in his horse's naying
Than all the Phrygian, Dorian, Lydian playing."

ho is referred to?

. . . . burne our rods;
With *Demades* to make us like our gods."

here is this recorded of Demades?

Binding man's minde with earth's *imposture-line*,
For euer looking vp to things diuine."

hat is "imposture-line"?

'oesie and Musicke:

. . . the solid iudgements giue them place,
*Onely as pleasing sauce to dainty food;*
ine foyles for iewels, or enammel's grace
Cast vpon things which in themselves are good."

nted an example of such opinion by one of solid judgements." Is Plato in *The Re-*, b. iii. intended?

Whereby their abstract formes yet *atomis'd*
May be embodied, and by doing pris'd."

other example of the use of "atomis'd"?

Since Time must ruine all *what* she did beare."

other example of this use of "what"?

And of these *Solon's fooles*—who their owne wants
Cannot discerne."

ho were "Solon's fooles"?

Sathan, no woman, yet a wandring spirit,
When he saw ships saile two wayes with one wind,
Of saylers' trade he Hell did disinherit."

here is this decision of "Satan" recorded?

A. B. Grosart.

George's, Blackburn, Lancashire.

eraldry.—In the prebendal house now occu- by the vice-principal of the Theological ge in the Close of Chichester, a window ins portions of stained glass.

Party per pale, (1) a lion rampant; (2) on a e five water bougets, with the cipher r, and notto "Magnificate mecum."

1 and 4, ermine on a chief az. five bezants; 3, arg. three camels sa.; 2 and 1, above all chief gu. a cross sa. The coat of W. Weston, of St. John of Jerusalem 1541, which occurs t Temple Balsall.

A crowned woman, holding in the right a bird [? a falcon] within a ring, and in her balance, with a tree in the lighter scale, n the right side is a large tree. The words o" and "abstinentia" appear above.

On the north side of the lane is a Perpendicular doorway, with the letters Y W EE, a portcullis, a fret, and a shield with a cross ensigned with a rose within an orle of eight roundles.

May I ask to whom these arms belonged, and in what way the Hospitallers were connected with Chichester?

Mackenzie E. C. Walcott, B.D., F.S.A.

Henri Heine's Letters.—Who was the *autre pauvre garçon* alluded to in the following passage from a letter dated Dieppe, "20 août" [no year given]? He is speaking of Napoleon I. and his army:—

"Le moindre fils du paysan y pouvait, aussi bien que le gentilhomme de la race la plus antique, obtenir les dignités les plus élevées et gagner de l'or et des étoiles d'honneur. C'est pourquoi l'image de l'empereur est suspendue dans la cabane de tous les paysans, au même mur, je le répète, où serait attaché le portrait du fils de la maison, si celui-ci ne fût tombé sur un champ de bataille avant d'être passé général ou duc, ou même roi, comme maint autre pauvre garçon que son talent et son courage pouvaient appeler à une pareille destinée quand l'empereur régnait encore."

M. E.

Philadelphia.

Inquisitors at Valladolid.—A very finely illuminated book of hours, executed at Bruges early in the sixteenth century, and which is said to have belonged to Jeanne la Folle, mother of Charles V., bears on the fly-leaf this inscription: "Por commission del Sancto Off^o vistas y examinadas en Sant Pablo de Valladolid: puedense tener y leer. Fr. Pablo Marin." I should feel much obliged if any one can furnish the date during which this friar exercised the office of censor of books imported from Flanders into Spain. W. H. James Weale.

Jerusalem.—I wish to see this chronicle, which is described in print as follows:—

"A Description of Jerusalem; a Norman Chronicle written at the end of the Twelfth Century. Published by Comte Beugnot, in his Edition of the *Assizes of Jerusalem.*"

It must have appeared before March 1856, but I fail to find the work in the British Museum.

W. P.

Jorvaulx Jervoise.—Can any of your readers assist me to any information upon the family history of Jorvaulx Jervoise or Jarvis, of Jorvaulx Abbey, near Bedale, Yorkshire? The family are known to have been dispossessed of their estates during the Civil Wars. Any reference to county or local histories, or any information prior to that date, would be acceptable. J. W. J.

James King, Esq.—Can any reader of "N. & Q." give me information about, or direct me to any published account of, James King, Esq., Master of the Ceremonies at Bath and Chelten-

ham towards the close of the last and commencement of the present century? He was the only son of Thomas King, Esq., merchant, of Dublin. His mother died in 1791. He had previously served as captain in the army, and distinguished himself during the American War. He retired from the service about 1796. He married, August 18, 1794, a sister of Sir John Bulkeley of Anglesea. C. S. K.

St. Peter's Square.

Translations of Juvenal.—The late Mr. Conington (preface to translation of the *Satires and Epistles of Horace*, p. xiii.) says:—

"There is also an advantage in rendering the Satires of Horace in the metre which may be called the recognised metre of English Satire, and as such has been always employed (with one very partial and grotesque exception) by the translators of Juvenal."

Whose is that one exception? And at p. xviii. of the same preface, Gifford's own work (*i. e.* his version of Juvenal) was attacked on its first appearance by a reviewer of the day precisely on these grounds; *i. e.* on the score of its "plainness, idiomatic prosaic ring, and occasional vulgarity." Who was the reviewer, and which the review? There were some that after the publication of Hodgson's Juvenal (1807) had notices comparing the two (Gifford's and Hodgson's) in the manner so pleasant to scholars generally, and to Mr. Conington in particular, at least to judge by what he says (p. xxii. same preface) of "any one sharing my taste for that kind of reading!" but these could scarcely have comprised that indicated by Mr. Conington as containing the criticism on Gifford's straightforwardness of speech.

W. J. B.

"A Pot of Burton."—It was very kind of you to give such a satisfactory answer to my question about "Old Tom" (4th S. i. 298). But pray don't think that I and Ma take too much of it! Since I wrote you from Paris, we have been residing on Clifton Down, near Bristol. On our arrival, the servant of the pension asked if, at our dinner, we would have a "pot of Burton?" "Oh yes!" said Ma; "Burton is so very nice, we'll have some." When the Burton came we found that it was a very poor drink—a sort of small beer—which the Bristolians call "Burton." Pray tell me why they do so? for the misnamed liquor has not any resemblance to the genuine article. Julia Ramsbottom.

Clifton Down.

Rebellion of 1715.—I lately borrowed from a friend a copy of Robert Patten's history of this rebellion, printed by T. Warner at the Black Boy in Paternoster Row, 1717, pp. 156. With it was bound up another narrative, without title, but headed "The History of the Rebellion in Scotland," with an appendix at p. 101 entitled "The Earl of Mar's Journal, printed at Paris," extending to p. 160. At p. 142 is inserted a notice or advertisement of—

"The History of the Press, or a Brief Account of the Customs and Occurrences that are put in practice and to be met with in that antient Repository of Living Bodies called his Majesty's Gaol of Newgate, in London; wherein, besides several Descriptions and Characters never before made Publick, are inserted:—1. The History of the Unfortunate Florimel, one of the State Prisoners that has been Confined their (*sic*) upwards of 21 Years: 2. An Interview with the Ordinary; the Manner of his Turning Confessor, and the Method used by him in that Office: 3. The Manner of the Reception of the Prisoners from Preston there, &c.:" and 4, 5, 6, other matters connected with the Rebellion. Price 1/6. "Printed and sold by T. Warner, at the Black Boy in Paternoster Row," the publisher of Patten's Narrative.

After this, at p. 142 *bis*, Lord Mar's journal continues to p. 160, and then follows a letter relating to Lord Strathmore from W—m D—s, and Lord Lovat's account of the taking of Inverness. Was the work advertised above ever published, and who was Florimel? W. E.

Baron Reid in Strathaird.—Can any of your readers who have some knowledge of Perthshire family history, explain the origin of the above singular designation, applied in Douglas's *Baronage* and elsewhere to the old family Reid (or Robertson) of Straloch? Information on the following points would also be welcome:—Who is the representative of Reid of Straloch? I have heard Robertson of Cray mentioned as such. Are there any existing families known to be descendants of Reid of Straloch?—of Reid of Pitnacree?—of Reid of Thirdpart? Are there any Perthshire descendants of the family of Reids who, nearly two hundred years ago, for two or three generations occupied the farm of Williamston in Maderty parish, between Perth and Crieff? Where may information be found about the Reids, or Reid-Robertsons of Perthshire? H. R.

Rome and Louis XIV.—To what does Massillon allude in the following passage in his Funeral Oration upon Louis XIV.? He is speaking of the wonders of which his hearers had been witnesses:—

"Rome même, désavouer par un monument public le droit des gens violé, et l'outrage fait à une couronne de qui elle tient sa splendeur et la vaste étendue de son patrimoine."

M. E.

Philadelphia.

Rubens's "Loves of the Centaurs," and other Pictures.—I should be glad if any of your many readers would be so good as to inform me where I could see or obtain a list of the purchasers (or a portion of them) of over sixty choice pictures, chiefly by the old foreign masters, which were sold at 20, Grafton Street, Piccadilly, on May 25, 1802, by Mr. Peter Coxe, of

hen existing, but long extinct city firm of a. Peter Coxe, Burrell, and Foster. Per- some of your correspondents may have a gue of the sale with the required informa- marked thereon. Amongst the first-class of art then sold, there were Rubens's es of the Centaurs," Vandyck's "Saviour e Cross," a pair of Cuyp's—"Cattle in a -storm," and "A Sea View by Moonlight"—Hurricane," painted by Vernet for Madame Barry, and pictures by Guido, Poussin, rione, Douw, Greuze, Canaletti, Spagnoletto, lervelde, and other eminent men along with of the English school. Mr. Peter Coxe, I ve, afterwards wrote a poem called "The l Day," which was to have been profusely rated by Wilkie, Ward, and other able artists, obtained permission to dedicate it to Her sty; but whether it was or was not published, not know, as I have only seen the prospectus e poem. ALPHA.

ter Coxe's "Social Day," a very indifferent poem rofusely illustrated, among other works by Wilkie's ken Jar," was published in 1823.—ED. "N. & Q."]

LISBURY CATHEDRAL.—Can anyone inform whether a ground-plan of this church exists ing the positions originally occupied by the s now ranged, on platforms, between the ns in the nave? I believe that Wyatt, r the auspices of Bishop Barrington, was the or of the symmetrical arrangement that now a, besides other such "improvements" as lestruction of chapels, screens, and porches, also raising the levels of the interior. As nal restoration (I do not wish to raise any ssion on this subject in the columns of & Q.") is about to be taken in hand, it s to me that the above information might e valuable to the authorities. H. F. T.

THE GOOD SHEPHERD."—Can any of your ers tell me of any London church in the ted windows of which our Saviour is repre- ed as "the good Shepherd"? F. S. DONALDSON.

"THEREFORE LET A JURY COME," ETC.—Can one of your readers inform me what "&c." is stituted for in the above phrase, which is al- s inserted after the pleadings in an action?* LEX.

TOUCHING GLASSES IN DRINKING HEALTHS.—hat is the origin of this curious practice? haps some of your contributors may know the son why. I would be very thankful for some rmation on this point. D. D. WOOD. rompton.

* The ellipsis in the formula of a petition has been used in "N. & Q." 1st S. i. 75; vii. 596; 3rd S. ii. 148, 178.—ED.]

TROITSA MONASTERY, NEAR MOSCOW.—I am anxious to obtain a full and detailed description in English (or French) of this famous Russian monastery, and of the splendid collection of jewelled vestments and works of art contained within its walls. I have already searched upwards of one hundred and fifty books of travels in Russia, but without success. Will any of your correspondents kindly point out to me where I shall find what I am in search of?

CHARLES MASON.

3, Gloucester Crescent, Hyde Park.

## Queries with Answers.

WORCESTER CATHEDRAL.—Palmer, in his *Origines Liturgicæ* (ed. 1836, vol. ii. p. 23) writes as follows:—

"A custom prevails in the Cathedral Church of Worcester which is worthy of remark. There, the morning prayer being concluded at an early hour, after an interval of time the Communion Service or liturgy begins with the Litany. We have already seen, that the same order prevailed anciently in Italy, Germany, and Ireland; and that it derived its origin from the churches of the Patriarchate of Constantinople. In the Roman Liturgy this custom has long been relinquished; at Milan only is the litany repeated at the beginning of the liturgy during Lent. Goar and Bona agree that the litany continued to be used in this place till the ninth century in the West."

And page 26:—

"The custom of the church of Worcester, already alluded to, resembles that of the Eastern Church during the fifth or sixth century, and was anciently used in many churches of the West."

Can any of your readers tell me whether this custom still prevails? R. S.

[We are indebted to the kindness of the REV. RICHARD CATTLEY, M.A., Minor Canon of Worcester, for the following interesting reply to the query of R. S.:—

1660. The first Order of Chapter at the first meeting after the Restoration of Charles II.: "There shall be Divine Service in the Quire every morning at 6 A.M. as soon as it can be repaired."

In the table or index of Chapter Act Book, p. 188, I find,

1676. "*Reasons for continuing the Morning Service on Sundays at Six and Ten of Clock.*

"Reasons for the Continuance of the Service of God in the Cathedral upon Sundays in the same manner as it is at present and hath been time out of mind; presented to the Rt Rev. Father in God, James Lord Bishop of Worcester, upon the 12th day of July, 1676:—

"I. It hath been accustomed to have the prayers read in this manner for time immemorial, as the most antient men living among us can witness.

"II. This Custom hath been grounded upon the necessary convenience of both serving the Cathedral and the churches in the City and of the Minor Canons who are

to execute the Service in both; and also in commiseration of aged and sickly persons who in summer time (much less in winter) are not able to continue or hold out so long time as the whole Service at once and the Sermon and sometimes the time of the Communion would require.

"III. We have had former experience of the inconveniences of altering this course, and of the general dissatisfaction taken by the Citizens who then forsook the prayers and came only to sermon.

"IV. The late Lord Bishop Skinner did at his Visitation prevail with the Dean and Chapter to alter it; but upon experience of the former inconveniences did acknowledge his inadvertency, and desire it might be restored to the former course, which is that which we hold at present.

"V. We do consider that this Custom which we now observe is conformed to the Rubricks and Canons of the Church:

"1. To the Rubrick before the Litany where it is ordered that the Litany be said or sung after morning prayers upon Sundays, &c., which words do intimate a space betwixt Morning Prayers and the Litany.

"2. The old Rubrick before the Communion doth necessarily imply that there should be a distance of time betwixt Prayers and the Communion Service; and the new Rubrick doth not direct otherwise.

"3. The 8th Canon 1603, as we consider, confirms the present practice by enjoining 'That Common Prayer be said or sung at convenient and usual times and in such place as the Bishop of the Diocese or the ecclesiastical ordinary of the place shall appoint.

"4. Because we consider that the Act of Uniformity prescribing the entire reading of Common Prayer was designed in opposition to the non-Conformists who would either omit all or leave out what part they please; and to debar the dividing it for the greater solemnity of God's services and the better convenience of the comers thereto.

"Now it being certain that the practice is not forbidden by the said Act, an ambiguity being supposed, Custom ought to determine the thing: for that where there is a Law, Custom is the best interpreter; and where there is no positive Law, Custom itself is a Law.

"It hath been a constant maxim of Government that alterations should not be introduced without great and important cause, being apt to create disputes, censures, and animosities.

(Signed) William Thomas, Dean.
Nath. Tomkins, Sub-Dean.
Wm. Thornburgh, Treasurer.
Tho. Lamplugh.
Barnabas Oley.
Wm. Hopkins."

This division of Morning Service was continued till 1858. In 1858 our congregations were reduced to two or three at Morning Prayer; then the present Dean and Chapter made the change, and we have now the full service at 11 as in other churches. The early prayers in modern times, up to 1858, were at 8.15. I do not find any record when the more primitive hour of 6 was discontinued.]

An Oxfordshire Benefactor. — In a MS. funeral sermon (text, Rev. xiv. 13, 4to, pp. 99), preached in Oxfordshire about the beginning of the Civil War of the seventeenth century, by an able divine, there is a long and interesting character given of the deceased; and I shall be glad if the following passages lead some of the numerous readers of "N. & Q." to identify this public benefactor:—

"He was longe agoe a frequent hearer of Bishop Andrewes when he preached at S^t Giles on y^t subject (Justification by Faith), and would himselfe aduise y^t y^e people might be instructed in the true understanding of the Commandments. And not long before his death, when he heard that the substance of y^t w^ch Bishop Andrewes had preached was put foorth, though imperfect, he was careful to get it and took notes out of it . . . . .

"That reverend Prelate Bishop Lake was wont to pray for Judges that they might be 'cleare sighted, cleane handed, and stout hearted,' and I am persuaded that his prayer was heard in this man . . . . . His honourable place did not add any thing to his cubbord of plate. He hath given unto seven or eight Parishes (five whereof are in this Countie), unto every of them twenty pounds to be a stock for the Poore. He hath given fiftie pounds a yeare to maintain a Preacher at Churchill, because the Parsonage is impropriate, although the impropriation were none of his. And he hath given fiftie pounds a yeare more to mend the Parsonage of Sarsden, and he hath given to Jesus College in Oxenford a thousand pounds . . . . . Let the Thames flow into Westminster Hall, as it did about a yeare since, it shall never wett his feete. His workes doe follow him. They are gone with him. He hath his crowne," &c.

F. R. R.

[The person here commemorated was Sir John Walter, Chief Baron of the Exchequer in the early years of Charles I., who was born at Ludlow in 1563, and died at his house in the Savoy, London, November 18, 1630. He was raised to the chief seat in the Exchequer in May 1625, and unjustly discharged from his office in Michaelmas Term, 1630. The immediate cause of his disgrace was said to be, that he disagreed with the rest of the judges as to the legality of proceeding criminally against a member of Parliament for acts done in the house. He died very shortly afterwards, and was buried in the church of Wolvercote near Oxford, in a vault under a north aisle, which he had added himself to the building, and where there is a splendid monument to him and his two wives. By the latter he had no issue, but the former bore him four sons and four daughters. His eldest son was created a baronet in 1641, but the title became extinct in 1731. Prior to his elevation, Sir John (who was knighted May 18, 1619, on his appointment as Attorney-General to Prince Charles) had been counsellor for the University of Oxford, and received from it, in July 1613, the degree of M.A. Besides the benefaction enumerated in the above sermon, he left the poor in the Savoy 20*l.*

s described by his contemporary, Judge profoundly learned man, and of great in-urage"; and Fuller joins his testimony to t, adding that he "was most passionate as t patient as Judge Walter"; and that such ty, that once when Judge Denham said to d, you are not merry," he answered, "Merry judge." In the year after his elevation he ious licence for himself and his wife, and ds invited to his table, to eat meat on the s, on payment of 13*s.* 4*d.* per annum to the he resided. See Foss's *Judges of England*, 370-373; Wood's *Fasti Oxon.* i. 355; and *hies*, ii. 260.]

LLACE: SARAH MEARS.—In the pension of 300*l.* charged upon the was granted to "William Wallace," of 40*l.* was granted to "Sarah Mears, s." The grounds upon which they d were not stated in the Parliamen-; but it appears that "William Wal-April 28, 1843, and that "Sarah Hughes," was living in June, 1861. your readers give me any information rounds on which these persons were the Pension List? C. SYMONS.

allace was professor of mathematics in the Edinburgh. In 1838, on account of ill compelled to resign his chair, having been rm his duties in person during the three ns. On his resignation the degree of doctor onferred upon him by the senatus acade-the same time he received a pension from consideration, as the warrant stated, of s in science and literature, and his valu-at the Royal Military College and the e name of Sarah Mears is unknown.]

ER COLLEGE.—Is there a published of the collegians from the earliest CHARLES MASON.

Crescent, Hyde Park.

rs of Winchester College are duly kept; alphabetical and annotated list of all the up by the REV. MACKENZIE E. C. WAL-d presented to the Warden and Fellows e. Some of these duplicates may be found ditional Manuscripts in the British Mu-36.]

## Replies.

### LANDUDNO: CONWAY.

IE DANES ALONG THE WESTERN COAST.

h S. iv. 434, 547; v. 182.)

versy respecting the derivation of s in itself scarcely worth pursuing, ntimately connected with a very in-uiry—the relation of the Northmen to the coasts of Wales and the western coast generally—I crave permission to say a few words on the subject.

The philological speculations of MR. J. C. ROGER remind one very strongly of the learned treatise of Henry O'Brien on the *Round Towers of Ireland*, and other writers of the same school, in which it has been gravely maintained that Judas Maccabæus and Judy Maccabe were cousins german; that Osiris was an Irishman who ought to have his name written O'Siris. If mere resemblance in sound, without any other analogy or proof, is to pass muster, why should not *gherkin* be derived from Jeremiah King, Bellerophon from "belly ruffian," or Hirondelle from "Iron Devil?"

"Llandudno," says MR. ROGER—

"is *unmistakably* one of those names imposed by the Northmen. *Landöde*, a proper name, prefixed to the definite article *en*, by elision *n*, gives *Landoden—o*, a corrupt form of Icelandic *á*, signifying water, also a river. We find a similar transformation in the Scotch river *Lossie*, in old records *Loxa*, Old Norse *Lax*=salmon, *á*=river."

Not the slightest evidence is given except the bare assertion of the writer.

Now, where is the proper name *Landöde* to be found? Who is the historical personage who bore it? When was he at Llandudno, and what did he do there? I fear his only existence is in the imagination of MR. ROGER, who seems to forget that his oddly patched-up word would have been the name of the water, whilst Llandudno is the name originally applied to the locality on land nearly at the top of the mountain. The comparison with the river Lossie is singularly inappropriate. I do not see, in the phrase of Tony Lumpkin's friend, that it is "in a concatenation accordingly." This is not a proper name. It needs no manipulation or theory. It simply signifies "the salmon river."

I have always been led to consider that if there was one appellation more decidedly Celtic and Cymric than another, it was found in the names compounded with *Llan*, originally an inclosure, then applied to the *enceinte* of a Christian place of worship, especially to those solitary little cells and chapels established frequently in the wildest places by the early British anchorites. We have within a moderate distance of Llandudno—Llandrillo, Llansantfraid, Llanbedr, Llanfairvechan, Llanrwst, and many others. Is MR. ROGER prepared with a mystical or mythical Northman to stand sponsor for each? He appears to be quite unaware that *Ll* and *l* are altogether different letters, the one being a strong aspirate, almost a guttural, the other a simple liquid, so that it is impossible the former could have been derived from the latter; the tendency, as all philologers know, being in derivatives to soften the aspirate, never to harden it.

The derivation of Llandudno is clear, simple, and well-known. St. Tudno, there can be little doubt, was a real personage. I never heard of a church being dedicated to a myth or a nonentity. His memory has descended both in writing and tradition from the earliest ages. It is a fact of the simplest proof that Llandudno derives its name from the little church at the top of the mountain. Mr. Roger makes not the least attempt to show how the church became dedicated to St. Tudno, nor does he venture to assert that his imaginary Landöde was a saint at all.

The derivation of Conway (Conwy) from "*Kon-r* (Lowland Scotch name Con), and Icelandic *Vag-r*, a bay," is, if possible, still more bizarre. What is Con? Has Mr. Roger any idea of its meaning? Does he give it as a proper name, or as a thing? What is the Lowland Scotch name Con? I never heard of it. The word *Kon-r* in Old Norse has three significations—1. quality, virtue; 2. a nobleman, a hero; 3. a friend or relation. "The bay of the hero" would sound very pretty if there were any legend attached to it. But, alas! for all such romantic speculations, the plain truth must be told, that Conwy was called Conwy hundreds of years before the Northmen were ever heard of. The Roman station of *Conovi-um* is simply the Cymric name accommodated to Latin organs of speech. Its derivation is very patent; *Con-wy*, the spreading or expanding river, which exactly expresses its conformation, as the name of its tributary, the *Llug-wy*, the bright or sparkling stream, is expressive of the beautiful waterfalls which adorn its course. So much for the two names. But, continues Mr. Roger, to confirm his view:—

"We learn from Mr. Worsaae, that Norwegian kings had made themselves masters of Wales, from the north bank of the Severn to the Isle of Anglesey."

Mr. Worsaae is a very patriotic Dane, and loses no opportunity of making the most of his countrymen's conquests in Britain, but he does not say anything so outrageous as this. Indeed he says just the reverse. These are his words:—

"The expeditions of the Danes to Bretland (Wales) seem to have been confined to the tracts bordering on the north bank of the Severn, and to the Isle of Anglesey."

Of the other parts of Wales he says not one word.

Here I might safely leave the question originally started, but there are one or two points in Mr. Roger's second communication which equally require correction. He quotes a passage from the review in *The Times* of Mr. Taylor's *Words and Places*, to the effect that—

"one of the first lights seen by the mariner entering the Channel is that of St. Agnes in Scilly, but Saint is a modern addition. Its proper name . . . . . is simply *Hagenes* or *Hagnesse*; a map in the Cottonian MSS. of the fifteenth or sixteenth century styles it *Angnes*,"

which he concludes has been altered to St. Agnes. It is not clearly stated whether these are the words of the reviewer or of the book reviewed. I have Mr. Taylor's book before me, but I cannot find the passage in the text, nor any reference to it in the index. Here again Mr. Roger tells us that the appellation is derived from a "Scandinavian proper name *Hegg-r*." These proper names are very convenient, and seem to explain everything, but who was *Hegg-r*? when did he live? and what connection had he with the lighthouse or promontory? I think upon his own theory I could supply him with a better derivation. *Hage* in Old Norse signifies pasture or grass, which, it might be thought, applied to the tongue of land in question. But the whole theory falls to the ground when it is called to mind that it is the island, and not the promontory or lighthouse, which is called St. Agnes. Four of the Scilly isles bear the names of saints: St. Helen's, St. Martin's, St. Mary's, and St. Agnes. Why is the latter to be deprived of her saintship, to which she has as much claim as any of the others? A person must be very obtuse not to perceive that the "Hagenes," or "Hagnesse" in the old documents is simply an obsolete mode of spelling "Agnes." The omission of Saint is one of the commonest things possible. St. Paul's Cathedral in old writings is generally called "Poule's." Who at Oxford ever talks of St. Mary Magdalen?

We are told "examples of this kind might be multiplied indefinitely." I should really be very glad to be furnished with a few for the pleasure of unravelling their mystery.

A word as to the ancient British fort mentioned by your correspondent Cywrm, and sneered at by Mr. Roger, who, of course, claims for his favourite Northmen everything which he supposes will redound to their credit. He again misquotes Worsaae, as stating that they made themselves "masters of Wales," and claims for them "all the engineering skill necessary to the defence of their conquests." I fear he has never inspected the works in question, which are upon a small eminence called Pen-y-dinas. I have done so repeatedly, and also the similar remains on Conway mountain. They are intensely interesting, but of an age far anterior either to the ravages of the Northmen or the conquests of the Romans. They consist of a multitude of circular structures partly sunk below the ground, with rough walling a little raised above, evidently the substructure for huts of a similar description to those represented on the Trajan column. Those on Conwy mountain have had a rude rampart of piled stones carried round, part of which remains. They are called by the country people "Cyttian Gwyddelod," which is generally interpreted "the huts of the Irishmen," but which in its primary meaning is "the huts of the savages," or wild men, in con-

stinction from the Gál, or agricultural race. r that the Northmen would not add much to credit for engineering skill by being re- d as the builders of these hovels.

r. Roger informs us in a note that "there good grounds for believing that the lite- remains usually attributed to the Celts con- a large admixture of Gothic," &c. I should very much obliged, as a student of the Gothic age, by being furnished with a few speci- of these derivations. It would form a very esting study to ascertain if the terms are mon to both languages, or derived by one the other. I trust Mr. Roger will favour ith a list.

the rocking stone and the Forteviot sculp- and the rush baskets are a little *de trop* in an ry like this, I will pass them by, and con- with a few remarks as to the extent and e of the ravages and settlements of the hmen along the western coast of Britain. In researches we cannot have a surer guide the nomenclature. It may be taken as an n that the names of mere settlements change each succeeding race, but that the prominent al features—the mountains and rivers— lly retain their original appellations. This iple will be found to apply both in ancient and rn times, and is nowhere more conspicuous in the United States and Canada. Thus in and the names of rivers, the Dee, the Don, Nye, the Derwent, the Avon, the Ouse, &c.; names of mountains, Blencathra, Helvellyn, gant, &c. are Celtic; whilst the vast majority s names of places are Anglo-Saxon or Danish. in America the rivers, such as the Con- cut, the Susquehanna, the Potomac; the , as Ontario, Michigan, Winnipiscogee; the as Monadnock, Waset, Papakunk, are for the part Indian; whilst the names of places are stakeably of European origin.

J. A. Picton.

*(To be concluded in our next.)*

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## NODOT: PETRONIUS.

(4th S. v. 199.)

annot refer R. B. S. to an account of the ries of Nodot, which I should like to see f. But for the definite manner in which ame of the imitator is given, I should have ght that the allusion was to another modern . Marchena—who has cleverly endeavoured pose upon the world his own writings for which are attributed to the "arbiter ele- n" of Nero. The book is entitled *Fragmen- Petronii, lat. avec une traduction et notes curi- par Jos. Marchena*, 8vo, 1865. The *Notice Fragmentum* says:—

"Ce fut à Bâle que Marchena, fort bon latiniste, imita avec succès le style de l'auteur romain. Marchena était bien capable, il est vrai, d'en remonter à Pétrone, et de lui apprendre des mystères d'impureté, inconnus même aux anciens. La nature l'avait conformé expressément pour l'usage qu'il faisait de sa petite personne, remarquable par certaine monstruosité, dont il était fier comme un âne," &c.

There is an able essay on the Satyricon attributed to Petronius in the *Literary Gazette*, 1822. This was written by a French *émigré*, the Abbé Angel Denis M'Quin, author of the clever and witty *Tabella Cibaria*, 4to, 1820, and a friend of W. Jerdan: see the *Autobiography* of this latter, ii. 107.

A query of my own suggests itself. In a letter to his friend Minutoli, Bayle says:—

"En lisant l'autre jour les Notes de Lotichius sur Pétrone, j'y trouvai un fait emprunté de Goldast qui me paroît peu certain. C'est qu'en l'an 1603 on brûla, à Genève, un médecin, nommé vulgairement Tampisius, qui était aussi sénateur, convaincu de * * * * * *, et même d'une espèce de * * * * * * fort vilaine, qui Goldast et Lotichius expriment par le terme de *Lapda*. J'ai trouvé dans Mrs. Spon et Leti, qu'en 1609, le Sautier de Genève, nommé Canal, fut puni comme traître et * * * * * * *. N'auroit-on pas confondu ces choses? Je vous supplie très-humblement, Monsieur, de vous en informer. Goldast prétend que le sobriquet Tampisius lui avoit été donné *à malignitate morum*; mais, je croirois plutôt que ce seroit à cause qu'il disoit *tant pis*, quand on lui contoit les accidens survenus à ses malades."—*Lettres choisies de Mr. Bayle*, ii. 304.

Peter Burmann, in his first edition of *Petronius*, 4to. 1709, gives the Prolegomena of Goldastus, and the Life of Petronius, by Lotichius; but I do not find the note referred to. I should be obliged by its transcription, and reference to the passage of Petronius on which it bears.

William Bates.

Birmingham.

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M. Nodot was engaged in supplying provisions to the French army on the Rhine in the campaign of 1690. His first announcement of the manuscript of the *Satyricon* was made in a letter, dated Strasbourg, Oct. 12, 1690, to M. Charpentier, then Director of the French Academy. He says:—

"Ayant appris par un Seigneur Allemand, que M. Dupin, gentilhomme François qui s'étoit engagé au service de l'Empereur, de le commencement de la guerre contre le Turc, possédoit ce trésor, je cherchay toutes les occasions d'avoir sa connoissance. Mais quel moyen d'y réussir, veu qu'il étoit dans le parti ennemi et même fort éloigné de l'endroit où je me trouvai? Cependant le bonheur voulut qu'à force de m'intriguer, je lui fis tenir une lettre, à laquelle il fit réponse, et m'apprit de quelle manière le manuscrit lui étoit tombé entre les mains; disant qu'il l'avoit eu d'un rénégat Grec, chez qui il s'étoit logé à la prise de Bellegrade, et dont le père étoit un homme sçavant; qui ayant trouvé ce livre parmy d'autres, sa figure ancienne lui avoit donné la curiosité de le connoître, et parce qu'il avoit de la peine à le lire, étant aussi d'une écriture fort ancienne, il avoit cherché un homme qui pût le déchiffrer. Qu'en ayant trouvé un, il le prit à son service,

et, qu'enfin, sçachant que c'étoit Pétrone, il l'avoit fait transcrire en caractères Italiques, et le conservoit précieusement. Il m'assuroit de plus qu'il iroit au quartier d'hyver à Francfort, et que si je pouvois trouver le moyen d'y venir, il me montreroit cette rareté."

M. Dupin arrived at Francfort, bringing with him the manuscript. Nodot tried to get a passport, but failed, as they were granted only to those who were in the service.

"Enfin, comme je cherchois un expédient, je fis connoissance avec un marchand de Francfort, homme adroit, qui s'engagea de me faire tenir une copie de ce manuscrit, et y réussit; car étant de retour chez luy, il chercha l'écrivain, et le ménageoit si bien, qu'il tira par argent ce que je souhaitois. Je vous en fais tenir la meilleure partie; je vous porteray le reste au quartier d'hyver, car j'espère plus sûrement que l'année dernière aller à Paris."

Charpentier replied in a letter dated Paris, Nov. 9, 1690. Among other handsome things, he said:—

"Et si je n'appréhendois trop dire je croirois que quand notre campagne sur le Rhin de l'année 1690 n'auroit point produit d'autre bonheur il y auroit lieu d'être content."

Charpentier is mentioned in the *Biographie générale*, xxxviii. 167, as one who maintained the authenticity of the manuscript. I cannot find more of his on the subject than this letter. Considering that the communication between Paris and Strasbourg was not so rapid in 1690 as it is now, and that we do not know what parts of the fragments were sent to Charpentier, and that his time was pretty well occupied with other matters, he may be excused for not detecting the imposture, though he ought not to have given his judgment so hastily.

Nodot published *Traduction de plusieurs pièces de Pétrone suivant le manuscrit trouvé à Bellegrade en* 1688, dated Paris, but printed at Grenoble. He brought out a complete edition of Petronius, Paris, 1693, and another with a French translation in two volumes 8vo, 1694, the first *A Cologne, chez Pierre Groth*, the second with better print and paper, *A Cologne, chez Pierre Marteau.* The *lacunæ* of former editions are filled up from the manuscript, and something like a connected story is thereby made. The translation had been attacked in two pamphlets, one by M. Breugière de Barante, the other by M. D***. Nodot replied in *Le contre-critique de Pétrone*, which I know only from D'Artigny's account of it. When the Latin edition came out, various scholars expressed their opinions that the additions were forgeries, and I cannot find one that said anything in their favour. They have been retained in some subsequent editions as the *Supplementa Nodotiana*, but are distinguished as such by brackets or a different type. Nodot had studied Petronius, and seems to have supposed that by using few words not to be found in his author he could counterfeit his style. The Latin of the fragments abounds with Gallicisms, and the thoughts are French. Burman notices the lovers paying morning visits in the ladies' dressing-rooms, "ad ornamentum matutinum amicarum urbanissimi assidere"; and the thieves leaving Rome as "in æstivis temporibus urbem esse sterilem, rus est fortunatius." He further says:—

"Sed quia, scilicet, in Gallia noverat illos proprie *declamatorum* titulo infamari, qui quotidie in templis de rebus sacris ineptos et inconditos clamores effundunt, finxit nobis Vejentonem de erroribus religionis ingeniose locutum (mera iterum peregrinitas et Christiani Gallici balbuties) et detexisse quo doloso vaticinando furore sacerdos mysteria illis (pro sibi) ignota audacter publicentur, quasi eo tempore Romæ quotidie ad populum ex cathedra in templis a sacerdotibus conciones in quibus mysteria populo exponerentur, haberi mos fuisset, ut hodie a monachis et sacerdotibus suis fieri videbat ille."—*Præfatio ad ed. Burmanni*, 2 t. 4to, Amsterdam, 1743.

Nodot made some colourable alterations in the text, which are chiefly synonyms, not so good as the original; and he retained, as from his MS. many corrections of former editors. In one of the supplements he has told the story about malleable glass in the words of Johannes Sarisburiensis, whose style is not that of Petronius. I have many other blunders quite as gross, but have already trespassed enough on the space of "N. & Q." Nodot seems to have occupied a good position in society. D'Artigny met him at Lille in 1706 at the house of Baron Ruy, chancellor and prime minister to the Elector of Cologne. He says: "C'étoit un homme dur, vif, et sans beaucoup de délicatesse, peu propre par conséquent à coudre de Latin avec celui de Pétrone." Nodot, however, in his preface, claims the superiority over former editors as a man of taste and fashion, who could enter into the spirit of Petronius, which pedants could not. The most handy edition of Petronius, and one of the best edited classics, is that of Anton, Lipsiæ, 1781. The fragments are given, but the editor endorses Burman's opinions as to their authenticity. For further matter on this question, see D'Artigny, *Mémoires de Littérature*, t. i. pp. 346–376, Paris, 1749. H. B. C.

U. U. Club.

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## KNIGHTHOOD AND FOREIGN ORDERS.

(4th S. iv. 513; v. 47, 118.)

I cannot better reply to your correspondent's query than by quoting Art. 2 of the Regulations respecting foreign medals, issued so recently as Feb. 4, 1870:—

"Any British subject is at liberty to accept and wear a foreign medal, *not being the decoration of a foreign or* bestowed by competent authority. . . . An offi soldier, marine, or sailor must, however, first obt permission," &c.

The inference to be drawn from the portio have italicised is obvious. It is perfectly cl that no British subject, military or civil,

*refully* accept from any foreign power any title honour whatsoever without obtaining the royal nction. Of course such titles are accepted, but ey are not recognised. As to the right of a vilian to wear a foreign order, I presume there no law to prevent an Englishman from adorning his person with any ornament he may consider becoming, and he may wear the Legion of onour in his button-hole just as he may wear a atch-chain or a ring. The propriety of these strictive regulations is unquestionable. In gland we have only about 1700 persons, from kes to baronets, who possess transmissible les. In France, on the contrary, before the olution, there were 360,000 nobles.* We read at when the charter of 1830 restored titles of bility, "chacun s'empressa de prendre à sa conance le titre qui lui plaisait."† In fact, they arped titles just as we English usurp arms; t others who, as the same writer says, "auraient gi de prendre un titre sans quelque apparence droit," found numerous means of satisfying ir qualms of conscience. They had only to ss the Alps to find countries where such ours were to be purchased: —

"A Rome ou à Florence, ils obtenaient moyennant nce, et par l'entremise des Chambellans cupides, les es de Prince, Marquis, Comte, Baron, Chevalier.

"Les décorations, les ordres militaires devinrent l'objet n trafic."

Unfortunately, however: —

"Les souverains avaient le *droit* de conférer ce qu'ils ordaient. Il n'avait donc pas *tromperie* sur la qualité la chose vendue."

Certes, "they manage these things better in gland." H. S. G.

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It is generally understood that the regulations l printed in the *Army and Navy Lists*, relating the accepting and wearing foreign orders of ghthood, are obsolete; at least, so far as lians and persons not officially employed as vants of the crown are concerned. The only empt which is made to enforce them at present when the person decorated is attending the rt. Only those who have obtained the royal nse to accept and wear a foreign order can ear in the royal presence so adorned. But ond the limits of the court, the regulations obsolete; and indeed Her Majesty's own sons first and foremost to break the chief, which ains that —

"No subject of Her Majesty shall accept a foreign r from the sovereign of any foreign country, or wear insignia thereof, without having previously obtained Majesty's permission to that effect, signified under royal sign manual."

would surely be more dignified to cancel regulations which are no longer of practical effect; or, at all events, to limit them to the immediate servants of the crown.

While Brown, Jones, and Robinson may appear in public bedizened with the badges of the (so-called) Masonic orders, or with the tinsel stars of the "Odd Fellows" or "Jolly Companions," it is surely hard that a Faraday or a Simpson should be precluded from accepting and wearing badges which show that foreign nations at least can appreciate and acknowledge services rendered to the citizens of all countries. J. Woodward.

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British subjects in possession of foreign titles by purchase of land or otherwise have no right to precedence here on the strength of their foreign dignities. (Dod's *Peerage, Baronetage, and Knightage of Great Britain and Ireland for* 1868, p. 64.)

Charles Vivian.

41, Eccleston Square, S.W.

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Origin of the Word "Asmonæan" (4th S. v. 22, 232.)—I am desirous (with reference to my note referred to above) to correct one of those trifling omissions which can rarely be avoided when we are compelled to write or copy in haste. On referring to the original rough draft of the note, I find that, immediately after the passage quoted from Mr. Buckton, the next sentence stood as follows: —

"Can it possibly be necessary to inform him, that letters of the same organ are constantly interchanged in all languages, and that when a Hebrew root has the letter ש," &c.

Without the words now supplied, the sentence appears too abrupt. As an instance of these dialectic variations, I might have cited the word *Shibboleth*, which the men of the tribe of Ephraim, unable to utter the *sh*, pronounced *Sibboleth* (Judges xii. 6).

In alluding to Michaëlis, I ought perhaps to have been more explanatory. In seeking for the Arabic root analogous to the Syriac *ch'sham*, the professor had to choose between *hhashama* and *hhasama*. According to the Bucktonian canons, he ought to have selected the former. But, guided by very different principles of criticism, he chose the root with the letter *s*. This is exactly what I have done myself in choosing between *ch'sam* and *ch'sham*. Now it is difficult to select a man more versed in the orthodox principles of verbal criticism than John David Michaëlis. He is one of the most celebrated of German biblical critics. In these labours all his life was spent; and his voluminous works (all more or less original and ingenious), if collected in one uniform edition, would compose nearly a hundred octavo volumes. If some Buckton of the last century had informed the author of the *Mosaisches Recht* that he was

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* Burke's *Patrician*, i. 351.

† D'Hauterive, *Annuaire de la Noblesse*, 1853.

wrong in preferring *khasama* to *khashama*, we can easily imagine with what amusement Michaelis (one of the most haughty and self-confident even of German professors) would have received such a lesson from such a source.

HENRY CROSSLEY.

OWEN WYNNE, SERJEANT-AT-LAW (4th S. v. 92, 162.) — Some few weeks since a query was published in "N. & Q." as to who was Owen Wynne, Serjeant-at-Law, and Chief Justice of North Wales, the donor of a very handsome silver waiter at Peniarth, in Merionethshire, standing upon a single foot, or, as in the old plate lists it is termed, "a coffee table." The arms engraved upon it are those of Robert Williams, M.P. for Montgomeryshire, brother to the first Sir Watkin Williams Wynn, Bart., the property of which Robert Williams the present Mr. Wynne of Peniarth inherits. It was quite certain that this Owen Wynne was no member of the Wynne of Peniarth family, but the following pedigree, from a manuscript at Wynnstay, will show how it got into the family of Williams. The plate-mark upon it is that of 1683. Robert Williams was not born till Feb. 2, 1694-5, and he was not then connected with the serjeant's family. It is not, then, likely that the waiter was a present to him, but there can be little doubt that it was given by the serjeant to the son of his eldest brother. *He* was born in 1663, and his son John Wynne marrying Robert Williams's sister, Sydney, the possession of this waiter by the latter is easily accounted for. The inscription upon it is as follows: "Ex dono Chariss: Avunculi Owen Wynne Servientis ad Legem et nuper Capitalis Justiciar. in South Walliâ."

Wm. Wynne, of Melai, Col. for King Charles I. Slain before Wem, 1643, aged 31. = Barbara, sister to Sir Rd. Lloyd, of Esclusham, Kt.

- John Wynne, of Melai, M.P. for co. Denbigh, 1669; ob. Feb. 25, 1688, aged 58; mar. Dorothy Salesbury, of Rhûg, co. Merioneth, and had issue
  - Wm. Wynne, born Jan. 10, 1663, mar. Margaret, dau. of Hugh Lloyd Rosindale, and died Feb. 18, 1693.
    - John Wynne, of Melai, M.P. for the Denb. Boroughs, = Sydney, dau. of Sir Wm. Williams, Bart., and sister to Sir Watkin Williams Wynn, Bart.; born Feb. 28, 1693-4; mar. April 7, 1713.
  - Mary.
  - Dorothy, bapt. about 1667, m. Thos. Wynne, of Dyffryn Aled.
  - Mary.
- Owen Wynne, King's Attorney in the Ct. of the Marches 1669, Judge of Glamorgan circuit, 1676.
- 2 dautrs.

W.

FALL OF DUNBAR CASTLE: DUNBAR AND RANDOLPH ARMS (4th S. iv. 408, 544.)—ANGLO-SCOTUS is correct in stating that the arms of Dunbar and Randolph existed on the ruined gateway of the ancient castle of Mochrum in Wigtownshire, up to a comparatively recent date, but, like many another ancient relic, they have perished by the hands of the ruthless destroyer. The castle, though kept in a better state of preservation for some years past, was for a long time allowed to fall into a state of dilapidation, and even converted into a quarry, out of which some of the neighbouring farm-buildings were erected. This has, however, ceased now; and although the principal coat of arms over the gateway (the seat of which is still visible) has disappeared, there are extant some heraldic remains connected with the old castle which are interesting. On some of the buttresses, which are still standing, there are three shields: two of them in excellent preservation, containing the Randolph arms, three cushions, surmounted in one case by the initials "I. D." The third shield is a good deal defaced, but, so far as traceable, it appears to contain the lion rampant of Dunbar. ANGLO-SCOTUS correctly states that the barony of Mochrum, so long the property and feudal residence of the Dunbars, originally belonged to the powerful earls of March and Dunbar, and passed from Earl George (in 1375) to a cadet, with whose female descendant it remained till last century. The present Comptroller-General of Her Majesty's Exchequer is the representative of that ancient family.

GALLOVIDIUS.

REID FAMILY (4th S. v. 92.)—MR. MARSHALL and ANGLO-SCOTUS will find the following notice of the Reids of Pitfoddels in "A View of the Diocese of Aberdeen," forming part of the Spalding Club volume of *Collections for a History of the Shires of Aberdeen and Banff*, p. 264:—

"Pitfoddels, a castle belonging to the Reids, whose heiress, one of the Menzieses (descended of Weem, Perthshire), married and so got that land; whose family is now named. The traces of it only are seen on a hill hard on the north bank of the Dee."

The "View" was written in 1732. The site of the old castle is still pointed out, although no "traces" of it are gone.

At the same page of the *Collections*, the editor gives this precious bit of Puritanism from the Burgh of Aberdeen Kirk Session Register, under date June 28, 1640:—

"The Session understanding that some captains and gentilmen of the regiment of sojeris lying in this toun had tein some offence at the portrat of umquhill Alexander Reid sometyme of Petfoddels as smelling somewhat of poprie, and standing above the Session-hous door, removing of the quhilk offence ordaines the said portrat to be teiu down, and not to be sett up again."

NORVAL CLYDE.

Aberdeen.

Dugald Stewart's memoir of Dr. Thomas the metaphysician it is said that this celed man was descended from the Rev. James a younger son of Mr. Reid of Pitfoddels, irst minister of Banchory Ternan after the nation. This James had four sons—Robert, inister of Banchory, from whom Dr. Thomas was descended; Thomas, philosopher, poet, secretary for Latin and Greek to King s I.; Alexander, physician to Charles I.; and n, who translated into English Buchanan's *ry of Scotland*; but the translation was not shed. More about the family may be seen e notes to Stewart's memoir in the collected on of Reid's works, by Sir W. Hamilton, 5, 38.

*Selections from the Records of the Kirksession Aberdeen*, printed by the Spalding Club, 4, under the date of June 28, 1640, mention ade of a portrait of "umquhill Alexander sometyme of Petfoddels" as standing above ession-house door.

Nisbet's *Heraldry* (edition of 1722, p. 349) rms of Reid of Pitfoddels are given, on the rity of *Pants MS.*, the date of which is where about 1624. And Nisbet adds, that me coat of arms "in our new register is car- y Mr. Robert Reid of Birnies, descended of mily of Pitfoddels." The new register pro- means the register begun in 1672 (Seton's *h Heraldry*, pp. 74-5), after the fire which yed the old records of the Lyon Office, as oned in Arnot's *History of Edinburgh*, p. 493. also shows descendants of Reid of Pitfoddels stence in or after the year 1672.

H. R.

THE BETTER THE DAY, THE BETTER THE " (4th S. v. 147, 249.) — As no one has an- ed me in doing so, I reply that with regard rigin" this is an English rendering of a h proverb,—"Bon jour, bonne œuvre;" or ng the *meaning* clear enough) "Aux bons les bonnes œuvres."

John Hoskyns-Abrahall.

NING (4th S. v. 245.)—The origin of *booning n-work* dates from feudal times, the tenant bound to supply to his landlord a certain t of labour over and above the rent. This r the most part horse-labour. In process e it was commuted for a specific payment ney; and in Lancashire the annual payment *oon*, independently of the rent, is not yet te.

Collector Redituum.

above term is common in Lincolnshire, to "repairing of roads." The surveyor of roads is called "Boon-master."

J. T. Mould.

TION OF CREED, ETC., IN CHURCHES (4th I, 158.)—The east wall of the nave would not generally be a suitable place, for want of room. The centre is occupied by the chancel arch, and there are generally windows on each side of it. Thus the only sufficient space would be above the arch, and this would be too high for readers.

Secondly, the east ends of the nave were generally appropriated as chantry chapels, as the numbers of piscinæ prove. These chapels after the Reformation were "confirmed" and appropriated to the families who had endowed them. Hence the number of squires' pews and vaults so situated even now. Thus I question if the Creed and Commandments would be placed in the corner the great man and his dependants exclusively occupied, and which he used for his monuments also. As to your third correspondent, so far from the Creed being painted over the saint's head to preserve it, the object was more likely to obliterate it. As in nine cases out of ten the Commandments, &c., are at the east end of the chancel, why are we not to accept that as the intended place? We know there is a movement now in certain quarters to exclude the laity from the chancel as too holy for them, but it clearly was not the feeling then.

P. P.

The Commandments are to be set up at the east end of the church—that is, the nave. As for the Creed and the Lord's Prayer, there is no authority for setting them up anywhere; the latter may be set up as any other text of Scripture—on the walls. Neither is there any authority for setting up the royal arms, excepting out of respect to the powers that be.

H. T. Ellacombe.

Proverbs and Phrases (2nd S. viii. 530.)—"Familiarity breeds contempt." "Some one, I think," observes B. S. J., "has asked for early examples of this proverb." The following is probably the earliest example that can be found:—

"Parit enim conversatio contemptum, raritas conciliat ipsa rebus admirationem."—Apuleius, *De Deo Socratis*.

I believe this has been omitted in all the collections of proverbs.

"Good thinges wer wors through commones;
Some plants by accident growe wilde;
Never was of familiarnes
Contempt esteemed the proper childe;
But this our nature is so vile,
It oft turnes to ill the while."

From *Observations and Instructions Divine and Morall in Verse*, by Robert Heywood of Heywood, Lancashire; edited by James Crossley, Esq. (Chetham Series, vol. lxxvi.)

Bibliothecar, Chetham.

Tynemouth Priory (4th S. v. 200.)—The Lord Chief Baron was undoubtedly right, if he did say that "The Priory of Tynemouth was in existence in the time of the Saxons." It is usually spelt Tinmouth, and Alban Butler speaks of it thus:—

"The monastery of Tinmouth was founded by St. Oswald, according to Leland (*Collect.*, vol. iii. p. 43). Walteof, Earl of Northumberland, gave it to the monks of Yarrow; Earl Albry to Durham; Robert de Moubray under the Conqueror to the Black monks from St. Alban's, to which abbey it continued subordinate as a cell to the Dissolution."—A. Butler's *Lives of Saints*, note in Life of St. Oswin, Aug. 20.

F. C. H.

There is evidence that a religious house existed at Tynemouth before the Norman Conquest, but very little seems to be known about it. Oswyn, King of Deira, who was slain in 651, was buried here. (*Gesta Abbat. Sci. Albani*, i. 56.) In the Saxon Chronicle we find under the year 792 that Osred, who had been king of the Northumbrians, having come home after exile, was seized and slain on the 18th of the Kal. of October (Sep. 14), and his body rests at Tynemouth, "his lic ligþ æt Tinanmuþe" (Ed. Thorpe, 99.) The monastery of Tynemouth is mentioned in the *Flores Historiarum* under the year 870 as one of the places destroyed by the Danes. (Francof. 1601, p. 162.)

Anon.

"The Turkish Spy" (4th S. v. 175.)—There was in 1855 a complete edition of *The Turkish Spy*, in English, amongst some rare works to be found in the library of Thrybergh Rectory, near Rotherham. I have no doubt that the Rev. A. Fullerton, rector, will courteously give the information sought by your correspondent H. H.

B.

Leighton Buzzard.

An edition of this work in English, in four volumes 12mo, with notes and an index, was published in London by R. and J. Dodsley in Pall Mall, 1761. In the preface it is said to have been translated, in 1719, by a gentleman who had large concerns in the East India Company, and occasionally resided much at Canton. The notes are so numerous, that in the preface (p. xxv.) the editor apologises for their length. In p. xxix. there is a list of twenty-six books, whence the notes are extracted.

T. C.

Durham.

"The Forest School Magazine" (4th S. v. 14, 102.)—The first editor of this periodical was James Chilcot, who was succeeded by W. Glassford. The printers were Levey & Co., Fetter Lane. I do not know whether it is in existence now or not; nor do I know the, of course nominal, publisher. These particulars could be obtained from the head master of the school, Walthamstow, N.E.

T. Knowles.

"Belive" (4th S. iv. 500; v. 51, 158.)—The explanation suggested by J. W. H. that "belive" is a corruption of "by your leave," is not, I think, correct. The same word was used by my great-grandmother, a Scotchwoman, for "soon" or "quickly." Thus, "come o'er belive," meaning "come over soon." I have no doubt that the meaning is the same in the verse given by J. W. H. I myself never heard my great-grandmother use the word, as she died some twenty years since, before I was born; but she used it frequently in talking to my mother, from whom I have it. The i was pronounced the same as in "alive."

Wm. Dickson.

Glasgow.

There is a curious mistake (not misprint, for it occurs twice) in the note referred to. Burns's words are "weel-swalled kytes," meaning simply well-swelled bellies. Your correspondent C. S. J. has it "swailed," which means either "swathed," like a corpse, or "swaddled," like a new-born infant.

S. H. M.

Wakefield Parish Church (4th S. v. 92, 135, 163, 248.)—Significator asks "what can be done?" Legal proceedings may be taken against the parties for "tearing up the tombstones," and it would be well for archæology if some such iconoclasts were made to feel the pains and penalties to which the law subjects them. As for a "black and white chess-board pattern floor," abundant examples may be found in ancient churches.

Responsor.

Admiral Sir Edward W. C. R. Owen (4th S. v. 176.)—Vice-Admiral William Fitzwilliam Owen, the younger brother of the above, died at St. John's, New Brunswick, on November 3, 1857, at the age of eighty-four years. This distinguished scientific officer was a Fellow of the Royal Astronomical Society for many years, and a carefully drawn up biographical sketch of his career may be found in the *Monthly Notices* of that Society, vol. xix. pp. 120–4.

E. H. W. Dunkin.

Greenwich.

Crests (4th S. v. 32, 98, 184.)—The wonderful representation in alto-rilievo on the ceiling of the Rath Haus in Nuremberg of the tournament which took place in that city in 1446 to celebrate the marriage of the heir and heiress of two of the patrician families will show some very interesting examples of how crests were worn on the helmets. Those who cannot see the original can obtain an admirable representation of the whole, with description, published by Heinrich Schrage in Nuremberg, whose shop will well repay a visit. He was for a time in Herr Jügel's establishment in Frankfort, and is only equalled in civility and attention to his visitors by his former chief. The title of the book is *Das Nürnberger Gesellenstechen vom Jahre 1446*": the best copies are coloured after the original.

J. R. Dav[illegible]

Armorial Bookplates (4th S. iv. 409, [illegible] v. 65, 210.)—The *Gentleman's Magazine* for J[illegible] 1806, contains an article on Book-plates, an[illegible] and modern, with examples, by John Leig[illegible] F.S.A. Amongst the illustrations is a fac[illegible]

the book-plate of *Carolvs Agricola Hammonivs is vtriusqve doctor*, signed I. B. and dated 15—. Mr. Leighton concludes a very interesting paper remarking that—

"As a matter of bibliographic essay, the marks and ices on books have received little attention, and book-es none at all; but if the Philobiblon Society were to mpt to form a collection even from the stores of its mbers alone, a most valuable volume would be the lt, and one which might be easily executed by photo-ography."

David Garrick's book-plate is worth mentioning. Leighton has given it; but as every one who books to lend will allow that the sentiment is thy of all publicity, I venture to transcribe nce more:—

"David Garrick.

La première chose qu'on doit faire quand on a emprunté ivre, c'est de le lire afin de pouvoir le rendre plutôt.

"*Menagiana*, vol. iv."

W. E. A. A.

Inscription on the Outside of Exeter Cathedral (4th S. v. 89, 188.)—According to Archdeacon Woollcombe, the following is a correct y of this inscription, which, intended to state two great facts of the Fall and Incarnation, is the outside of the west front of the south er of the church, and about seven feet from ground:—

"IMVS ADAM SIC PRESSIT ADAM SALVET: .·. VS ILLVM VENIT ADAM QVERERE FACTVS ADAM.

The archdeacon gives as the complete lines:—

"imus Adam sic pressit Adam. Salvet *Deus* illum—
*Is qui* venit Adam quærere, factus Adam."

the following translation:—

"e first man so degraded man. God save him—
, who came to seek man, was made man."

H. F. T.

The inscription was correctly copied, but the ter has carried the word ILLVM into the nd line. It forms, of course, a hexameter pentameter. The scansion would no doubt ire DEVS and not IHVS in the first line, but e trifles were not attended to in those days. ought it possible it might have been the latter d from the obliteration it has undergone, wing how subject the Holy Name was to such tment at one period. Thus in the curious nd in flint-work on the plinths of the tower resses of Bradfield S. George church in Suffolk: ere begynnyth John Bacô owthe. Of the cyon Jhu p serwe hym," the word "Jhu" has been mutilated. This, by the way, is an resting record of a foundation stone. With rd to the Exeter inscription, I thought, as Skeat appears to think, that there was a ble allusion to some person of the name of m. I have not, however, succeeded in find-any such in the lists of bishops, deans, and deans given in Britton. It might, however, be the name of a treasurer or some other officer charged with the works of the cathedral.

Vebna.

Boggarts, Feorin, "Jenny Greenteeth," etc. (4th S. iv. 508; v. 23, 156, 216.)—We are much indebted to Mr. W. Davies for "laying" this "boggart." He does not mention that this name is still in use; so he may like to know that at Birmingham the common duckweed (*Lemna minor*) is so called. This seems to me to support his explanation.

James Britten.

## Miscellaneous.

### NOTES ON BOOKS, ETC.

*Round about Piccadilly and Pall Mall; or, a Ramble from the Haymarket to Hyde Park Corner, consisting of a Retrospect of the various Changes that have occurred in the Court End of London. By* Frederick B. Wheatley. (Smith, Elder, & Co.)

Loving London as dearly as ever Johnson did, and emulating Horace Walpole's fondness for the historical traditions connected with London localities, we fully share Mr. Wheatley's belief that every old house in the metropolis has a tale to tell to those who will turn aside to listen. But if that be true of London generally, how especially true is it of the district through which Mr. Wheatley invites us to ramble under his guidance—a district which Theodore Hook defined as London *par excellence*, and which he insisted was bounded on the north by Piccadilly, on the south by Pall Mall, on the east by the Haymarket, and on the west by St. James's Street. Through this district, with the addition to the north of Piccadilly, through May Fair, to Hyde Park Corner, and with the three parks—Hyde, the Green, and St. James', does our author play the part of a cicerone; and as within its magic circle the Court has now for centuries drawn every body who was any body, and as Mr. Wheatley has obviously gone to work with a will to gather up the scattered histories of all the notabilities who have ever strutted their little hour within it, he has succeeded in producing a book of considerable interest and amusement—a book which a London Collector will go through "cover to cover," as our American cousins say, before he lays it down; and which less rapacious readers will never turn to without finding some biographical notice, pleasant anecdote, or historical recollection pleasantly recorded. Let us not omit a passing reference to one feature which adds to the charm of *Round about Piccadilly and Pall Mall*—the illustrations of the more striking objects in the district, which are copied from old contemporary prints.

*Memorials of Temple Bar, with some Account of Fleet Street and of the Parishes of St. Dunstan and St. Bride. Chiefly derived from ancient Records and original Sources. By* T. C. Noble. (Diprose & Bateman.)

The observations we have made on Mr. Wheatley's happy choice of a subject apply with great force to Mr. Noble's fresh contribution to London topography. Temple Bar, Fleet Street, and their neighbourhood are rich in historical associations, and Mr. Noble has shown zeal and intelligence in collecting them; and, as the reader of his amusing little volume will find, he has been scarcely less successful in his gatherings of illustrations of manners and customs and our social progress. Mr. Noble, in his preface, wonders that Temple Bar, with its historical recollections, should have escaped the historian's pen—a little slip which is the more noteworthy, since Mr. Noble, who honestly quotes all his authorities, in a latter part of

his work refers to a little book upon the subject published some years since under the title of *Temple Bar, the City Golgotha.*

*Memoirs of Samuel Pepys, Esq., F.R.S., comprising his Diary from* 1659 to 1669, *and a Selection from his Private Correspondence. Edited by Richard Lord Braybrooke. With a short Introduction and Memoir. By* John Timbs, F.S.A. *A verbatim Reprint of the original Edition.* (Warne.)

That most amusing if not most moral of gossips, Samuel Pepys, is about to gather round him a new class of listeners, for the publication of his Diary, as a volume of *The Chandos Library* for a few shillings, must command the attention of a body of readers to whom his inimitable sketches of life and manners at the period of the Restoration must be comparatively unknown.

*Debrett's Illustrated Peerage and Titles of Courtesy of the United Kingdom of Great Britain and Ireland. Under the immediate Revision and Correction of the Peers.* 1870. (Dean & Son.)

*Debrett's Illustrated Baronetage, with the Knightage of the United Kingdom of Great Britain and Ireland. Under immediate Personal Revision and Correction.* 1870. (Dean & Son.)

If these useful annual volumes for 1870 are somewhat late in their appearance, such delay is amply atoned for by their consequent completeness, for the whole of the new creations in the *Peerage*, the *Baronetage*, and the *Knightage*, down to the middle of January, will be found duly recorded in Debrett—no small advantage when it is considered that more frequent references to its pages will be made for particulars of the "New Creations" than of the older ones. Both *Peerage* and *Baronetage* have been increased by the addition of various items of useful information.

Mr. J. G. Waller will read a paper on "The Holebourne" at the evening meeting of the London and Middlesex Archæological Society, to be held at the University College, Gower Street, next Monday evening.

Albert Durer and Lucas van Leyden.—The admirers of the works of these great masters, of which a matchless collection has been exhibited by the Burlington Fine Arts Club, may be glad to know that these have been reproduced by Mr. Ernest Edwards, and printed in permanent colours by the autotype process in a very effective manner. Some sixty-eight prints are now ready for delivery, and the remainder will follow very shortly. As they are published at very moderate prices, and each work may be purchased separately, there can be little doubt that the object of the Burlington Club, namely, the awakening of a more general appreciation of the merits of these remarkable artists, will be effectively promoted by the circulation of these fac-similes.

## BOOKS AND ODD VOLUMES
### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

Cumming's Antiquitates Mannis. Vol. XV. (Manx Society.)
——— Runic and other Monumental Remains of Isle of Man. Two copies.
Inscription Runique du Pirée. C. C. Rafn, Copenhague, 1856.
Bright and Medd's Latin Prayer-Book.

Wanted by *Rev. J. F. Fowler*, Winterton, Brigg.

David Cox, A Treatise on Landscape Painting and Effect in Water-Colours. London, 1841.

Wanted by *Mr. Joseph Richardson*, 128, Greengate Street, Oldham.

The loan of the numbers of Household Words which contain "The Gaoler's Pocket" and "The Light of other Days." The author of these two articles wishes to borrow or to buy the numbers to reprint.

Wanted by *Rev. R. S. Hawker*, Morwenstow, Cornwall.

Dr Salerio; or, the Knight of the White Rose, by the Rev. George Warrington. Published in 1841.

Wanted by *Mr. H. A. Bainbridge*, 24, Russell Road, Kensington.

## Notices to Correspondents.

Universal Catalogue of Art Books. *All additions and corrections should be addressed to the Editor, South Kensington Museum, London, W.*

French Revolutionary Calendar. *The comic translation, "Snoozy, Floozy, Bloozy," &c. was by George Ellis of "anti-Jacobin" notoriety. See query by the late Mr. J. Wilson Croker in our 1st S. vi. 193, and the various articles to which it gave rise.*

A. S. *Childermas Day was considered an unlucky day to marry, to begin to wear new clothes, or to begin any new undertaking; but we do not recollect any proverbial allusion to its fatality.*

W. H. S. *The suggestion is good, but not new. It was tried a few years since and failed, but we will give it our best consideration.*

G. Robertson. *A list of the portraits by Allan Ramsay will be found under his name in Nagler,* Künstler-Lexicon, xii. 787; *and of those which have been engraved in Chambers's* Biographical Dictionary of Eminent Scotsmen, iv. 159.

J. P. (Great Malvern.) *The date of Easter Sunday is* 1831 *was March* 26.

J. S. G. *Christopher Gibbons, son of the celebrated Orlando Gibbons, was organist of Westminster Abbey. He died on Oct.* 26, 1676, *and was buried in the cloisters of the Abbey. He married a daughter of Dr. Robert Kercher, prebendary of Winchester. See Hawkins's* History of Music, *and* "N. & Q." 3rd S. x. 182.

H. W. Henfrey. *The work is entitled* Britannia Depicta, or Ogilby Improv'd, *by John Owen and Eman. Bowen. Lond.* 1720, *fourth edition,* 1736. *Our Correspondent's copy is perfect, with the exception of the title-page and introductory Tables. The work is considered scarce, and the price in Bohn's* Lowndes *is* 10s. 6d.

An Old Subscriber. *All the volumes (six) published of* The Protestant Dissenter's Magazine, 1794-1799, *are in the British Museum.*

B. J. *The cradle of the Heylin family was Pentre-Heylin, co. Montgomery. Some account of the ancestry of Dr. Peter Heylin may be found in the* Gentleman's Magazine *for August,* 1804, p. 725. *See also John Barnard's* Life of Dr. Peter Heylin, ed. 1683, p. 75, *&c., and Nichall's* History of the Ironmongers' Company, p. 554.

G. F. D. *Sir John Cope, of* 1745 *notoriety, married Alice, daughter of Sir Humphrey Monnoux, of Wootton, Bedfordshire, by whom he left a son (Sir Monnoux), who succeeded him.*

R. H. (Upton.) Traité de l'Autorité du Pape, 4 vols. 12mo, 1768, *by Jean Levesque de Burigny.*

Rev. G. P. Grantham. *Two parts of the Latin Sarum Missal, edited by F. H. Dickinson, were published in* 1861 *and* 1882, *with the reprint "Buratislani, E Prelo de Pitsligo. Londini: Venenat apud C. G. Stewart." For the late reprints of the Sarum Breviary, see* "N. & Q." *of Dec.* 11, 1869, p. 527.

Charles Vivian *has been anticipated. See* p. 125 *of this volume.*

J. B. Whittle. *We shall only be able to give the reference in* The Mirror, *not the extract.*

Laycauma. *Anticipated.*

Gallovidian. *Names of contributors to* "N. & Q." *should always be forwarded, not necessarily for publication, but as a guarantee of good faith.*

G. A. *The particulars of the picture have been forwarded to us.*

Modern Inventions.—That great invention the "Chronometer," which times all the principal events of the day, and has superseded the old-fashioned "Stop-watch," seems likely to be eclipsed in fame by that still more useful invention the "*Keyless Watch.*" The fact of no key being required renders these Watches indispensable to the timid, the nervous, and invalids. The enormous number sent every post to all parts of the world, is a convincing proof of their great utility. The prices range from 5 to 100 guineas. Thousands of them are manufactured by Mr. J. W. Benson, of Old Bond Street, and of the Steam Factory, Ludgate Hill, London, who sends post free for 2d. a most interesting historical pamphlet upon watch-making.

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*LONDON, SATURDAY, MARCH* 19, 1870.

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## Notes.

### ERSE WORDS DENOTING THE MOON.

In my notes on this subject ("N. & Q." 4th S. 229) I mentioned Dr. Kelly's opinion, that Manx word *cayst*, moon, was "the Hesus of Druids," and I stated that I had been unable find in the Erse or Britannic dialects any ord—unless *cayst* were one—indicating that the oon was an object of worship among the early ritons.

Mr. J. Beale, referring to the same subject, s published in "N. & Q." p. 303 and p. 458, vo papers which contain numerous comparisons Erse words. In certain verbal combinations in hich he assumes the names *grian*, sun, and *re* d *cayst*, moon, to have originated, he points out pposed indications of the deification of these minaries. I should, indeed, be glad to have reived evidence of such deification, which, hower, can hardly be inferred from Mr. Beale's genious suggestions.

Mr. Beale informs us that *grian* is considered "both genders"—*i. e.* masculine and feminine. *rian* is nevertheless feminine. It is true that r. Cregeen in his dictionary has given this ord as masculine, but admits that common usage against his having done so. He refers to the anx Bible, Ps. xix. 6—"His [the sun's] going th is from the end of the heaven, and his circit unto the ends of it." The translator of this verse can hardly be said, by reason of his not having changed the gender of the pronoun, to have indicated an opinion that *grian* is masculine. He could not with propriety, perhaps, have converted "*his* going forth" into "*her* going forth," or "*his* circuit" into "*her* circuit." The Scriptures were translated into the Manx dialect by the united efforts of several of the insular clergy. Among these was Dr. Kelly, who finally revised and corrected the translations printed in 1772. He transcribed three times, in the Manx dialect, the entire Old Testament, and therefore the identical verse referred to by Cregeen. Dr. Kelly had already written a grammar of the Manx tongue, and which he subsequently published. In his grammar he states that —

> "A word beginning with any of the mutable consonants, if, upon putting the article *y* or *an* before it, its initial consonant doth naturally change into its soft, as *cooish*, a cause; *yn chooish*, the cause; *grian*, a sun; *yn ghrian*, the sun, &c., such words are infallibly of the feminine gender."

Here *grian* is given as *infallibly* of the feminine gender. Moreover this word is identical with the Scottish *grian*, which is marked as feminine in the *Dictionary of the Gaelic Language* by Dr. Macleod and Dr. Dewar.

Mr. Beale tells us that —

> "Deification is implied and denoted by *grian*=*jee-ree niau*=*jee-ree y niau*=god-king, or ruling deity of the aërial, visible, or natural heaven, as applied to the sun primarily; and by *re*=*jee-ree oie*=*y yee-ree oie*=god-king or ruling deity of the night, as applied to the moon secondarily—the initial of *jee*=god being changed to *g* in one case, and to *y* in the other, in conformity with the genius of the language; just as *irree*, a kindred word, becomes respectively *girree* and *jirree*."

I am unable to discover any evidence in support of this hypothetical analysis of *grian*, or of this suggested interpretation of *re*. The supposed etymons *jee*, *ree*, and *niau* are not primitive Erse words, but have all been imported into the language. The Manx *jee*, god, is etymologically identical with the following words: —

Irish and Scottish, *dia*; Welsh, *duw*, *dai*; Cornish, *dew*, *duy*; Armoric, *doue*; Latin, *deus*; Greek, θεός; Sanskrit, *deva*.

Though I am unable to arrive at Mr. Beale's conclusion that deification is denoted by *grian* and *re*, I concur with him in thinking that these words, and *ree*, king, are severally related to each other. The word *re* is used in the Erse to express a period of time—a meaning which it may have acquired by reason of its application to the moon. The Manx *re* usually forms a syllable in a compound word. Dr. Kelly gives it thus: "*Re*, the moon, as in *re-sollys*." In the *English-Manx Dictionary* edited by the Rev. William Gill and the Rev. Thomas Clarke, and published by the Manx Society, it does not appear separately as a name for the moon. *Re* or *ra* is discernible in words

denoting the heavenly bodies in numerous languages. It, or a trace of it, occurs, I think, in every one of the following words:—

*Sun.*—Scottish, Irish, Manx, *grian;* Sanskrit, *ravi.*

*Moon.*—Scottish, Irish, Manx, *re;* Welsh, *lloer, lloeraidd* (moony); Cornish, *luir;* Armoric, *loer;* Sanskrit, *chandra.*

*Star.*—Scottish-Erse, *rionnag, reul;* Irish, *reall, raolt;* Manx, *rollage;* Welsh, *seren;* Cornish and Armoric, *steren;* Ang.-Sax. *sterra;* Latin *astrum;* Greek, ἀστήρ, τείρεα; Sanskrit, *tārā;* English, *star.*

*Beam of light.*—Latin, *radius;* English, *ray.*

*To shine.*—Sanskrit, *rāj.*

In a few of the words in the above list, *re* appears to have been reversed, or its vowel may have been dropped. In some *i*, *o*, and *u* have been substituted for *e*. In the old Scottish Erse, I believe, *steòrn* denoted a star, but the verb *steòrn*, now in use in the same dialect, means to guide or direct—an allusion probably to the guidance afforded by the stars in early times.

The Erse *ree*, king, has its cognates in the Latin *rex, regis*, and Sanskrit *rājā*. The general application of *re* or *ra* to the heavenly bodies shows that it originally indicated a character common to these. As the Sanskrit *rāj* signifies to shine, *re* or *ra* denotes their shining or lustrous appearance; and the Erse *ree*, king, and Sanskrit *rājā*, king, indicate the gaudy pomp with which a king is often invested.

If *grian* be a combination of *jee-ree niau* or *re* be a derivative from *jee-ree oie*, the word *ree*, king, must be older than the words *grian*, sun, and *re*, moon; but that it is so seems very improbable. *Re* is not only employed to denote the sun and moon, but the stars also. There seems to be no reason why it should, when applied to the stars, indicate sovereignty or ruling power. *Ra*, probably, existed in the Sanskrit words *ravi*, sun, *chandra*, moon, and *tārā*, star, anterior to the formation of *rāj*, to shine; but *rājā*, king, is probably a derivative from *rāj*, to shine.

The Manx *niau* is etymologically the same as the Scottish and Irish *neamh*, Welsh *nêf*, Cornish *nêo*, *nêf*, Latin *nubes*, Greek νέφος, Sanskrit *nabhas.*

I have already endeavoured to show that *grian* is feminine. *Jee, ree*, and *niau* are severally masculine.

Mr. Beale is mistaken in supposing that "the initial of the Manx *jee* changes into *g* just as *irree* becomes *girree* or *jirree*." It is true *irree* becomes *girree*, but this is a mutation of *i*, in this instance the initial of a verb, into *g* to show "the present" or "past time of action." (See Cregeen's *Dict.* "Introduction to the Manx Language," Remark 61.) *J* as an initial of a Manx noun does not change to *g*.

Mr. Beale suggests that *ree*, king, and *re*, moon, may be related to *irree*, to rise. Dr. Kelly, however, derives this word from *ir*, a hill, and *ree*, motion. *Ree*, motion, is, in Irish and Manx words, used chiefly in a syllabic form; and is probably from the Greek ῥέω, to flow: whence ῥεῦθρον, a current, a stream.

The Irish *easg* or *eascon*, moon, and the Manx *eayst*, moon, have surely the same etymology. It is unlikely that two Erse words having a close phonetic resemblance, and having the same meaning, should be etymologically distinct; yet Mr. Beale treats them as different words, and deduces each from a different source. He does not, however, affirm that *easg* or *eascon* implies deification, for he suggests *oie*, night, and *scaan*, a shadow, as its etymons: but *scaan* is itself a derivative from the Greek σκιά.

Mr. Beale deems it almost conclusive that *eayst* is derived from "*y-yee-astyr* = the god of the evening." I have already attempted to show that *jee* or *yee* is not an old word, and it is doubtful that *astyr* is as old. It is from the Greek ἀστήρ, a star. I conclude, therefore, that unless *eayst* be a comparatively modern word, it cannot have originated in *y-yee-astyr*. Another suggestion made by Mr. Beale is, that "the Manx for month is *mee*, and for age *eash*, a possible approximation to *eayst*, seeing that the moon is concerned in many computations." It must not, however, be forgotten that *mee* had its origin in the Latin *mensis* or the Greek μήν, and that *eash* is from the Latin *aetas:* but it cannot be supposed that the barbarous tribe by whom the word *eayst* was first employed had any knowledge of lunar computations.

A further suggestion made by Mr. Beale is that, "as the moon is popularly said to shine with borrowed light lent by the sun, and *eeasnt* means lent or borrowed, it seems not unlikely that *eayst* may imply dependence on another." It is very improbable that the ancient inhabitants of Hibernia or Mann, to whom the primary use of the word *eayst* must be ascribed, were sufficiently learned in astronomical science to know that the moon's light is borrowed from the sun.

The words from which Mr. Beale derives *grian, re*, and *eayst*, and which he assumes denote deification, are Greek and Latin intruders. The Erse abounds with such words, and so naturally have they been impressed with its idiomatic character that it is not easy to detect them. It is to be hoped that an attempt will yet be made to separate from the modern dialects the remnant of the early and scanty Erse vocabulary.

The admission of Latin and Greek elements into the Erse may be accounted for in two ways: (1) Latin, during the protracted occupation of Britain by the Romans, became extensively mingled with the native dialects; (2) after the introduction of Christianity into these islands

of the sacred writings were explained in the clergy to the people—a practice cessitated the formation of new words. , by the translation of the entire Old and taments into Erse, and their publication nguage, its vocabulary was still further by the addition of new words from the l Greek. I am aware that some eminent ts hold that the Erse is Indo-European, ve they see in it, and in almost all of the tongues, traces of one original type. It re, with diffidence I express my belief affinity of Erse to Latin and Greek d through Latin and Greek to Sanskrit y be accounted for in the manner I have . J. M. Jeffcott.

Ian.

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## E OF MONMOUTH: THE MAN IN THE IRON MASK.

e a book entitled "*The History of of the Bastille.* London: printed for urner in May, 1790, price Sixpence." very coarse paper, and opposite to there are two miserable prints, one of nal and the other of the internal view of ss; but in other respects it fully sustains cter of its contents which the title-page

ave here minutely described the situation, ges, moat, towers, guns, gates, court-house, ll, chapel, square, barracks, and other appen- also the various apartments for the security of with the dungeons, cells, iron cages, and extorting confessions; likewise their usage, gence, punishment, manners, customs, the sala- erquisites of the Governor and others; suited apacity, by one who has been long confined

ok is an octavo, closely printed in small consists altogether of 46 pages, 32 of ntain the particulars which I have just nd are very interesting. The remainder with anecdotes of the same character, ich relates partly to the "Man with the k," and I venture to send you it:—

Saintfoy asserts that this unknown personage er than the Duke of Monmouth, son of King , by Lucy Walters; that he had headed a e county of Dorset, where he was proclaimed that having encountered the royal army, he ed, taken prisoner, and conducted to London, was shut up in the Tower and condemned to ead. M. de Saintfoy adds that a report was out this time, that there was an officer in the the Duke of Monmouth whose features and e a singular resemblance to the Duke's; that ad been made prisoner at the same time with ommander, and had the heroism to suffer death d. He quotes Mr. Hume and a book entitled *Charles II. and James II. Kings of England,* es, to confirm his opinion that James II., ap- that some unforeseen revolution might set Monmouth at liberty, thought proper, for the peace of his own mind, to grant him his life on condition of his immediately passing over to France."

This is all very vague, and is far from being probable, but, so far as I have had occasion to see, has been nowhere else prominently noticed. Possibly some of your readers can furnish additional information on the subject. G.

Edinburgh.

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## WILLIAM MOLYNEUX'S MONUMENT.

Referring to the inquiry in "N. & Q." No. 178, May 27, 1865, as to the burying-place of the author of the celebrated *Case of Ireland Stated,* and also to the reply and explanation given in "N. & Q." 3rd S. vii. 417, of the loss of the original monument, it is desirable to note that a tablet has lately been placed on its site in the ancient church of St. Audoen, Dublin, bearing the following inscription, cut deep in Portland stone:—

"Here
Stood a Monument to
William Molyneux, F.R.S.
which having been removed for repair
by his Gd Nephew the
2nd Sir Capel Molyneux, Bart.
was in consequence of his & his wife's death
Soon after unfortunately lost.
This Tablet is erected A.D. 1869
in lieu thereof by their Niece,
Elizabeth Margaret,
widow of the
Honble Henry Caulfeild.

---

William Molyneux,
whom Locke 'was proud to call his friend,'
was Author of 'the Case of Ireland Stated,'
of the Dioptrica nova,
long the Standard authority in optics,
and of many other Scientific works.
He died 11th October, 1698,
at the age of 42 years,
to the Grief of friends & to the loss of his Country.
His remains with those of
Many distinguished ancestors & Kinsmen
rest in the adjoining vault of the
Ussher & Molyneux families.
William Molyneux
Married Lucy, daughter of Sir William Domvile,
and left an only Son Samuel not less distinguished
as a Statesman & Philosopher.
He was Secretary to Frederick Prince of Wales,
and the Founder of the Celebrated observatory at Kew.
He married Lady Elizabeth Diana Capel,
And died 1727."

No drawing of the original monument could be procured, and as it was of considerable size and ornament, the expense of copying it would probably have been too great; but the epitaph has been preserved in many literary works, and ran thus:—

"M. S. Gulielmi Molyneux, Arm: I. U. D. In summâ Cancellariæ Hiberniæ Curiâ Assessoris; Societatis Regiæ Londoniensis et Philosophicæ Dubliniensis, Sodalis: In

Comitiis Parliamentariis nomine Academiæ Patriæ iteratâ vice Delegati. Qui antiquâ Molyneuxorum stirpe ortus stemmata sua egregiis meritorum titulis ornavit; familiæ eruditæ famam per universam Rempublicam literariam latius sparsit. Abditis Matheseos penetratis, Geometriam, Astronomiam, Dioptricum, Algebramque multis auxit inventis. Philosophiæ veræ ac utilis incrementa studiis et impensis strenuè promovit. Patriæ jura, quæ putavit, noto tibi, Viator, libello propugnavit. Nec moribus minus quam scientiâ insignis, tam supra Plebem vixit quam sapuit. Justitiam coluit et pietatem, optimorum amicitiam fide singulari, omnium desiderium morum suavitate ad se attraxit: uti Pater, qui eum genuit, Samuel Molyneux, Armiger, vir, si quis alius, moribus sanctissimis, cujus etiam cinis hic requiescit, postquam annos 77 compleverat.

"At filius, proh dolor! ex calculorum in renibus dolore concitato nimis vomitu venâ disruptâ, ingenti sanguinis profluvio ipso ætatis flore, anno nempe 42 animam effudit, Octobris 11, 1698."—Gilbert's *History of Dublin*, vol. i.

The church of St. Audoen in the Corn Market deserves notice for its own sake. From a paper read by Mr. Drew, Fellow, at a meeting of the Royal Institute of the Architects of Ireland, Dec. 20, 1866, we learn that it is not of earlier date than 1169, and was of Anglo-Norman origin, to which it owed its early prosperity, but which has not preserved it from the ravages of political influences and rival religions; and an attempt in recent years at partial restoration has left it still a melancholy ruin. The plan is that of a double-aisled church, the last two bays of which incline to the north; one aisle has been fitted up for Protestant Episcopal worship, the rest is wholly unroofed. The chapel of the B. V. M. appears to have been the last built, and the absence of almost any trace of ornamentation is singular. This portion was erected by Sir Roland FitzEustace, Lord Deputy under the Duke of Clarence, and contained an effigy-tomb to him and his wife, which was removed to the foot of the tower; their ashes rest in the Abbey of Kildare. The vaults of the Ushers and Molyneuxs, often closely connected by marriage, being in this church, arose from their having held property in the parish, at one time a most respectable part of the city of Dublin, now as remarkable for its poverty and dirt—Usher's Island, Usher's Quay, Molyneux Yard, and other names of the two families bearing testimony to the former proprietorship. The representatives of William Molyneux retained property in this and the adjoining parishes until a very recent date, if not at the present time.

William Molyneux's reputation does not rest on his scientific acquirements alone, nor on the recognition of them by so many great contemporaries—Flamsteed, Halley, Locke, &c.—but on all the qualities which constitute a good citizen. His means being sufficient for his desires, he devoted his learned leisure to pursuits of social benefit as well as to science: he originated the first philosophical society in Dublin, which was too soon broken up by political disturbance. Men of his pursuits and power being rare in Ireland in those days, the Duke of Ormond early secured the advantage of his services for government in practical employment of the highest order; but not the favour of government or any selfish feeling could silence his sense of the oppression exercised by the English government towards Ireland, especially as regarded her woollen manufactures: hence the publication of *The Case of Ireland Stated*. He had previously been nominated a commissioner of forfeited estates, with a salary of 500*l.* a-year, but the office was so uncongenial to his feelings that he declined it.

Thus is he better known in Ireland as the Patriot Molyneux than as the philosopher. He continued his learned pursuits during his too short life, and there is no doubt he was the founder of a literary society of which the Royal Irish Academy is the successor. Papers of its transactions are in the library of Trinity College, where are also many books of his gift. His portrait hangs in the Examination Hall beside that of his kinsman, Primate Usher. He continued his contributions to science and learning to the end of his too short life through the Royal and other philosophical societies which he so much favoured: to enumerate them would occupy too much space in the pages of "N. & Q."

E. M. C. E.

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BARROW'S "SERMONS AND FRAGMENTS," ETC.

Barrow's *Sermons and Fragments collected and edited by the Rev. J. P. Lee.* Lond. 8vo, 1834, pp. 248, exclusive of preface and contents. It is singular enough that no reference has been made in any of the obituary notices of the late Bishop of Manchester which I have seen, to his supplementary volume to Barrow's works mentioned above, more especially as it was, I believe, the only literary performance in a published shape which was ever connected with his name. With the exception of some remarks, not of the most complimentary kind, which have been made upon it by the writers on Barrow, it seems to have been entirely lost sight of by the public, and has now become a book difficult to meet with. Was it suppressed by the right reverend prelate as unworthy of his talent and acumen, or has the whole edition migrated bodily *in vicum vendentem thus et odores*? I leave it as a curious question for bibliographers to determine. The following lines upon it will, I think, be new to your readers, as I believe they have not been printed, and a little pleasantry at the expense of one who was indubitably *dirus pater infantum*, a schoolmaster *intus et in cute*, as Orbilius to the last, may not be considered out of place:—

"Good reader, would you wish to see
The only work of Bishop Lee?
Then take a walk to Chetham's College,
And you may soon enlarge your knowledge;
But look not for profound discerning,
For genius, talent, taste, or learning;
His single duty was to edit,
And do the subject no discredit.
The work imposed on him was small,
But there was nothing done at all;
What need be written was not long,
But all that he *did* write was wrong.
Pray read it and you'll find with wonder
The whole is one egregious blunder,
And that of Barrow's style or metal
He knew no more than does a kettle;
In fact, to him, whate'er the name,
All styles and dictions were the same.
Much, therefore, to his friends' distress
His book dropp'd still-born from the press:
He lost his chances of being famous
As author on the banks of Camus,
And pierc'd by satire's trenchant arrow,
He loathes the very name of Barrow.

"*Moral.*

"Take warning then from Bishop Lee,
All you who editors would be
Before you've learn'd your A, B, C."

JAS. CROSSLEY.

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UNPUBLISHED LETTER OF LORD NELSON.—

[The following letter addressed by Lord Nelson to Perry, the editor of the *Morning Chronicle*, on the death of Sir William Hamilton, which, we have reason to believe, has never before been printed, will be read with considerable interest, not only on account of the extraordinary picture which it gives of the death of Sir William Hamilton "in Lady Hamilton's and my arms," but for the way in which it manifests the great hero's "admiration of this Excellent Woman."]

"My dear Mr Perry—Our Dear Sir William left this world at 10 minutes past Ten this morning in Lady Hamilton's & my arms, her attentions to him to the last, & altogether for near twelve years have been such as to call forth all our admiration of this Excellent Woman—As I should wish neither to have too much nor too little said in your paper on this occasion, I entreat that I may see you as soon as possible in Piccadilly, and you will truly oblige

"NELSON & BRONTE.

"11 o'clock, April 6, 1803."

OSTRICHES' EGGS.—That the ostrich, instead of sitting on her eggs, leaves them to be hatched by the heat of the sun, is perhaps one of the most ancient of all popular mistakes. It was the common belief at the time when the Book of Job was written:—

"The ostrich which leaveth her eggs in the earth, and warmeth them in the dust, and forgetteth that the foot may crush them and the wild beast may break them. She is hardened against her young, as though they were not hers."—xxxix. 13.

An interesting account of the incubation of the bird was lately communicated to *The Times* (Feb. 21) in the letter of a correspondent from Melbourne. An attempt has been made to acclimatise ostriches in Australia; and Mr. Wilson, the custodian of the birds, reports a brood of twelve as recently hatched. He says that during the period of incubation, about six weeks, the male and female sit by turns, both being rarely absent at the same time. They make no regular nest, merely scraping a hole in the ground. This latter circumstance, coupled with the occasional, although rare absence of both parents, no doubt gave origin to the popular belief that the mode of hatching was an exception to the general rule among birds.

J. DIXON.

JOHN MARBECK OR MERBECKE.—The spelling of proper names, as we all know, was very uncertain in early times; and it is not at all uncommon to find the same person spelling his own name in various ways. But there is one form generally adopted when mentioning these old worthies, and it seems desirable that uniformity should be kept up; unless, indeed, some good reason is given to the contrary. I observe of late years a desire on the part of certain writers, who are fond of novelty, to spell old John Marbeck's name Merbecke. Now I do not deny that there is some authority for this, from the way in which the printer, Richard Grafton, gives it at the end of *The Booke of Common Praier Noted*, 1550; and this spelling, of course, I adhered to in my facsimile reprint of that valuable work published by Pickering. But what I contend is, that it is not the usual manner in which he spelt his name, nor that by which he is spoken of by his contemporaries and successors. In his *Concordance*, 1550, he spells his name "Jhon Marbek." In his *Holie Historie of King David*, 1579; his *Booke of Notes and Common Places*, 1581; his *Examples drawen out of Holy Scripture*, 1582; and in his *Dialogue between Youth and Olde Age*, 1584—he writes it "John Marbeck." In his *Lyves of the Holy Sainctes*, 1574; and in his *Ripping up of the Pope's Fardel*, 1581—he adds a final *e* at the end of his name.

In a curious MS. set of church music books of the sixteenth century, preserved in the Oxford Music School, he subscribes himself "John Marbeck"; and his name is so given by Fox, Wood, Strype, and other old authors. I may add also, that his son Roger, who was a canon of Christ Church, Oxford, wrote his name Marbeck.

The writers of more modern times—among whom I may name Hawkins, Burney, Warton, Ritson, Ames, Dibdin, Maitland, Lowndes, Dyce, and Jebb—invariably spell the name Marbeck, and not Merbeck. Is it not then desirable to keep up this form of spelling?

EDWARD F. RIMBAULT.

"To Scribe" instead of "To Write."—I propose this verb, in connection with *describe, prescribe, script*, &c.; there is the additional advantage of a *regular* instead of an *irregular* verb; and *right* and *rite* have one companion less of ambiguous orthography. Comp. "Employee" in *Athenæum*, Dec. 25, 1869. T. M. Drach.

39, Howland Street, W.

Another Centenarian, Mrs. Jenkins.—The accompanying cutting, from the *West Sussex Gazette* of March 3, will present a nut for Mr. Thoms to crack. I only hope that some one with local advantages will undertake to make inquiry as to the authenticity of the statement, and report the result in the columns of "N. & Q.":—

"On the 20th ult., at Gurnard, in the Isle of Wight, 'Old Mrs. Jenkins,' as she was generally called, died at the advanced age of 104 years. Born in the year 1766, or six years after George III. came to the crown, she lived through his long and eventful reign, and saw the fourth George and the fourth William seated on the throne of England, and by the time she was 71 years of age our present sovereign, Her most gracious Majesty, took the reins of power. Another such a life would have taken us back almost to the days of Cromwell. Such lives as these are very rare, but one cannot help thinking that if the old lady who is now gone, and whom death seemed so long to have forgotten, had only had the means of information we now have, how very entertaining a history would hers have been of incidents that had happened that she could recollect long before our fathers were born or our grandsires had emerged from boyhood. Her recollections, from the sphere in which she lived, were, however, purely local, and as such were only of interest to those who were endeared to her by ties of relationship."

S. D. S.

Vignette Visiting Cards.—There is a fashion of the last century which I greatly desire to see revived; and though I can do little to further its re-enthronement, there are many, doubtless, of your readers who are within the charmed circle of fashion whence issue the mandates "This *shall* and this shall *not* be approved of us;" "This shall be considered 'chic,' and the other shall be esteemed vulgar."

To them and to the lovers of art in general I appeal to help forward what I venture to think a right move towards the creation of a new luxury. I allude to the conceit of *visiting cards engraved with devices, such as were common in the fashionable world of the eighteenth century.*

I have long cherished the hope that some one would inaugurate this charming extravagance, and I have been afresh stirred up to its consideration by an article which I had not before seen in Chambers's *Book of Days*, June 7, i. 739, where a good account is given of the various forms which these picturesque mementos assumed A.D. 1760-1800. Visiting cards which attempted to give some expression to the particular tastes or habits of the possessor would afford a grateful relief to the dreary monotony of the specimens of graphy which now fill our card-trays.

The lady of taste would take care th pasteboard representative was designed b real artist, and the fullest scope would ev be given for fancy and invention. Em would, no doubt, have its share in the pro of the most beautiful designs which mod could bring forth, and I venture to predi the collection of these fugitive engraving become a matter of far more serious imp than the now flagging search after cre *monograms.*

I remember that twenty years ago it w the greatest difficulty that (enthusiastic a on the subject of *monograms*) I could per friend to adopt a design to be engraved o or embossed on envelopes.

Time and fashion have changed all this ask the aid of some of your correspond stimulate a more agreeable and healthy p in the direction of *visiting cards engrav vignettes or other subjects.*

John Eliot Ho

The Hereford Missal.—Reading Mr. gal's note (p. 226) about the "Orelius," in the library of the Vicars Choral at Her was reminded of another valuable MS. wh probably strayed from the same repository MS. to which I allude was sold by Mr. at the Auction Mart, Aug. 22, 1833, in a laneous collection of music and musical ments. It is thus described, lot 245:—

"Missale Romanum, known as The H Missal, in very fine preservation, and contai Obits of various Benefactors to Hereford Cathed *extremely curious MS.* The date about MCCLXX

It would be interesting to know more important MS., and by giving publicity note in the pages of "N. & Q." that end attained. Edward F. Rim

## Queries.

Definition of "Applat" or "Applat Can you tell me in what dictionary are to b the words *applat* or *applatment*? They a old words, well known, but I can find no tion of them. Dictio

Burial of Ecclesiastics.—1. What w beginning (not the motive or the symbolism the *date* and the *birthplace*, of the law or of burying priests with their heads to th laymen being buried with their heads west?

2. If this is an ancient law or practic comes it that many of the old tombston

brasses of ecclesiastics are found lying in the same position as those of the laity?

John W. Bone.

Catskin Earls.—In Dr. Hook's *Lives of the Archbishops of Canterbury*, vol. viii. p. 264, the dean alludes in a note to Cardinal Pole's nephew, the Earl of Huntingdon. He goes on to say—

"The Earl of Huntingdon is one of the three catskin earls of the present day,—one of the first three earls in the House of Lords: in Pole's time he was regarded as a *novus homo*."

What is a catskin earl? J. S. N.

Old Engraving.—

"R. Viro L . . . . . yno nihil gloriosius nihilqu; magnificentius felicissima a duess . . . . . oria concessum human . . generi à Deo opt . . . multis sac . . . . . [4 inches] . . a . . Resp. obtinuerit Paullus Calliari Veronensis P——y ejus Dinæ Martyrium," &c.

I have not copied the remainder of the letterpress, which ends "Aug . . . C . . ge." The inscription is in Roman type. On the engraving itself is "Caes. M. . . statis Catholici de Senatus Veneti." The above appears at the bottom of a fine bold old line engraving which lately fell into my hands. Is it a rare print? S.

French Folk-lore: "Corde de Pendu."—One of Dumas's heroes (*Les Mohicans de Paris*) contemplates hanging himself, but on second thoughts (which are proverbially said to be best) he decides not to do it. His reason for thus altering his mind, instead of haltering his neck, is unique. He reflects—

"'A la foule de gens dont il fallait faire le bonheur, en leur laissant ce talisman infaillible que l'on appelle la corde de pendu."

Against what is this charm available?

H. Fishwick.

Greeks and Trojans.—With respect to priests and temples, what difference may be observed between the practice of the Greeks and that of the Trojans as described in the *Iliad*?

P. J. F. Gantillon.

Comte de Lentilhac Sediére.—At a meeting of the Archæological Institute on Feb. 1, 1850 (*Journal*, vii. 79), a MS. volume was produced by Mr. C. Desborough Bedford containing genealogical and heraldic evidences relating to the ancient French family of that name. The pedigree was especially interesting, being subscribed by numerous distinguished refugees, his friends in London. It was there stated that inquiries to discover the representatives of this ancient race of Lentilhac Sediére had been fruitless. Possibly some reader of "N. & Q." may tell us something of this noble Frenchman. Whether he survived to return to France, or is his name to be found in that dismal list of those fusilladed at Auray? Deo Duce.

The London Corresponding Society.—Passing along the City Road, I observed a well-designed solid tomb in Bunhill Fields Cemetery to the memory of Thomas Hardy, with a very long and a very strongly worded epitaph. In it is mentioned the "formation (in 1792) of the celebrated London Corresponding Society for the Promotion of Radical Reform in the Commons House of Parliament." Is there any history yet written of this society?—one which appears to have been of great importance, if the statement on the tombstone be considered trustworthy. The names affixed in 1836 are those of Alexander Galloway, John Blacket, and Richard Taylor—probably three of the society. W. P.

Gregorio Medico.—Who is the Gregorio Medico-fisico, whose *Fiori di Medicina* was published at Bologna in 1865, among the *Scelta di Curiosità Letterarie*? The preface represents him as "Medico di fisica del grandissimo e gentilissimo Duca di Sterlicchi," which last place is said in a note to be Stirling. Enquirer.

Maltese Cross.—Can any of your military correspondents inform me when and why the officers of the 60th Regiment of Royal Rifles were authorised to wear a Maltese Cross? F. R. S.

John Mount.—Can any of your readers give me information regarding one John Mount, a Scotchman, who is stated in Haydn's *Dictionary of Dates* to have died in 1766 at the age of one hundred and thirty-six years? Is there any work published in which I may find a further account of him? T. F.

Brighton.

Musselburgh.—Is there any work which contains an engraving of the Tolbooth or Town Hall of this ancient burgh? There was a stereoscopic view of it published some years ago by Menzies of Edinburgh, but it is no longer to be had. I shall be glad to purchase a copy. F. M. S.

52, Inverness Terrace.

Newman, co. Bucks.—Lipscombe, in his *History of Bucks*, states that there was in Swanbourne church, on a brass plate removed from a slab and affixed to the north wall of the chancel, the following quaint inscription:—

"Here lieth the body of William Newman, ryght called of many a godeman,
And Isabel also hys trewe wyfe, the wyche he lovy'd wele i al' his lyfe,
The wyche William dyde, the sothe to say, the xvj day of June ye moneth of Maye (*sic*),
In the yere of owere Lord m°cccclxij, ye wyche sowle God bring to hys mercye,
And all that this shall reede or sē, say the Amen for charitye."

As there seemed to be something wrong about the months in the third line I wrote for information to the vicar, who sent me a most courteous reply, from which I make the following extract:—

"The chancel of Swanbourne church was rebuilt nearly from the foundations when the whole church was restored about seven or eight years ago. I was not then vicar of the parish, and am unable to say what epitaphs or monuments then and there existed. At present there are none whatever in the chancel. I made inquiry of the clerk, who is above seventy years of age, and he can remember no monument or inscription such as you mention. He says there were but three monuments in the chancel, and they are now in the north aisle: date 1740 and thereabouts. I also inquired of one of the churchwardens, who is above seventy years of age, and he could remember no such epitaph . . . . ."

Can any reader of "N. & Q." throw light upon the disappearance of this epitaph from Swanbourne church, or does it exist in some other Buckinghamshire church? Lipscombe might have made a mistake as to the locality, but could not have invented the epitaph. G. F. D.

Martin Parker.—Where was Martin Parker, the ballad-writer, who penned the favourite song of the Cavaliers, "The King shall enjoy his own again," a native or resident, and was he at any time of his life connected with the county of Norfolk? Alpha.

Quotations wanted.—

"Love, son of earth; I am the power of love,
Eldest of all the gods, with chaos born;
My smile sheds light along the courts above,
My kisses wake the eyelids of the morn."

"Get up, sweet slug-a-bed, and see
The dew bespangling herb and tree:
Each flower has wept, and bowed toward the east
Above an hour since, yet you not dressed," &c.

"Slowly thy flowing tide
Came in, old Avon; scarcely did mine eyes,
As watchfully I roamed thy greenwood side,
Perceive its gentle rise."

D. M. S.

"Whene'er the mist that stands 'twixt God and thee
Defecates to a pure transparency
That intercepts no ray, and adds no stain,
There reason is, and there begins her reign."

B. N.

Richborough Castle.—In Boys's *Sandwich* (p. 868) I find that the Roman "bricks and tiles," "18 inches by 12 and 3½ inches thick," and another sort "17 inches by 11 and 1¼ thick," used in a building "which had the appearance of a wharf or landing-place" to Richborough Castle were purchased by "Mr. Ebenezer Mussell of Bethnal Green," and were "employed in paving a court-yard and part of his house there." My query is—and the rate-books of the parish (*circ.* 1792) will show it—does the pavement still exist? and in what part of Bethnal Green is it?

Alfred John Dunkin.

44, Bessborough Gardens.

"Ridehalgh."—We used to have this curious surname in Craven, at Grassington, and other places, where it was always pronounced "Riddyhoff." What does it mean? I observe in *The Kildwick Parish Almanack and Local Directory*, 1870 (published at Cross-Hills *), the names of "Messrs. H. & T. *Riddihough*," which I presume is the name of "Ridehalgh," altered according to "Girston" pronunciation! I shall be glad to have an answer to my *unde derivatur?*

Stephen Jackson.

"Smile:" "Laugh."—Is not the American slang "to smile"=to drink, connected with the old expression "to laugh"=to make merry, to carouse? In the *Merchant of Venice* (i. 1) Bassanio says, "When shall we laugh? say when!" and in Beaumont and Fletcher's *Maid Lover* (v. 4), Chilax says, in the same sense seemingly, "Shall we laugh half an hour now?"

There was a game of cards, called "Laugh-and-lay-down," much quibbled on by facetious writers.

John Addis, M.A.

Stone Altars in Churches.—In the early volumes of "N. & Q." we have some interesting papers on this subject (*vide* 1st S. xi. 426, 496; xii. 115; 2nd S. i. 103, 136.) I have to add to the number named the stone altar of our parish church, Crook. Your original querist, Ecclesiasticus, intimates that a faculty is necessary for such an erection, but such was not the case here. I am informed that Bishop Maltby, who consecrated the church in 1842, was taken by surprise when his attention was directed to the altar, and for a few minutes hesitated to perform the ceremony. The bishop's personal regard for the then rector of Brancepeth, who erected the altar, induced him to waive his objection to consecrate. Does it come within the province of the Court of Faculty to interfere in such a matter?

George Lloyd.

Crook, South Durham.

Sword-blade Inscriptions.—Will some reader of "N. & Q." kindly refer me to any accessible work, antiquarian or otherwise, containing an account of ancient inscriptions on sword-blades? The citation of five or six examples would probably answer my purpose. Is not there such a sword mentioned in the *Arabian Nights?* D.

Sir William Wyndham.—I have somewhere read that Sir Wm. Wyndham, ancestor of Lord Leconfield, was told in his youth that, at some period of his career, he would stand in great peril from a white horse, which had such an effect upon him that in his equestrian exercises he always avoided an animal of that colour. Implicated in Jacobite intrigues, and committed to the Tower, he there had leisure to remember that the white horse was emblazoned on the Hanoverian arms. Would you or some reader kindly refer me to the original

* A very well got-up publication, and containing much valuable and interesting local antiquarian news, and sold at a price extraordinarily cheap.

rrative? Burke, or some other of the popular riters on ancestral story, alludes to the prophecy; it I have tried unsuccessfully to find the ference. W. J.

## Queries with Answers.

Elder-pith Paper.—I want to have a reference to any book giving an account of the way the Chinese make a very tender variety of paper out of the pith of the elder or of rushes, and on which they paint most delicate pictures. I have till lately considered this material to be rice-paper. Is not rice-paper that which we call "India-paper"? Nephrite.

[The very delicate material which is brought from China and commonly but erroneously termed *rice-paper* is in reality but a membrane of the bread-fruit tree, obtained by cutting the stem spirally round the axis, and afterwards flattening it by pressure. From the earliest times the Chinese have been unrivalled as manufacturers of paper, and the world is most probably indebted to them for the invention of *cotton* paper. Whether they employ elder-pith for the purpose we are unable to determine, but it is as likely as not. Of the various kinds of paper fabricated by them, the two most elegant are (1) what is here commonly employed for "India-proofs," manufactured from the inner bark of the bamboo; and (2) what may be called a natural paper (to distinguish it from an ordinary manufacture) and which is made from the small branches of a tree resembling our mulberry tree. They cut these branches into lengths of about three feet, and boil them in an alkaline ley for the purpose of loosening the inner rind or bark, which is then peeled off and dried for use. This paper is so delicate that only one side can be written on; but the Chinese sometimes double the sheets and glue them together so neatly, that they appear to be a single leaf. "Rice-paper" is ordinary vegetable paper brushed over on its outer surface with a size made of rice.]

Madame Dugazon: Vigée le Brun.—The enclosed description is affixed to the back of a picture, half-length, of a lady, costume of the end of the last century, holding in her hand a rose; the painter's name being Vigée le Brun. Who was she? about what date? and is the play known?

"Madme Dugazon, célèbre actrice de la Comedie Italienne dans le rôle de Nina, où la Folle par Amour. Peint par Madme Le Brun."

C. Wood.

[Louise-Rosalie-Lefebvre Dugazon, a celebrated actress, was born in Berlin in 1755. She came to Paris when eight years old, and at the age of twelve was engaged as a danseuse at the Théâtre Italien. Displaying remarkable capacity as a vocalist, she performed in various operas, producing an extraordinary impression by her exquisite singing and vivacious acting. In the picture in question Madame Dugazon is represented where Nina exclaims, "Paix! Il appelle" ("Hush! he is calling.") To rare talents Madame Dugazon is said to have united qualities of heart which made her many friends. She never forgot the kindness with which Marie-Antoinette had applauded her first success, and gave many proofs, during the Revolutionary period, of her attachment to the royal family. She died in 1821. Louise Elise le Brun (*née* Vigée), an eminent portrait and landscape painter, was born in Paris in 1755 or '58. She had no instructor beyond receiving some friendly advice from Joseph Vernet, by which she so well profited that in 1780 she was admitted to the Academy. From that time she took a high position, and visited Italy, Russia, and England, painting while in London portraits of several of the aristocracy, receiving 1000 guineas for many full-length ones.]

Daniel Weir: W. W. Lord.—Can you inform me who were the publishers of the poems of Daniel Wear and W. W. Lord, or where any occasional poem of either writer is to be found, and the periods in which they wrote?

Anti-Monopoly.

[Daniel Weir (born March 31, 1796, died Nov. 11, 1831) contributed several songs to the *Scottish Minstrel* of R. A. Smith, and edited for Messrs. Griffin & Co., booksellers in Glasgow, three volumes of lyric poems, which appeared under the title of *The National Minstrel*, *The Sacred Lyre*, and *Lyrical Gems*. These collections are adorned with many compositions of his own. In 1829 he published *A History of the Town of Greenock*, illustrated with engravings, 8vo, and left an unpublished MS. poem, entitled *The Pleasures of Religion*. In *The Modern Scottish Minstrel*, edited by Dr. Charles Rogers, vol. iii. pp. 194-205, will be found nine of Weir's poems, with a short biographical sketch of him.

In 1845 W. W. Lord published his first volume of *Poems*; and in 1851 appeared his *Christ in Hades*, a poem of eight books, in blank verse. This was followed by *André*, a tragedy in five acts, 12mo, 1856. These works were published by Appleton & Co. of New York and Philadelphia. Four of Lord's poems are inserted in Griswold's *Poets and Poetry of America*, ed. 1856, p. 547.]

Table of Forbidden Degrees.—In the small rural church of Shepton Bellinger, Hants, on the north side of the chancel, are painted the tables of consanguinity as appended at the end of the order of Common Prayer. I thought this worth making "a note of." Is this curious introduction known to exist in any other place of worship in England? Geo. Rankin.

[The Table of Prohibited Degrees was published in 1563 under the authority of Matthew Parker, Archbishop of Canterbury. The ninety-ninth canon of 1603 orders that "the aforesaid table shall be in every church publickly set up and fixed at the charge of the parish." We believe this Table may still be seen in some few churches.]

## Replies.

### LLANDUDNO: CONWAY.*

TRACES OF THE DANES ALONG THE WESTERN COAST.

(4th S. iv. 434, 547; v. 182.)

It is matter of history that the Hebrides were from about the eighth to the eleventh century under the dominion of the Northmen, who included the Isle of Man in their territory. I am not careful to separate between the Norwegians and the Danes. They were both of the same stock, and their influence was much of the same character. Starting from the Isle of Man, their piratical expeditions swept along the western coast, plundering and destroying all within their reach. In some cases they effected permanent settlements, as we shall shortly see; but, for the most part, the shores, headlands, and islands alone commemorate the fact of their presence.

Starting, then, from the Point of Ayre (Norse), at the northern extremity of Mona (Celtic), and crossing over to the coast of Cumberland, we find strong evidences of a large infusion of the Danish element. Allonby, Cannonby, Birkby, Ponsonby, Ravenglass on the coast; and internally across the county from west to east, such names as Caldbeck, Ireby, Kirkoswald, Thornthwaite, &c., almost exclude entirely the Anglo-Saxon element. The northern part of Lancashire beyond Morecambe Bay presents much the same indication. The islands of Walney and Foulney, and the Peel of Foudrey, were doubtless useful naval stations for the sea-rovers.

South of Morecambe Bay the Danish infusion becomes much less apparent, though it is significant that out of the six hundreds into which the county of Lancaster is divided, four of them bear Danish names—West Derby, Amounderness, Lonsdale and Leyland. The names Rossall, Warbreck, Kirkham, Westby, &c. indicate a considerable Danish influence; but the majority of the names between the Lune and the Ribble are Anglo-Saxon. This is still more the case between the Ribble and the Mersey; but here a detached Danish colony settled, and have left the extent of their possessions exactly defined by the nomenclature. They commence at North Meols, near Southport, and extend as far as Runcorn Gap on the river Mersey, following the curved line of coast, and being bounded landward by the chord joining the two extremities. Within this area we have Formby, Crosby, Roby, West Derby, Ince, Widnes (Wide Ness), and similar names. Here also we first meet with the name of Orme, which is attached to several prominent points on the coast as well as places in the interior. Some are inclined to consider him a mythological personage; I rather believe him to have been an eminent sea-rover, or rather, as the name is common, there might be many of them. However this may be, Ormskirk unmistakeably owes its foundation to a Danish Orme. Let us charitably hope that after his harryings and piracies he settled quietly down in Lancashire, built a church, and died a good Christian. Another strongly marked indication of a self-contained Danish settlement is the *Thingwall*, or hill of counsel, the locality of which still bears the name. Beyond the line I have mentioned scarcely a Danish name is to be found in South Lancashire.

On the tongue of land called the Hundred of Wirral in Cheshire, lying between the Mersey and the Dee, we find traces of another Danish settlement corresponding very curiously in nomenclature with that just described. We have here Greasby, Irby, Frankby, Raby, Caldy, Pensby, Ness, and Neston, a repetition of the Meols, great and little, and also another *Thingwall* still preserving its appellation.

Here we take leave of the Northmen as settlers for a long distance, and do not again meet with them in that capacity till we arrive in the southern part of Pembrokeshire, fully confirming Mr. Worsaae's view that the expeditions of the Danes to Wales seem to have been confined to the tracts bordering on the north bank of the Severn. There are, however, on this long line of coast pertinent indications showing that the Danes were well acquainted with it, and frequented the adjoining seas. Many of the headlands and islands bear Danish names. Crossing the Dee, and coasting along Flint, Denbigh, and Caernarvon, we find the nomenclature intensely Cymric. With the exception of the two noble promontories of Ormeshead, there is not a single trace of the Northmen along the whole line. The promontory was a well-known sea-mark, and the adjoining bay no doubt a rendezvous and harbour of the Danish fleets; but the country was too poor to afford much spoil, and the inhabitants were as wild and fierce as the sea-rovers themselves. Priestholme or Puffin Island, off the east point of Anglesey, bears a Danish name, and Red Wharf Bay may have been a convenient inlet in time of need. The Skerry Rocks are Danish, as are also the North and South Stack Rocks, on which the lighthouses are erected. Holyhead is of later date.

We come now to the question of Anglesey. Did the Danes or Northmen ever possess the island? If so, what indications of their occupation have they left behind them? The name, it may be said, is itself conclusive of some connection with the Northmen, but what was the nature of it? As conquerors, settlers, or mere transient visitors? Mr. Worsaae says that Anglesey "was not unfrequently visited by the Norwegians in their piratical voyages to the He-

* Concluded from p. 281.

Ireland." At least the sagas mention southernmost region of which former kings had made themselves masters." the sagas may say, they not unfre- l very great fibs, and are certainly not icitly relied on in matters of fact. So n aware there are no Danish remains, ingle Danish name (except on the coast) ole island. The very name which at vould seem to imply occupation, when sidered shows just the contrary. It ave arisen in this way. The Isle of e Isle of Anglesey were both anciently -a or simply "Island." In order to the southern Mona from the northern orthmen, from its contiguity to Britain, e name of *Anglesey*, the island of the hich, if they had known anything of , they would have found not to be the the extremity of the long promontory rnarvon pushes forward into the sea, Island of *Bards-ey*, indubitably Danish. near St. David's Head, *Skomer*, and mall islands off the coast, bear the ony. Off the coast of Glamorgan we r Ormeshead promontory. With these I am not aware of any Danish names hole line of the Welsh coast until we uthern part of Pembrokeshire. Here selves amongst the Scandinavian and pulation, but in what proportions of it is hard to say. Some of the nomen- ecidedly Danish, such as the names of -Linney, Stacks, Stackpole, Langstone, d; and of the towns, Derby, Fish- erford, &c. There are many which l, and may equally belong to the Low ement introduced by Henry I. about

or, in his *Words and Places*, is usually us in his derivations, but in this dis- made rather a remarkable slip. He e name of *Tenby* Danish, and makes ion of *Dane-by*, the town of the Danes. once that, if the neighbourhood gene- settled by the Danes, it would be no to call one particular place by their ain, so remarkable a site as Tenby t have had a name previously, as all s were fortified in very early times. at once to the right explanation. orruption, Danish or English, of *Din-* nall hill-fort, which exactly suits the l corresponds with the other *Denbigh*, wn of Denbighshire.

embrokeshire the Danish names cease, reappear until we round the southern coast to the district north of the

J. A. PICTON.

re, Wavertree, near Liverpool.

Though MR. ROGER "hardly knows why I should import my nationality into this subject," other readers of "N. & Q." may not find it strange that I should say it seemed more probable to me, as a Welshman, that a place in Wales bore a *Welsh* rather than a Danish name. *Saint* Tudno may have been a myth, but the remains of a hermitage (see early vols. of "N. & Q.") and the old church prove that a pious man, whom the people knew by the name of Tudno, devoted himself there to the service of God according to the light he had, and that his memory was canonised by those among whom he laboured. With respect to Conway (*Conwy*), I do not see what it has to do with the question. *Cyn-wy*, the chief water, so far as I can perceive, has no connection with *Llandudno*, the church of Tudno; but perhaps *this* is also a "Danish name." Alas! for us poor Cymri, our own loved language has no names for our own hills and rivers, so we must seek for them in the language of the roving pirate, who, making sudden descents on our coasts, returned as rapidly to their ships with the plunder they had amassed, or flying before the avengers of blood, but who had nevertheless time to give names to the various places they visited, and more wonderful still, to teach the inhabitants to use them! For Mr. Worsaae, whom I have had the pleasure of meeting more than once, I have the highest esteem—he is a true archæologist; but his expression, "made themselves masters of Wales," can only mean that the coasts were at their mercy, and that they ravaged the country. The line of the three independent and two tributary sovereigns of the Britons was not interrupted by them. There was no Danish king in Wales as there was in England and in Dublin. As for the ancient fortress over Llandudno, men who are capable of deciding on such matters have agreed that it and many others not only in that neighbourhood but throughout Wales, consisting of hills whose summits are surrounded by walls of Cyclopean masonry containing within their circumference the circles of large stones which formed the foundations of the "Cytian," are remains of British fortresses. In saying this I detract in no way from the point of civilisation to which the Northmen had attained. I am too well acquainted with the sagas to do so. MR. ROGER perhaps knows nothing of the aboriginal Britons but that they "were naked barbarians." He can soon learn to what an advanced point of civilisation they had arrived if he tries; ample means of doing so are within his reach. To say nothing of the effect produced by the long occupation of the Romans, we *know* that Christianity prevailed among the Britons, while the Norsemen and Saxons were sunk in heathenism. Even in MR. ROGER'S own statement, Mr. French of Bolton is no very great authority. In the early stages of

society men are glad, even in the present day, to use the means at hand (I have been glad to make a cup of paper to convey water to a fainting fellow-traveller); but vases of plaited rushes, even though lined with clay, would not have carried water the distance many of the British fortresses are from wells or rivers, nor retained it when brought. By the way, did Mr. Roger ever read of a conquering army who once were chosen from among a warlike and considerably civilised people by their "lapping water with their tongues as a dog lappeth"? I do not doubt the "Improvement Company" are as devoid of taste as the most "whitewashing churchwarden." I only said it would be creditable to them to restore and preserve an ancient national monument, and the recent restoration of a similar one proves that I am not solitary in my opinion. I never said "Landedia" and "Landöde" were identical. I said the similarity of sound may have struck Mr. Roger: it is nearer than "Cryd Tudno" and "cuckoo," at all events.

In conclusion, I know what a "slogan" is, but Mr. Roger perhaps can explain what a "slughorn" is; and if it is a *horn*, how it pronounces the words "Craig Ellachie," &c. *Speaking trumpets*, I believe, are a modern invention. Cywrm.

Porth yr Aur, Carnarvon.

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## GOLD AND SILVER MINES.

(4th S. v. 174.)

Perhaps the following may be of use to J. P. There was a tradition that William Pudsey—who held the estate of Bolton Hall in the parish of Giseburne, in Craven, Yorkshire, from 1577 to 1629—had upon his land a lead mine very rich in silver (*History of Craven*, by Dr. Whitaker, p. 102). The author of Webster's *Metallographia*, 4to, London, 1671 (p. 21), speaking of silver that had been found in this part of Yorkshire, says: —

"The other place was within the township of Rimington, in the parish of Gisburn, in Craven, in a field called Skelkorn, belonging to one Mr. Pudsey, an ancient esquire and owner of Bolton Hall *juxta* Bolland; who in the reign of Elizabeth did there get good store of ore, and converted it to his own use (or rather coined it, as many do believe, there being many shillings marked with an escallop, which the people of that county call Pudsey shillings unto this day), but whethersoever way it was, he procured his pardon for it, as I am certified from the mouths of those who had seen it."

Webster further says: —

"While old Basby (a chemist) was with me, I procured some of the ore, which yielded after the rate of 26 lb. of silver per ton. Since then, good store of lead has been gotten; but I could never procure any more of the sort formerly gotten, the miners being so cunning that, if they meet with any vein that contains so much ore as will make it a mine royal, they will not discover it."

In a note Dr. Whitaker (*History of Cra*[illegible], above quoted) says: —

"The following papers, lately communicated to me fr[illegible] the evidences of the Pudsays, put the matter out of doubt [illegible] 'Case of a myne royall. Although the gold or sil[illegible] contained in the baser metals of a mine in the land [illegible] subject be of less value than the baser metall, yet if [illegible] gold and silver doe countervaile the charge of refin[illegible] or be of more value than the baser metall spent in re[illegible] ing itt, this is a myne royall, and as well the base [illegible] as the gold and silver in it belongs to the crown.

| | |
|---|---|
| Edw. Herbert, Att.-Gen. | Tho. Lane. |
| Oliver St. John, Sol.-Gen. | Ja. Maynard. |
| Orl. Bridgman. | Edw. Hyde. |
| John Glanvill. | J. Glynn. |
| Jeoffry Palmer. | Harbottle Grimstone, &c.' |

"So favourable at that time were the opinions of 'the most constitutional lawyers (for such were the greater part of these illustrious names) to the prerogative. But the law on this head has been very wisely altered by two statutes of William and Mary.'—*Blackstone*, vol. iv. p. 295.

"The other paper is of later date:—'To the King's most excellent Majesty. The humble petition of Ambrose Pudsay, Esq., sheweth, That your petitioner, having suffered much by imprisonment, plunder, &c., for his bounden loyalty, and having many years concealed a myne royall in Craven in Yorkshire, prayeth a patent for digging and refining the same.'

"The opinion above-recited is printed nearly in the same words, with considerable variations however in the signatures, in Pettus's *Fodinæ Regales*, p. 75, where it bears the date of 1640."

All of the above, with several particulars relating to the supposed coinage of Pudsey shillings or sixpences, may be found in Ruding's *Annals of the Coinage*, third edition, 1840, vol. ii. pp. 226, 227. It seems pretty certain that no coinage really took place. Hawkins (*Silver Coins of England*, p. 164) says that the so-called Pudsey sixpences are nothing more than the caprice probably of some silversmith. Henry W. Henfrey, M.N.S.

Markham House, Brighton.

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## KING JAMES II.'S MISSAL: JOSEPH MERYLL.

(4th S. v. 224.)

Though unable to say whether the Prayers for the Queen of James II. were ever published, I can inform the readers of "N. & Q." that the terminational prayer was printed in the fifth edition of Dymock's *Great Sacrifice of the New Law*, in 1685, in English, as follows: —

"*To be added to the last Collect at the end of Mass.*

"And defend thy servants, Innocent the Chief Bishop, James our King, Mary our Queen, and Queen Catherine together with ourselves, and all Christian people, from all adversity always, and in all places: grant peace and welfare in our times; and preserve thy Church from all wickedness. Through our Lord Jesus Christ, &c. Amen."

I have a prayer-book, which probably belo[illegible] to the queen of Charles II., Catharine of [illegible]ganza, as it is elegantly bound, and has gi[illegible]

yal arms of Portugal, surmounted The title is, *Jesus, Maria, Joseph*, terdam, 1663; and it contains two r King Charles II. and his queen

ss another old prayer-book, the *evout Prayers*, London, 1688, re- ris 1702," with the following

*Queen Mother, Queen Dowager, and Princess Louisa.*

art the strength and support of those rve thee; mercifully hear our prayers, rvants JAMES III. our King, *Mary* the *Katherine* the Queen Dowager, and the from all danger; and grant that their uce to the peace and welfare of thy our Lord, &c."

F. C. H.

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ll was educated at Emanuel Col- e; became B.A. in 1658, M.A. in tituted to the rectory of Lower Chipping Ongar, Essex, May 25, continued to hold till his death atron being George Throckmorton, rt's *Repertorium*, ii. 371.) He was e third stall in Worcester Cathe- 0; in which he was succeeded on 1700, by William Galloway (Le y T. D. Hardy, iii. 81, 82). His ly spelt—Meryll, Merill, and Mer- ing in his autograph subscription of the University of Cambridge. which he became possessed of the m no opinion. E. V.

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ERY OF COMICALITIES."

S. iv. 478; v. 43, 209.)

n the attention of my friend George MR. BATES's paper given in your anuary 8, I have his permission to "Gallery of Comicalities" ori- circumstance that some forty years lied to by Mr. Dowling, the editor *London*—with whom he had been ntimacy—for leave to reproduce n of the etchings from his works ological Illustrations," "Illustra- " and "Scraps and Sketches" in he journal named. Acting on the ssion so obtained, Mr. Claremont, to the utter astonishment of the ted for his newspaper the whole George Cruikshank's designs con- orks in question. When remon- the artist, and required to stay e number of the paper in which on the ground that it was seri- g with the sale of the artist's own works, Mr. Claremont, through his editor, peremptorily declined. Consulting a professional friend holding a post in the Court of Chancery, to know whether an injunction might not be obtained to restrain Mr. Claremont in the course he had thought proper to follow, the artist was advised to suffer the wrong rather than enter into litigation, the result of which in any event would entail pecuniary loss.

These illustrations, I have said, first appeared in the columns of *Bell's Life in London* under the heading "Gallery of Comicalities." They were afterwards published separately by Mr. Claremont. A very large number were sold, and large profits realized. George Cruikshank neither received nor would have accepted a single farthing. All he desired was by the sale of his own publications to be allowed to reap the advantage of his own creations, but this the cupidity of the individual referred to rendered abortive. George Cruikshank never contributed directly to the "Gallery of Comicalities." His designs, obtained in the manner described, were copied by an ordinary wood-engraver from his etchings. The average cost of these, he informs me, would not exceed thirty shillings each. Mr. Claremont, finding the thing a profitable venture, continued the publication, and employed Kenny Meadows and others to furnish new designs. If among the illustrations referred to by MR. BATES there be any designs by the late brother of George Cruikshank, the latter believes they must have been arrogated in the same peculiar way. He hardly thinks his brother, who was aware of all the circumstances, would voluntarily contribute any of his designs. The first-named publication, "Phrenological Illustrations," appeared on August 1, 1826; that called "Illustrations of Time," on May 1, 1827; and "Scraps and Sketches" somewhat later.

The name of George Cruikshank's brother, his senior by three years, was *Isaac Robert*. Their father, Isaac Cruikshank, also an artist, and his wife, the daughter of a naval officer named Macnaughten, were both natives of Scotland. The grandfather of the two Cruikshanks—the celebrated George and his only less talented brother—was connected with the Customs at Leith, and resided in Edinburgh.

Isaac Robert Cruikshank began his career as midshipman on board the "Perseverance," belonging to the Hon. East India Company, a service which he early quitted. J. C. ROGER.

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SHELLEY'S "QUEEN MAB" AND "DECLARATION OF RIGHTS."

(4th S. v. 246.)

A LONDON BOOKSELLER inquires what was my authority for the first part of the statement—"*Queen Mab* was published by a piratical trader

soon after it had been privately printed, and was again piratically published in 1821." My authority was as follows. Medwin, in his *Life of Shelley* (Newby, 1847), says in vol. i. p. 93:—

"Shelley never showed me a line of *Queen Mab* . . . . Not that, although he did print, he ever published *Queen Mab*, confining himself to sending copies of it to many of the writers of the day; but, *falling into the hands of a piratical bookseller, it soon got a wide circulation* from his reprint."

Middleton, in his *Shelley and his Writings* (Newby, 1858), quotes, in vol. i. p. 251, this statement of Medwin's (misquoting the page as 83, however):—

"In *a short space of time* a copy of this edition [Shelley's own privately printed edition, 1813] fell into the hands of a piratical bookseller, and the poem *soon* obtained a wide circulation from his reprint."

Then at p. 257 Mr. Middleton proceeds to say:—

"*Many years later*, when in Italy [*i. e.* in 1821], *on another edition being published* by a London bookseller of this ill-starred creation, the poet was hastily written to by his friends, who feared that, deeply injurious as the mere distribution of the poem had proved, this publication might awaken fresh persecutions."

I have italicised a few words to bring out the question of dates. It appears to me pretty clear that Mr. Middleton considered there had been a piratical edition of *Queen Mab* published in or soon after 1813, and another piratical edition (Clarke's, about which there is no dispute) published in 1821. His only authority as to the assumed earlier piratical edition was Medwin, whose words, italicised by me, seem fairly to raise such a presumption, though without making the assertion positively. If Medwin was wrong, or wrote so loosely as to be misinterpreted by Middleton, and hence by myself as well, I can only refer to a note made in my *Memoir of Shelley* (p. xxxii.):—

"I will here say, once for all, that Medwin is an inaccurate writer, and thus save myself the necessity of continually expressing, when I state anything on his authority, a doubt whether it is true or false."

I have now cited the only direct authority, or supposed authority, for my allegation. But there is another collateral point which might seem confirmatory of that authority, and to which, therefore, I shall also refer. Medwin says (*Life of Shelley*, i. 102):—

"That Mr. Brooks (he was the publisher, if not the printer, of the Owenites) did not make use of the *rifacimenti* or *pentimenti* [i. e. certain emendations made in MS. by Shelley himself] in *his numerous reprints* of *Queen Mab*, may easily be conceived; for these very alterations were the only objectionable parts to him, and he would have thought it a sacrilege to have struck out a word of the original text, much less the notes. *Queen Mab* is indeed the gospel of the sect."

Here we find that the Owenite publisher made "numerous reprints" of *Queen Mab*. Now Owenism was fairly started in 1813 by the publication of Mr. Owen's book, *A New View of Society*. The year 1813 was the same year in which Shelley printed his private edition of *Queen Mab*; and there seems, therefore, no inherent improbability in the supposition that at least one of Brooks's "numerous editions" of that poem may have been brought out before Clarke's piracy of 1821. This is a point, however, on which I cannot *affirm* anything.

As the London Bookseller is evidently well informed in Shelleyan matters, I will not deny that he has made me somewhat sceptical as to any pirated edition of *Queen Mab* earlier than 1821. I have never myself seen one, though I *have* seen the piracy of 1821, and also the original unpublished edition of 1813.

May I conclude with a request to the London Bookseller? It is that he would oblige me with his name and address, so that I may make personal inquiry after Shelley's *Declaration of Rights* and his Irish pamphlets. W. M. Rossetti.

56, Euston Square, N.W.

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## PROVINCIAL GLOSSARY.

(4th S. v. 271.)

Mr. Aldis Wright's letter is so important, that I hope this subject will not be allowed to drop. The most important remark in it is the hint that it is no part of a word-collector to *account for*, or *derive*, the words which he hears: all he has to do is to ascertain, and record, the exact *sense* in which a given word is used. The etymology of them is more likely to be obscured than advanced by guesses, which are of no value except to the inventor of them. The collectors who, like Mr. Atkinson, are really equal to the task of derivation, must always be very few.

Every person who undertakes to make such a collection should procure Halliwell's *Archaic and Provincial Glossary*, fifth edition, published by J. R. Smith. This is the best *general* standard of reference, and I give an extract to show how words may be recorded:—

"*Bick.* A wooden bottle or cask in which beer is carried into the harvest fields. *Norfolk.*

*Bicker.* (1) To fight; to quarrel; to act with hostility. [Is it not standard English?]
(2) To clatter; to hasten. *North.*
(3) A short race. *North.*
(4) A small wooden dish, made of staves and hoops like a tub. *North.* Also, a tumbler-glass, in which sense it is merely another form of *Beaker*, q. v.

*Bickerment.* Conflict."

A very great deal of good might be done *verifying* Mr. Halliwell's explanations. In a few cases correction may be required; in all cases it is a satisfaction to know that it is all correct. A collector should also, of course, consult his county-glossary, where such exists. Another p

stion is, how to print these. Now it me that it is hardly necessary, at start- ave a society for the purpose. The lists *not in Halliwell* which any collector ke would seldom be of any great length, ight hope that some periodical or maga- d consent to the occasional insertion of his would save a great deal of expense, d admit of the work being done piece- could easily be collected, and published ription afterwards. I, for one, would bscribe for several copies.

s the Early English Text Society, or the cal Society, or both, might help in the so, I should have no objection to occa- eading over proof-sheets of a portion of ssue, or to assist in revising lists as sent I hope Mr. Aldis Wright will consent on himself the general superintendence ole, as few are more competent to do so. blication entailed much additional ex- n the societies above-named, this might y increasing the number of subscribers, w *donations* from such as are most in- n the subject. It would be a mistake e the *amount* of subscription to those The Early English Text Society al- es an Extra Series for an additional on.

this opportunity of saying, that every publications of the Early English Text xcept a few that are out of print, and are being reprinted) can be purchased by *non-subscribers*. I have been sur- ind that some persons are not aware of

Walter W. Skeat.

Terrace, Cambridge.

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pproving of the proposal of Mr. W. A. that some systematic effort should be the collection of provincial words, I attempt should be extended still fur- ould include in it the various idioms, d modes of expression peculiar to cer- ies or districts. I have always been a rver, not only of provincial words, but ions, and those peculiar ways of using peech which prevail in one place and rs. I know of no persons better quali- sist in such an undertaking than the m their constant intercourse with the lasses, from whose conversation pro- s are chiefly to be collected. A resi- alf a century in a country parish may some qualification; but at least a o assist is cordially offered by

F. C. H.

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Jeremy Bentham (4th S. v. 244.)—I believe I must claim the authorship of the verses addressed to my old teacher Jeremy Bentham, for which Mr. J. H. Dixon has obtained the honour of insertion in your pages. The philosopher used to say that there were controversies in his family about the origin of the name—controversies about which he cared very little. He thought the evidence was in favour of the town of Bentheim, in Germany, whence his ancestors claimed descent. His father (Jeremiah, the City solicitor) was pleased to appropriate a motto—"Tam bene quam benigno"—for the Bentham arms, transposing the two first syllables into Bene-tam.

John Bowring.

Claremont, Exeter.

York: London: Lincoln (4th S. v. 201.)—I find this couplet, with some little alteration, in a collection of the *Original Predictions of Robert Nixon, as delivered by himself*. It runs as follows:—

> "London Street shall run with blood,
> And at last shall sink:
> So that it shall be fulfilled,
> Lincoln was, London is, and York shall be
> The finest city of the three," &c.

Nixon is said to have been born in the parish of Over, near New Church, on the forest of Delamere, Cheshire, in the year 1467.

A "History of the Prophet," with most of his predictions and the supposed fulfilment of many of them, appears in the *Tell Tale*—a magazine of miscellaneous literature, published without date, somewhere about 1822-24. W. A. Plumbe.

Sutton in Ashfield, Notts.

Wakefield Parish Church (4th S. v. 92, 248. 286.)—No one can possibly be more dissatisfied with the course taken by the committee than I am. But the letter from the secretary, though obviously intended to convey the impression that the committee was unanimously determined to have the ancient monuments removed, at most *proposed*, and *considered*, and was *anxious*, &c.; and even if it had been still more imperative, it seems to me that the question at issue would have been the same. Mr. Scott himself admits at some length that, at the suggestion of the committee, he prepared the plan, which, we are told, is to replace the historical memorials of the parish, which have retained their present position for years, the right of which those who sleep beneath them in their day bought and paid for, and that he furnished the committee with the means of doing what he knew as well as I (though I was unable to express my feelings so ably or eloquently) was utterly wrong and unjustifiable. I venture to say that Mr. Scott's explanation merely amplifies my complaint.

Significator.

No one has so great a right to be dissatisfied with the proposed removal of the monuments in this ancient church as the subscribers. It was represented to us, when our money was asked for, that the "restoration" of the church was to be conducted by Mr. Scott, and now it appears that the committee have taken upon themselves to dictate to Mr. Scott, and still worse that he has given way to them and allowed himself to be a party to a transaction which he knows to be wrong, and to which he ought therefore never to have yielded. What the subscribers hoped for in selecting an architect of such eminence was, not that he would allow his plans in matters of such importance to be formed and directed by the local committee, who, however admirable as men enthusiastic in a praiseworthy object, have necessarily neither the time nor the ability to study the subject, as it is presumed that he has done, but that he would himself direct the work as he believed to be best, and the committee and authorities of the church would oblige us by receiving his instructions and seeing them carried out. As it is, it would seem that an eminent architect is selected merely to take the responsibility of a "restoration" conducted by the committee, and that the subscribers are only thought of when their money is wanted. ONE OF THEM.

FOXE THE MARTYROLOGIST: GREENWOOD THE PERSECUTOR (4th S. v. 180.)—I presume that the personage alluded to in the article "Foxe the Martyrologist" (*ut supra*) is not the individual who figures in the *History of Oliver Heywood the Puritan*. In the collections that I have been making for a new impression of my *Stories (and Chronicles) of the Craven Dales*, I find the following particulars: —

"The good man (Oliver Heywood) was not without his trials. At Skipton in Craven was one *William Greenwood*, an attorney-at-law, whose wife was the widow of one of the Whitleys of Sunderhills, near Coley. Greenwood was a bad private character, a profane swearer, a debauchee, and a drunkard. His wife was of dissipated habits, and seldom sober. It was at her instigation that proceedings were commenced against the old puritan. The judges were merciful, and Heywood escaped with a caution and a slight fine, which was defrayed in court by his friends. There is a tradition respecting Greenwood, that he was told by an old potter-wife, who was a gipsy and a witch (fortune-teller), that he and his wife would come to violent deaths. This preyed upon Greenwood's mind, and he coupled it with what Heywood had said on his trial, and while looking in his persecutor's face—*The Lord will avenge his own elect*. Certain it is that in 1664 Greenwood was thrown from his horse opposite the market-cross in Skipton, and killed on the spot; he was drunk at the time. In 1688 Mrs. Greenwood was thrown from her horse and killed, and at the same spot. She was drunk at the time; and thus the denunciation of the puritan and the prophecy of the gipsy received their fulfilment."

In reading the *Memoirs of Oliver Heywood*, I have been struck with some remarkable coincidences between him and Peter Paul Vergerio, the Bishop of Capo d'Istria,* who first preached the reform and founded the church of the Grisons. Both fled in the depth of winter; both arrived in distant villages at midnight, and trusted to strangers. The puritan and the bishop were received in the same hospitable manner, &c. There are many other striking coincidences. As Heywood was no doubt well acquainted with the history of Vergerio, it is not improbable that he determined to take him as an example, and to do as he had done. However, in some respects the puritan had the advantage over the bishop. Heywood had a good horse, and if he fled in the depth of winter, it was not to a valley nearly 5000 feet above the level of the sea. STEPHEN JACKSON.

SARCOPHAGUS IN WESTMINSTER ABBEY (4th S. v. 191.)—In reference to the inscription on the sarcophagus recently discovered close to Westminster Abbey, it may be remarked that the words VALERI in the second line, and PATRI in the third, both end with the tall *I*, equivalent to II. These words are therefore in the plural; and the second, PATRII, should be probably translated "their countrymen," and not "to their father."

F. R. S.

THE FOUR SEASONS (4th S. v. 200.)—The almanac-makers when stating that "winter," &c., "commences," mean that "the winter, &c., *quarters* commence." The shortest day in this hemisphere falling in December, the longest day in June, whilst equal day and night throughout the globe falls in March and September. Taking the average of Great Britain, from the north of Scotland to the south of England, the commencement of the four *seasons* corresponds very nearly with these astronomical quarters. The commencement of the four seasons varies even in Great Britain; and seasons, properly so called, are known only in the temperate zones. The seasons in Asia, Europe, and America vary even under the same degrees of latitude. From the sixtieth degree of latitude to the pole, only two seasons occur, a severe and protracted winter being immediately followed by the warmth of summer. A map marked with the isothermal lines should be consulted. T. J. BUCKTON.

JOHN COOK (4th S. iv. 500, 575; v. 118.)—Mr. HARRISON is referred to *Scottish Traditional Versions of Ancient Ballads*, p. 77 (Percy Society, 1845; and also to Bell's *Early Ballads*, p. 134 (now published by Griffin & Co. London). He will find all the information required in the above works; the last-named can be easily obtained (price 2*s.* 6*d.*) STEPHEN JACKSON.

* He was born at Capo d'Istria in 1498; he died 1565 at Pontresina, where he was pastor. The first notice we have of Heywood is in 1662.

TION OF OLD BOOTY AT STROMBOLI (4th 79, 185.) — A similar story to that of y is told of one Jones, an attorney at gis, who made himself hated by the ok in the trial and condemnation of the of the ill-fated Duke of Monmouth, whom were inhabitants of Lyme. It is a vessel from Lyme, when sailing in the nean, saw in the offing a strange-looking ft, which they hailed as it approached. gure stood up, and a voice as of a speak- et replied, "Bound for Stromboli with s on board." A note in the log-book , and the day and hour corresponded of Jones's decease.

bove is quoted from memory from a ide-book. It is curious that the date d Booty story (1687) should in all pro- e nearly the same as that of Jones. the original? or are they both taken ird tale? Z. Z.

THE CHALDEES (4th S. v. 176.) — The om we call Chaldæans are always in the ament called Casdim.* The Greeks m Chaldaioi, the Arabians Caldiniin, Syrians Caldia. Michaelis (*Spicilegium b. ext.* ii. 77) and Schlözer consider the be of Northern origin, akin to the Scla- ut Adelung (*Mithridates*, i. 314), Rosen- Habakuk i. 6), and Gesenius (*Greater* adhere to their Semitic and Babylonian he opinion to which A. H. inclines he carried out with extraordinary erudition t Ludwig Schlözer in Eichhorn's *Re-* (viii. 113). The word Casdim was used Testament for astrologer, magian, &c., ord *Chaldæans* is used in the classics , 4; Is. xlvii. 12-15). The Russians ician or fortune-teller *koldun*, and this ning of Chaldæi in the Pandects. *Cal-* rabic means a tract of rough land. was a nomade, and the word Hebrew, ns an emigrant. The Chaldæans had ame of Chalybes according to Strabo rch. Perhaps they are the Cepheni ?) of Pliny (vi. 13). The Kurds (Car- thought to be of Chaldee origin. eckons four divisions of the Chaldæans: bathæan in Babylon; 2, in Armenia; ybia on the Euxine; and, 4, in Tzania, y of the old Macrones. The variety of the Chaldæans is analogous to that of , who are called in Germany Zigeuner, Heiden, in Denmark and Sweden Tar- rance Bohemians, in Italy Zingari, in Spain Gitanos, in Hungary and Transylvania Pharaoh Nepek, and in Turkey Tchingenes.

The point which Schlözer takes up is that the Chaldæans in Babylon, whom Nebuchadnezzar led, who plundered Egypt and destroyed the first Jerusalem, as he did the first Tyre, were a new and wholly distinct people from the Babylonians; and Michaelis supports his hypothesis, from which Schlözer dissents, in part, by showing that the names of the Chaldee monarchs are not Hebrew or Babylonian but Wendish (Sclavonian); and, amongst other instances, that Nebuchadnetzar is in Russian *Nebé kazenniy Tzar* = a lord appointed by heaven; or otherwise, *Nebu godnoi Tzar* = a prince worthy of heaven. So also Daniel's pagan name, Belschatzar, is *Bolszoi Tzar* = a great prince; or otherwise, *Byl tésh Tzar* = he was also a prince—that is, of the royal family. A dozen other examples of Chaldee names in Daniel, corresponding with pure Russian, may be found in Michaelis's *Spicilegium*, p. 102. The question must still be considered unsettled whilst the best critics remain at variance.

T. J. BUCKTON.

* ne Schlözer detects in Arfa-chasd (Gen. x. 22), ndy-casd (Chaldæa), which corresponds with rrapachitis.

BELLS OF ST. PETER'S MANCROFT, NORWICH (4th S. v. 237.)—A CORRESPONDENT has been a weekly reader of "N. & Q." from the first number, and the intimation at p. 117 had not escaped his notice; but as he, with many others, has been waiting five or six years for MR. L'ESTRANGE'S account of the Bells of Norfolk (as long almost as others have been waiting for MR. ELLACOMBE'S great Tome of Belles Lettres, and of the Bells in Devon and Cornwall—which latter, by the bye, was delivered to me and other members of the Exeter Diocesan Architectural Society nearly two years ago), therefore, rather than keep others waiting any longer, it seemed to me to be more good-tempered to gratify the lovers of bells with this grand peal of twelve, than keep them selfishly all to myself; especially, too, as it would evidently gratify some who might be longing for them.

Any person at all acquainted with the names of our founders would at once understand that Pac*h* must be a printer's error for Pac*k*, arising, it might be, from the bad handwriting of

AN *OLD* CORRESPONDENT.

PANEGYRIC ON THE LADIES (4th S. v. 87, 186, 214.)—I have a MS. of these lines, copied many years ago, in which they are ascribed to Sheridan, being headed "Sheridan's Essay on Woman." Six stanzas are given, though placed in different order, and varying slightly from the versions already quoted in "N. & Q." S. M. P.

GODWIN SWIFT (4th S. v. 66, 135, 159, 211.)—I venture to state as my opinion that the coat of Swift of Rotheram, as given by the heraldic au-

thority mentioned, cannot be assigned (by legal proofs) to any existing family of the name. There is a presumption that existing families named Swift might possibly establish their right to the armorial coat in question, but I do not think that any has done so. S.

Lancashire Books: "The Lonsdale Magazine" (4th S. v. 118.)—This work, to which I was a juvenile contributor, was published by Foster of Kirkby Lonsdale, which is on the *Westmoreland*, not Lancashire, side of the Lune. The magazine was neatly printed, and each number had an aquatint engraving of some Northern scene. It had a long run and a good circulation. I never knew why it was discontinued. I think that a complete set is in the Museum Library. I know nothing of the other books inquired after by Mr. Bowker. James Henry Dixon.

Hautboy (4th S. iv. 313, 521.)—Cooley, in his addition to Larcher's *Note on Herodotus* (i. 17), upon the subject of male and female flutes (αὐλοῦ γυναικηΐου τε καὶ ἀνδρηΐου), suggests that they were tuned in unison with the male and female voice, so as to answer to our tenor and treble; and adds, in illustration, that the two modern reed instruments, the hautboy (*haut-bois* = high wood) and the bassoon (*bas-son* = bass sound), indicated a similar relationship. Böttinger conjectures that the *tibia dextra* and *tibia sinistra* of the Romans corresponded to the male and female flutes of the Lydians. (*Attisches Museum*, i. 334.)

T. J. Buckton.

The Sun: its Gender (4th S. iv. 558; v. 75, 185.)—The most ancient gender of the moon is masculine. According to Prof. Max Müller the Sanskrit is *mâs*, clearly derived from a root *mâ*, to measure:—

"If the moon was originally called by the farmer the measurer, the ruler of days and weeks and seasons, the regulator of the tides, the lord of their festivals, and the herald of their public assemblies, it is but natural that he should have been conceived as a man, and not as the love-sick maiden which our modern sentimental poetry has put in his place."—*Science of Language*, 1st Ser. fifth edit. p. 7.

Tracing the genders of the sun and moon through many languages, the same author says:

"In the mythology of the Edda, *Mâni*, the moon, is the son, *Sôl*, the sun, the daughter of *Mundilfôri*. . . . In Sanskrit, though the sun is ordinarily looked upon as a male power, the most current names for the moon, such as *Chandra*, *Soma*, *Indu*, *Vidhu*, are masculine. . . In Gothic *mena*, the moon, is masculine; *ϛunnô*, the sun, feminine."

And so on, through several kindred languages.

It is difficult to retrace the line of thought which caused our remote ancestors, the common ancestors of all Aryan nations, to picture to themselves the sun as feminine; but it seems at least possible that they fancied some resemblance between a mother's tender nursing care and the genial fostering warmth which sustained and led towards maturity the young crops. This primitive people, it will be remembered, was, there is good reason to believe, an agricultural, not a nomadic race. S. H. M.

Names of Scottish Martyrs (2nd S. iv. 479; v. 206.)—While thanking all the correspondents who have kindly replied to my query, will you grant me space to add that I am sorry to have hurt the feelings of Dr. Rogers by asking it. My question was put quite seriously; and merely indicated that, while I was familiar with the fact of the martyrdom, the names of the martyrs had escaped my memory. I also see that I was mistaken in supposing them to be relatives. May I venture gently to hint that I should not like to pronounce Dr. Rogers "profoundly ignorant of English affairs" because his memory happened to be unable to furnish him with the name of Anne Askew, while he was acquainted with most of the details of her history. He cannot hold in higher honour the memory of these martyrs than does Hermentrude.

Soda-water (4th S. v. 246.)—Soda-water is certainly older than Mr. Sala supposes. I was at Bath in the winter of 1811; my mother was an invalid at the time. I remember being sent for two bottles of soda-water. I was but a youngster. I put one bottle in each pocket of my great-coat, and walked off with a swaggering sort of swing. The two bottles knocked together behind me, and one of them exploded. The fizzing was very disagreeable, and the recollection I have of it is very distinct. This was in the year of the comet. P. S. C.

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## Miscellaneous.

### NOTES ON BOOKS, ETC.

*The Arts in the Middle Ages and at the Period of the Renaissance. By* Paul Lacroix (Bibliophile Jacob), Curator of the Imperial Library of the Arsenal, Paris. *Illustrated with Nineteen Chromo-Lithographic Prints by* F. Kellerhoven, *and upwards of Four Hundred Engravings on Wood.* (Chapman & Hall.)

If, as the author of the work before us asserts, such a knowledge of objects of antiquity as will enable the spectator to recognise and appreciate them is now an indispensable branch of education, assuredly no better class-book could be found for the purpose than this beautiful volume, which, though new in form, is not strictly a new book. Some twenty years since Bibliophile Jacob (by which name the accomplished Conversator of the Library of the Arsenal, M. Paul Lacroix, is known as the author of innumerable works of imagination and literary history), in conjunction with his friend Ferdinand Séré, published five large quarto volumes under the title of *Moyen Age et la Renaissance*, which treated in detail of manners, customs, science, literature, and arts of the

at periods to which it was devoted. The book at once k its place as a recognised authority; and it has urred to the authors that a work thus appreciated by learned might be addressed with advantage to a wider le of readers.

Accordingly such scattered portions of the original k as relate to the *Arts* — using that term in its t comprehensive sense — have here been reunited and le more complete; and this handbook, thus re-nged and improved, seeks from English readers the ur which has been accorded to it on the Continent. it may justly do on three grounds. First, for the rmation it contains on each of the twenty subjects on ch it treats—viz. Furniture, Household and Eccle-tical; Tapestry; Ceramic Art; Arms and Armour; ages, &c.; Gold and Silver Work; Horology; Mu-Instruments; Playing Cards; Glass Painting; co Painting; Painting on Wood, Canvas, &c.; En-ing; Sculpture; Architecture; Parchment and er; Manuscripts; Miniatures in MSS.; Bookbind-and Printing. Secondly, on the ground of the ty of its illustrations; and lastly, no small consider-looking to these last, the very moderate price at ch it is published.

*Waverley Novels. Centenary Edition. Vol. III. The tiquary. By* Sir Walter Scott. (A. & C. Black.)

is, certainly one of the most characteristic and well-ined of Scott's tales, furnished a curious instance of ncertainty of public favour, for though it acquired many equal, if not greater popularity than any of others, it was at first received with far less favour. new edition is enriched with a few amusing notes, h Oldbuck himself might well have penned.

*Comparative Longevity in Man and the Lower Ani-ls. By* E. Ray Lankester, B.A., Junior Student of rist Church, Oxford. (Macmillan.)

his is the paper which obtained the prize offered by University of Oxford for an "Essay on the Compara-Longevity of different Species of Lower Animals and Longevity of Man in different States of Civilization." Lankester has of course been obliged to follow the prescribed to him; and in doing so has exhibited t industry in the collection of his facts, and judgment is deductions from them. We regret that a larger ion of the Essay is not devoted to the question of an longevity, which it is clear is gradually receiving e intelligent treatment. We think Mr. Lankester cely does justice to the views of Sir George Lewis those who share his doubts; and we regret that, in lishing the remarkable case of the Rev. Thomas Hart ies, who died "*at the supposed age of* 116, *but his age afterwards investigated and found to be only* 109" (the es are not ours), he has not pointed out where the iculars of such investigation are to be seen. Perhaps tle further sifting of the case might effect a further ction in Mr. Davies' age.

The Early English Text Society's first issue for 9 is promised for next week. It will comprise two-thirds he year's work for the Original Series, and consists 1. English Gilds, the original Ordinances of more one hundred Early English Gilds, together with olde Vsages of the Cite of Wynchestre, the Ordin-s of Worcester, the Office of the Mayor of Bristol, the Costomary of the Manor of Tettenhall-Regis, MSS. of the fourteenth and fifteenth centuries; notes by the late Toulmin Smith, Esq.; an Introduc-, Glossary, and Index by his daughter Miss Lucy min Smith; and a Preliminary Essay in Five Parts Dr. Luigi Brentano, on the Origin and Development Gilds and the Rise of Trades Unions.—The Gilds, whose statutes Mr. Smith's volume contains, are the Religious or Social Gilds suppressed at the Reformation, answering to our modern Benefit Societies and Sick and Burial Clubs. 2. The Minor Poems of William Lauder, playwright, poet, and minister of the word of God, principally on the State of Scotland in 1568 A.D. This volume is edited by Mr. F. J. Furnivall 3. Bernardus de Cura Rei Familiaris, with a translation into Scotch verse, and some ancient Scottish Prophecies said to be by Thomas à Becket, &c. 4. A Collection of Scotch poems on How to die, how to behave in Life, How the Wise Man sought his Son, and the Good Woman her Daughter, &c., The Foly of Fulys, and a Scotch version of Chaucer's Flee from the Press. These two last texts are edited by the Rev. J. Rawson Lumby, M.A. The two other texts of the Original Series will probably be Mr. Skeat's Alliterative fragment of the Romance of the History of the Holy Graal, or Joseph of Arimathea, and Mr. Henry Sweet's Anglo-Saxon version of St. Gregory's Pastoral, Part I., which it is hoped will be issued with the whole of the Extra Series for this year at the end of May or beginning of June; so as to leave the last six months of the year clear for the work of 1871, and enable nearly all of this to be produced next January.

At the sale of Prince Demidoff's gallery, the picture of "The Supper of Emmaus" by Titian, was knocked down to Mr. Francis Petit, and shortly afterwards purchased of him, at a slight advance, by Mr. H. E. Doyle for the National Gallery of Ireland.

The *Opinion Nationale* announces that the restoration of M. Renan to the chair of Hebrew at the College de France is decided on.

Active steps are being taken to place a memorial over the grave of Daniel Defoe in the burial-ground of Bunhill Fields. It is stated that the father of the author of *Robinson Crusoe* traded as a butcher in Fore Street, Cripplegate, and that, on behalf of his son Daniel, he paid a fine to the Butchers' Company to exempt him from the duties then imposed on members of the fraternity. The payment of the fine, upwards of 10*l.*, is recorded in the company's archives.

Great reforms are contemplated at Christ's Hospital. It is proposed to sell a considerable part of the site in Newgate Street, and on the remainder to erect a day-school for 500 boys; and a similar institution is to be built in another part of the metropolis. There will be also a boarding-school in the country, to which boys will be elected by competitive examination from the day-schools. A middle-class school for girls forms another part of the scheme.

The Shakspeare Folios.—At the rooms of Messrs. Sotheby, Wilkinson, & Hodge, on Wednesday, the first four folio editions of Shakspeare were sold, after a spirited competition. The First Folio (1623), the first collected edition of the plays, was knocked down for 360*l.*, to Mr. S. Addington. The Second Folio (1632) was purchased for 25*l.* 10*s.* by Mr. John Kershaw. The Third Folio (1664), a very rare copy, excited a fine competition, and was eventually knocked down to Mr. Addington for the sum of 200*l.* The Fourth Folio (1685) was also purchased by the same gentleman for 20*l.* 10*s.* Several reprints and fac-similes of the quarto plays were afterwards submitted for sale, and realised excellent prices.

Mr. Bentley is about to publish a translation of the Duc d'Aumale's "History of the House of Condé," under the sanction of his Royal Highness, from the original, by the Rev. R. Brown-Borthwick. Also, "Evenings with the Sacred Poets," by Frederick Saunders, Author of "Salad for the Social," and "Salad for the Solitary."

Mr. Bentley will also shortly publish "Travels in the Air," by Mr. Glaisher and others, with numerous full-paged woodcuts and coloured lithographs.

THE April Number of *The Temple Bar Magazine* will contain the opening chapters of a new serial story, entitled "The Landlord of 'The Sun,'" by William Gilbert, the popular author of "Shirley Hall Asylum," "De Profundis," &c.

## BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose: —

By Archdeacon Manning:—
ENGLISH CHURCH, ITS SUCCESSION AND WITNESS 1835.
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E. C. J. *All purely literary matter may be forwarded by Book-Post.*

ROUND ABOUT PICCADILLY. *In our notice of this amusing volume last week, by some unaccountable slip, we spoke of the author as Mr.* Frederick *B. Wheatley. It is the work of Mr.* Henry *B. Wheatley, the Hon. Sec. of the Early English Text Society, and editor of several of the volumes published by it.*

*We are compelled to postpone until next week notices of* Lord Stanhope's History of England, comprising the Reign of Queen Anne; *of* Haydn's Universal Dictionary of Biography, *&c.*

SCIENTIFIC QUERIES. *Several have reached us this week. They should be addressed to some of the scientific journals.*

N. B. (Traveller's Club.) *On the various lengths of the Perch, consult* "N. & Q." 3rd S. ii. 213, 256, 376, 437.

ENQUIRER. *On the real value of those ancient remains of Brahminical literature, the Vedas, consult* (1) *the late Prof. H. H. Wilson's Introduction to the Rig-Veda.* (2) *Prof. Max Müller's* Prolegomena to the Vedic Text, and Introduction to the Rig-Veda. (3) *Mr. J. Muir's* Original Sanskrit Text, vol. i.

W. H. HART., F.S.A. *Edward Hall's* Chronicle *was prohibited by a Proclamation published by Queen Mary in* 1555, *and printed by Foxe in his* Acts and Monuments, edit. 1847, vii. 127.

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*LONDON, SATURDAY, MARCH 26, 1870.*

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## TO OUR READERS.

The contributors to these columns have recently increased so much in number that we think it well to call to their minds, and to the minds of our readers generally, the object which this Journal was more immediately intended to serve. It was, to use the language of the original Prospectus, "especially intended to assist Men of Letters and of Research in their pursuits. Those who meet with facts worthy of preservation may record them in its columns; while those again who are pursuing literary inquiries may, through this Medium, ask for information on points which have baffled their own individual researches."

We recall this passage to the attention of our readers because, as we have been reminded on several recent occasions, a change is gradually taking place in the character of our communications in the greater length which they are assuming, which change, though not without its advantages, is attended with the serious inconvenience of necessarily leading to the omission of many articles. "N. & Q." was not intended to supply information on the several matters discussed in it, articulars of the sources where such information be found. In short, it was never intended that "N. & Q." should, as was said of Isaac Barrow "exhaust the subject but the hearers also."

friends will, we trust, keep down their future unications within the briefest limits; and in their be pleased to confine themselves as far as possible covering the precise question which is asked, and not be tempted to use such Query as a peg on which to hang all that they know connected with the subject.

And now, having spoken of papers which we are enabled to print, we must say a few words respecting those which for various reasons we are compelled to omit. "N. & Q." had not been many weeks in existence before we found this difficulty pressed upon our attention, as indeed from the nature of our Journal we might well have anticipated.

A.'s single small query may, for instance, evoke a dozen replies. It is desirable that A.'s query should be answered as soon as possible; and therefore, on receipt of replies from B. C. and D., we select those of B. and D. as the most satisfactory and send them to press. Meanwhile, perhaps half-a-dozen more correspondents send similar or nearly similar replies. It is obvious that we cannot use these; and to those who know the labour it would entail, as obvious that we cannot individually acknowledge them. Upwards of twenty years ago, availing ourselves of the judgment of a kind and learned friend of great editorial experience, we addressed a Notice on this subject to our contributors. This we venture now to reprint, trusting it will be as kindly received by the wide circle who support us in 1870 as it was by the little band of friends who gathered round us in 1850.

## NOTICE TO CORRESPONDENTS.

*The matter is so generally understood with regard to the management of periodical works, that it is hardly necessary for the Editor to say* THAT HE CANNOT UNDERTAKE TO RETURN MANUSCRIPTS; *but on one point he wishes to offer a few words of explanation to his correspondents in general, and particularly to those who do not enable him to communicate with them except in print. They will see, on a very little reflection, that it is plainly his interest to take all he can get, and make the most and the best of everything; and therefore he begs them to take for granted that their communications are received and appreciated, even if the succeeding numbers bear no proof of it. He is convinced that the want of specific acknowledgment will only be felt by those who have no idea of the labour and difficulty attendant on the hurried management of such a work, and of the impossibility of giving an explanation when there really is one that would quite satisfy the writer for the delay or non-insertion of his communication. Correspondents in such cases have no reason, and, if they understood an Editor's position, they would feel that they have no right, to consider themselves undervalued; but nothing short of personal experience in Editorship would explain to them the perplexities and evil consequences arising from an opposite course.*

# Notes.

## KEMPE AND THE ENGLISH COMPANY IN GERMANY.

Tieck says that about 1600 (probably some years earlier) a company of comedians, called the English Company, travelled through Germany acting translations of English plays. He adds, that he had ascertained the dates on which they had performed before the court at Dresden, but had mislaid his notes. John Sigmund procured a company of comedians from England and the

Netherlands about 1614. The title of the German volume of plays (1620) may be thus translated:—English Comedies and Tragedies . . . . with the *humours of Pickle Herring*, which . . . . have been acted and performed by the Englishmen in Germany at the royal, electoral, and princely courts, and in all the great free cities of the empire.

Although also the word "Englishmen" may refer to those of 1614, yet, as Mr. Thoms suggests, the fact that the plays were translations of English plays produced prior to 1600 renders it not unlikely that the company of 1600 also contained Englishmen; and the more so, that it was called the English Company. (See Thoms, *Shakespeare in Germany*, pp. 6-8.)

The *Return from Parnassus*, acted at Cambridge in 1606 and printed the same year, was the revival of an old play, and there is sufficient internal evidence to show that it was originally produced about 1602-3; and before noticing the passage about to be quoted, I had satisfied myself that it could not have been later than the beginning of 1603, or more probably the end of 1602. Now, in Act IV. Sc. 3, Kempe and Burbage are to examine two academic candidates for the stage, and in the greetings Kempe is asked by both as to his evidently late travels thus:—

"*Burb.* Master Philomusus and master Studioso, God save you.

*Kempe.* Master Philomusus [qu.] and master Otioso, well met.

*Phil.* The same to you good master Burbage.—What, master Kempe, [qu.] *how doth the emperor of Germany?*

*Stud.* God save you, master Kempe; *welcome* master Kempe from dancing the morris over the Alps.

*Kempe.* Well you merry knaves, you may come to the honour of it one day; [the magistrates of the different cities in Germany were in the habit, says Tieck, of going out to meet companies of players on their approach]. Is it not better to make a fool of the world as I have done, than to be fooled of the world as you scholars are?" &c. &c.

With this the history of the English stage agrees, for at this time the "little eyases" were all the rage for comedy: so that, as appears from *Hamlet* and *Poetaster*, the men companies suffered both in profit and reputation; and Shakespeare's company, that reckoned Kempe and other comic actors among its members, and could, as Polonius says, act the whole range of art even to [Ben Jonson's] "poems," had to alter its title to the Tragedians of the City.

Kempe, therefore, went to Germany; but the query arises, did the main part of the company go? I think not, and this for two reasons. First, that the German play-book of 1620 contains none of Shakespeare's plays: for I think no English student will accept Tieck's view, that Shakespeare wrote the first sketch of *Titus Andronicus*. Secondly that, in the *Return from Parnassus*, Burbage is not welcomed from absence, nor alluded to as having been abroad, and is in fact neglected, while the travelled Kempe is being complimented. I hazard also the conjecture that, whether from the secession itself or from intermeddlings with politics, there had been a quarrel between Kempe and some of the others. Ben Jonson satirises one of them (not Kempe) as "Æsop a politician," an intermeddling knave whom Cæsar orders to be whipt; and not only did they lose their reputation for comedy, but they were apparently "inhibited" from performing in the city, and had to travel in the provinces (*Hamlet* and *Poetaster*); while, as appears from the *Poetaster*, they had in the winter of 1600-1, when perhaps the inhibition had been taken off, ~~anything~~ but a beggarly account of empty seats. Now to the country population no name would have been so attractive as Kempe's, and I conjecture that there was, either from this secession or from some other cause, a quarrel, from the unusual vexation shown in Hamlet's advice to the clown; and especially by this, that his invective is longer, more severe, and more particularised in the copy printed in 1603 than in the after copies. This would partly explain, too, why Kempe did not take any of Shakespeare's plays with him. (1) nothing BRINSLEY NICHOLSON.

---

## PUNISHMENT FOR SACRILEGE.

The mode of punishment for robbing the church in former days was of the most inhuman and barbarous nature, *i. e.* flaying the offender, and affixing the skin to the church door. This strange tradition subsists at the present day amongst a few of the peasantry of Essex, and is moreover substantiated by some of the most reliable authors of ancient and modern history. A well-written article upon it was published many years ago in the *Archæological Journal*. In the rural hamlet of Hadstock, co. Essex, is a little church regarded by some as of Saxon origin: on the north door of this antique pile might once be seen, beneath the massive clamps and hinges, a relic of the pirate Northman, whose skin had been fastened to the door "as a ghastly memorial of ecclesiastical vengeance, and a warning to all who approached the church with the like unhallowed intention." It is stated by Morant to have been the skin of a Danish king, nailed with many hundreds of nails to the door; but only small bits of skin remained (in his time) round the nails, which were extremely hard. The same circumstance is recorded by Newcourt, in his *Repertorium* (ii. 191), to have taken place at Copford in the same county. The south door of this church was much adorned with flourished ironwork; underneath was a sort of skin, taken notice

the year 1690 by an old traveller from Col-
er. It was found to be tanned skin, rather
er than parchment. It is supported by Dr.
eley in his *Itinerarium Curiosum*. These are
the only solitary examples which have oc-
d in England. One of the doors of Wor-
r Cathedral has been reputed by common
f to bear a coating of human skin: this
ars to have been tested by Dr. Prattinton, the
cestershire antiquary, who gives the follow-
ccount: —

portion of skin supposed to be human; according to
ion, that a man who had stolen the sanctus-bell
the high-altar in Worcester Cathedral, had been
l and his skin affixed to the north doors, as a punish-
for such. The doors having been removed, are now
seen in the crypt of the cathedral, and small frag-
s of skin may still be seen beneath the iron-work
which they are strengthened."

e date of these doors is considered to be the
teenth century, and are coeval with the work
pleted during the time of Bishop Wakefield,
1386. A portion of this skin having been
mitted to the most scientific examination of a
ul comparative anatomist, proves to be human
taken from the body of a fair-haired person,
the following statement given of the result of
est: "that this is the second occasion in which,
the hairs alone, I have been enabled to pro-
ce an animal substance to be human." Also a
ar trial was made upon a fragment of the Dane's
*ie* from Hadstock (the door upon which the
was attached has been removed away, owing
being much decayed), which proved to be
skin from the back of a Dane, "and that he
a fair-haired person." Pepys, in his *Diary*
il 10, 1661), notes that he went "to Roches-
nd there saw the Cathedral . . . . observing
great doors of the church, as they say, covered
the skins of Danes." In the year 999 the
es sailed up the river Medway to Rochester,
committed fearful ravages upon the men of
t. Punishments of this kind appear to have
the sanction of the law in the Anglo-Saxon
od, when money was often paid by the offender
ave his skin, called hyð ȝilð (hide gild), a
om for one's hide. It is affirmed that the
lties of the French revolution at the close of
ast century were of a similar nature: the skins
e victim were tanned and made into boots.
ncient history several specimens of the like
arity are stated to have been carried out: in
third century Emperor Valerian was flayed
; also Hugo de Cressyngham, in the reign
dward I., was flayed in the same manner by
Scots at Strivelyn in the year 1296.

W. Winters.

altham Abbey.

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## THE DESCENDANTS OF WILLIAM BEDELL, BISHOP OF KILMORE.

William Bedell, Bishop of Kilmore, had two sons, William and Ambrose.

William was a clergyman, and received from his father a benefice of 80*l.* a year in Ireland, in which we are told that "he laboured with that fidelity that became the son of such a father."

For Ambrose, the bishop purchased an estate of 60*l.* a year of one Mr. Baxter, a minister, but in what part of Ireland it is not stated.

Bishop Bedell died on February 7, 1641-2; and in the summer following, his two sons took shipping from Drogheda and went for England. The eldest son, Mr. William Bedell, was made minister of Rattlesden, in Suffolk; but the younger son, Mr. Ambrose Bedell, returned speedily into Ireland, and was a captain in the regiment of Col. Hill (who was his wife's uncle).

The Rev. William Bedell appears to have been married before he left Ireland.

The following extracts from the parish register of Rattlesden, co. Suffolk (for which I am indebted to the kindness and courtesy of the Rev. John Barney, the present rector), give us a view of his family: —

"1645. February 22: William, the sonne of William Bedell and his wife, baptized.

"1648. July 9: John, the sonne of William Bedell and his wife, baptized.

"1651. March 30: James, the sonne of William Bedell and his wife, baptized.

"1653. February 5: Ambrose, the sonne of William Bedell and his wife, was born.

"——. February 19: Ambrose, the sonne of William Bedell and his wife, baptized.

"1656. October 12: Penelope, the daughtêr of William Bedell and his wife, baptized.

"1658. December 19: Agnes, the daughter of William Bedell and his wife, baptized.

"1662. August 3: Isabella, y^e daughter of William Bedell, Rector of this Parish, baptized.

"1663. Mary, y^e wife of William Bedell, was buried.

"1670. March 16: M^r William Bedell, after he had been Rector of this Parish* . . . years, was buried."

*** The register of 1671 is signed "Rector M^r John Bedell."

"1671. December 22: M^rs Leah, daught^r to M^r W^m Bedell, y^e late Rector of this Par^h, buried.

"1672. Aug. 21: John Bedell, after he had been Rect^r of this Parish a year or thereabouts, was buried.

"1682. Feb. 24: James, y^e Son of M^r William Bedel,† sometime Rector of this Parish, and Mary his wife, was buryed."

Among these extracts the baptism of the daughter Leah, whose burial is recorded under the date

---

* A blank is here left in the register. Twenty-six years or so was about the time. He succeeded the Rev. Peter Devereux, who had been rector from the latter part of the reign of James I.

† The name is spelt with *ll*, excepting in this last entry.

of Dec. 22, 1671, does not appear. She was probably born in Ireland.

What became of William the son, who was baptised on February 22, 1645, I have not ascertained. No mention is made of him in his brother James's will subjoined, which refers to all the other members of the family living in 1682.

William, if living in 1670-1, when his father died, would have succeeded to the family property in Essex, as the eldest son, it is to be presumed. James, in his will, makes no reference to his being possessed of property in Essex.

The will of James Bedell was proved, in the Archidiaconal Court of Sudbury, at Bury St. Edmund's, December 28, 1682. In it he is described as of Ratelsden, single man.

To his brother Ambrose ("who liveth in the kingdom of Ireland") he bequeaths his lands and other real property in the King's County.

To his sister Agnes Bedell, of Ratelsden, he gives his real property in the county of Suffolk, including the Grove in his own occupation.

To his other two sisters, Penelope and Isabella Bedell, *in Ireland*, he gives 50*l.* each.

His sister Agnes, to whom he gives the rest of his personalty, including his books at the time lying in the care of his uncle Barber, he appoints his sole executrix.

From this will we see that, in 1682, the Bedell family possessed lands and other real property in Ireland. It is probable that this was the property which the bishop bought for his second son Ambrose; and that Ambrose being dead, without issue, the property had come to his nephew James, the testator.

However this may be, it is also seen that Ambrose, the son of the Rev. William Bedell of Rattlesden, with his sisters Penelope and Isabella, had emigrated to Ireland, and were living there at the time their brother James made his will.

In "N. & Q." (3rd S. vii. 398, 449) there are articles about supposed descendants of Bishop Bedell in Ireland.

A search in the Kalendar of Wills in the Probate Court of Dublin, or of other dioceses in Ireland—where, in those days, the will of a person belonging to King's County or Cavan would have been proved—might perhaps lead to the discovery of a *Bedell will*, which would supply some further information respecting the family in Ireland: the search to extend from 1682 for a series of years downwards.

Some reader of this communication who has the opportunity, and who takes an interest in genealogical inquiries, is respectfully invited to undertake the search and to communicate the result to "N. & Q."

Thos. Wharton Jones, F.R.S.

---

Remote Traditions through few Links (1st S. *passim.*)—I do not know whether the following is worth "making a note of" and adding to the list of examples which have already appeared in "N. & Q." I was fifty years old on the 1st of February, 1870, and when a child knew a person who knew a friend of Oliver Cromwell's. It is shown thus:—I well remember my grandfather, the Rev. Thos. Carwardine, of Colne Priory, Essex; he died when he was about ninety years old, and when he was a boy he recollected an old Mrs. Hanbury of Leominster, who died when she was over ninety, and as a girl remembered Oliver Cromwell in the drawing-room of her father at Leominster, who raised a troop of horse for the Parliament party. C. K. P.

George Villiers, second Duke of Buckingham.—Many centuries ago, it was Horace who wrote:—

"pictoribus atque poëtis
Quidlibet audendi semper fuit æqua potestas."

Never was there an instance of a greater license taken in this respect than by Pope in his graphic description of the sad end of the Duke of Buckingham, and never was a more incorrect account given:—

"In the worst inn's worst room, with mat half-hung,
The floors of plaster, and the walls of dung,
On once a flock-bed, but repair'd with straw,
With tape-tied curtains never meant to draw,
The George and Garter dangling from that bed
Where tawdry yellow strove with dirty red,
Great Villiers lies!"—*Moral Essays*, iii. line 299, &c.

The real facts are, that the duke caught cold when out hunting, was taken to the house of his principal tenant—the best house in Kirby Moorside—and died before he could be moved to his own residence. This occurred on April 16, 1687; and on the following day he was interred in Kirby Moorside church, a circumstance which is thus recorded in the register: "1687, April 17. Gorges Vilars, lord dooke of bookingham."

It seems, however, that his remains rested but a few weeks in the Yorkshire church, and were thence removed to the Buckingham vault in Henry VII.'s Chapel at Westminster Abbey: for Dean Stanley, in his interesting book, records the inscription on his coffin-plate (see *Memorials of Westminster Abbey*, third edit., p. 627). He was married in the church of Bolton Percy in 1657 to Mary, only surviving daughter of Lord Fairfax, the great Parliamentary general, Abraham Cowley the poet acting as best man on the auspicious occasion. The duchess died in 1704, and was buried with her husband in the same vault in the Abbey. John Pickford, M.A.

Bolton Percy, near Tadcaster.

The Antiquity of Paper in England.—Mr. Thomas Wright has communicated to *The Athe-*

larch 5, 1870) an interesting discovery made relative to the ancient history of England. After stating that our word generally considered to have been borith the article itself from the French, he having seen, years ago in Paris, in the llection a few of the earliest documents r known belonging to Western Europe. onsisted of receipts, or rather bonds for borrowed from the Jews in the time of ur-de-Lion given by chiefs who were for his crusade. Now for the discovery. ght is engaged passing through the press n of a Glossary of Latin and English (or, re accustomed to call it, Anglo-Saxon) not later than the middle of the tenth In one of the proofs he noticed "*papirus*, The word *paper* does not occur in Bos- or any other Anglo-Saxon dictionary; we have evidence that it was in use in guage at a very early period, and there be a doubt that we derive it from the axons, and have not taken it from the of the Middle Ages. Thus the Anglo- must have been pretty well acquainted per itself, and no doubt they found the paper in use in the island when they It was not supposed before that it might se among the Anglo-Saxons. This is a eresting discovery.

John Piggot, Jun.

ndom.—It is meet that the attention of cials, scholars, and indeed of the public y, should be called to a correction of our language put forward in the papers of by a trading firm who advertise their s "deliverable carriage-free in all parts *lucendom*"! W. T. M.

Irish Lord Lieutenancy.—In vol. ccxv. apers Ireland, James I., 1603, I find a ndum in the following terms:—

's Children of England, Lieutenants of Ireland.
n Earl of Morton, afterwards K. John.
w. Longshank, eldest son of H. 3.
w. the Black Prince.
onell Duke of Clarence.
omas of Lancaster, second son of H. 4.
ch. Duke of York, father to E. 4.
orge Duke of Clarence, brother to K. E. 4.
chard of Shrewsbury, Duke of York, second son

w. eldest son of R. 3, the usurper.
nry Fitz Roy, Duke of Somerset, naturall son to

Charles Rogers.

oun Villa, Lewisham, S.E.

raits of Sir Brian Tuke, etc.—I have ait by Holbein of Sir Brian Tuke, in a elvet cap with ears, dark mantle with fur embroidered gauntlets, heavy gold chain his shoulders with pendent cross ornamented with pearls; lying beside him he has a scroll on which is written:—

"Nunquid non paucitas dieru(m?)
Meorum finietur brevis."

On the background of the picture is the name "Brianus Tuke Miles An° etatis suæ LVII," and the motto "Droit et Avant."

I may also mention that I have two curious portraits, artists unknown, one of Bertrand du Guesclin, Constable of France, the other of Charles Baron de Berlaimont, who was minister to the Duchess of Parma, Regent of the Netherlands, and who originated the nickname of "Les Gueux" given to the Dutch patriots. J. R. Haig.

## Queries.

### LASCELLES FAMILY.

I am desirous of the assistance of some of your genealogical readers on two or three very curious and interesting questions touching this family, and (on behalf of a member of it) would feel obliged for any information I may receive.

It appears that the first known ancestor came in with the Conquest, and that the name Lascelles is put down by Leland as on the rolls of Battle Abbey. But, according to an ancient MS. in the Leeds Library, this name was not assumed until after the Conquest, Picot being the name previously used. It seems that Sir Humphrey Lascelles, Knt., the son of Picot the Norman, received of William Rufus several manors, including the castle and manor of Hinderskelf—that he was an esquire of that king's body, and that the morrow after the king's coronation he had a grant of the following coat:—Ar. 3 chaplets flowered in chief gules, pierced or—"for that he was the first subject that ever bore Kinghope or Jewell betwixt ring or primrose in token of marriage, after the Conquest"—and that, also, for his last farewell, in the New Forest, the king gave him the signet from off his finger on the day of his death, when slain by Sir Gualter Tyrrell, and that Sir Humphrey placed the signet in the base part of his shield, and held it for his coat of arms, "as appeareth in the 27th of Leo, the book of Bow James"; and here follows a descent of many generations, which has evidently been copied from some old roll—in fact a much earlier and longer descent than appears in any of the records of Heralds' College.

On referring to Whitaker's *Richmondshire*, it is stated that after the Domesday Survey the manor of Lartington was granted by Henry fil. Hervey to Robert de Lascel, in which grant the name "La Seel or de Sigillo . . . . . occurs for the first time." I may observe that no Robert is given on this pedigree before Hen. II., and then only a younger son. It is further stated, that

according to an undated MS. in the College of Arms, there were in the east window of Kirkby-Wiske church the figures of five kneeling knights, including Sir Roger Lascelles, who bore ar. 3 chaplets gu: whilst another shield bore for Lascelles, sa. a cross flory or,—that Kirkby and Scruton were on the Domesday Survey holden as military fees of Earl Alan (nephew of the Conqueror), by Picot, "ancestor of the family of Lascelles, and that Scruton so continued in that family till *temp.* Edward I.

1. My first query, therefore, is as to the change of name. Was that change in consequence of the ring gift of Rufus? It seems very probable, but on turning to Drake's *History of York*, I am told that a Lascelles was one of the magistrates who with Clifford, the governor, stood the siege of William the Conqueror in the third year of his reign (p. 217). And I have been further informed that on a column at Dives, erected to commemorate the Norman invasion of England, among others the names of "Loncelles (*sic*) Picot and Roger Picot" are inscribed. These statements appear to be altogether opposed to the Rufus tradition, but the probabilities are that the evidences from which Drake wrote his history mentioned the more modern name, as more intelligible than simply mentioning the more ancient. Just as the roll of Battle Abbey has "Lascelles," or perhaps, "Lassels," rather than Picot; and that the French antiquaries have written on the Dives Column "Loncelles Picot, &c., the latter intended either as an alias or a surname, an illustration being at hand in the case of the before-mentioned pedigree, which commences with "Humphrey Lascelles, Knt., the son of Picot de Lascelles," and that in fact there was a second Picot called Roger. Indeed, the only real difficulty I have is as to the particular occasion upon which this ring was given by Rufus. I think we are commonly told by historians that the king was hunting with a great retinue—that it was "supposed" that he was slain by Tyrrell (Tyrrell having fled), and that the corpse was found by a charcoal-burner, and carted by him, if I remember rightly, to Winchester—no reference being made to other company. I submit that it is scarcely probable that Lascelles would have forsaken the dying or dead king, unless, if horseless, to go in search of help—returning unable to find the spot where Rufus died—the body in the meantime being found by the charcoal burner. But Lascelles was an esquire of the king's body, and would therefore be likely to have been near the king all the day, and may, in fact, have fled to avoid being taxed with his murder. But such a charge could never have been sustained, from its very improbability, as both squire and king were on the best of terms, and no profit whatever could have arisen to the former by the death of the latter (except as the hireling of Rufus' successor), and lastly, though Lascelles' place was by the king's side, the squire might have been distanced in the hunt, as well as the rest of the hunters. Therefore, with all reverence for the heralds of antiquity, I incline on the whole to the opinion that the ring, if given by Rufus, was given at some other time than that of his death—most probably before he became king—and that the name Lascelles was assumed, or rather, that the donee was called Picot of the Ring or Seal, as early as 3 Will. I., or even within a few months after the Conquest, and that as the French was then the court language, the nickname would be Picot del Scelle or de la Scelles or Scellez—being then in the feminine.

I am under the impression that there existed, until quite recently, a family of the name in France, and I think I heard it mentioned at a chateau in Normandy some years ago, but most likely this was a line springing from a younger son of the first of the name, who preferred settling on the Norman estates of his family to remaining in England with the portion of a younger son.

2. My next inquiry is as to the meaning of "Kinghope or Jewell betwixt ring or primrose," &c.

3. What is meant by the "27 of Leo the Book of Bow James"? See *antè*.

4. Finally, to cease my trespass on your valuable space, at what period was the cross flory substituted, and by whom, for the three chaplets?

T. Helsby.

Manchester.

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Author wanted.—

"The simple Bard unbroke by rules of art,
He pours the wild effusions of the heart,
And if inspired, 'tis Nature's powers inspire;
Hers all the melting thrill, and hers the kindling fire.
Anonymous."

This appears as a motto to Robert Burns's *Poems*, first edition, Kilmarnock, 1786. Is it known by whom the verses are? are they by any possibility Burns's?

I.

Joseph Athias of Amsterdam.—Joseph Athias was typefounder, printer, and publisher on the Nieuwe Heerengracht, Amsterdam. The artist who cut the punches for the famous Elzevir editions was Christoffel van Dijk; and when Athias required a new fount of Hebrew for his Bible, published in 1662, he secured the services of Van Dijk to cut the punches. The beauty of the work excited general admiration; and as an acknowledgment of his services, Athias received from the States of Holland a medal struck in gold, with a gold chain attached weighing eighteen ounces.

"N. & Q." is known to circulate freely in H

d this leads me to hope that some good n that country may be acquainted with a which there is a description of this medal, a collection which contains it.

William Blades.

church Lane, London.

ous Bell Legend.—A friend lately sent ubbing of a singular legend on the "Big Brailes," Northamptonshire [Warwick- A friend to whom I sent it supposes it quotation from some old Latin hymn:—

"Quod post ipm scandis,
Erit honor tibi grandis,
In celi palatio,"

t Christum is omitted. Will any person xplain it? H. T. Ellacombe.

ohn of Clarence: Royal Wills at H.—Thomas Duke of Clarence, who was Beaujè, in 1421 had a bastard son, Sir Clarence, who brought home his father's ts interment at Canterbury, and to whom . granted three manors of Esker, Crom- nd Tassagard, in county Dublin. Had John any issue? The three manors above everted to the crown *temp.* Elizabeth. your correspondent Hermentrude, who former question about male issue of he first Dux Clarencies, may be able to me light on this question. Nichols men- t the will of Thomas is among the royal Lambeth. Are those wills there still, they accessible? Mr. Froude, in his olume, mentions "Lady Clarence" as a gentlewoman of Queen Mary's. In is lady is called Lady Clarenceux; Ho- alls her "Mistress Clarencius"; and in *p. et Geneal. Collect.* i. 397, a "Mystrys eus" appears as godmother, together r highness" (the Queen), to a daughter nry Gate in December 1553. Was this ly a Clarence, or was she the wife or a Clarenceux King-at-Arms? The only Clarence that I know of extant in 1553 men, and by no means likely to furnish a man at Court. L. B. C.

rt.—The only name approaching this can find in books is *colewort*, applied to *napus*. The word *colwort* occurs in *Tales* (1817), in the play *Allhallows* ,—"Enter Shepherds and Maids . . ., r carrying long stalks of *colwort*."

his colwort a divination is practised simi- at mentioned in *Evangeline*, when the who were at work husking the Indian

at each bloodred ear, for that betokened a

e crooked laughed, and called it a thief in the ld."

So in *Allhallows Eve*:—

"*1st Shep.* By my life, but mine is a strapper!
"*2nd Shep.* See what a crooked carling I have got!
Confound her! witch!—who can this be?
"*Ben.* Mine has neither root nor branch;
A dry, bare, barren wilderness mine is!
Look at it, beauteous Maldie—this is you."

It appears to be a very old superstition that on St. John Baptist's Eve or day at noon there are coals to be found at midday or midnight—accounts differ—under the roots of mugwort and plantain. (See Brand's *Popular Antiquities*, i. 334-5, for details of these coals, and the search for them.) They were used as amulets against the "falling sickness," and Aubrey speaks of young women hunting for them to put under their heads the same night, that they might dream of their future husbands. It seems to me just possible that *colwort* may mean *coalwort* in reference to this latter superstition; but I cannot find the name applied to either mugwort or plantain in any old botanical work, and I shall be glad to learn whether any one has met with it in connection with either of these plants. The mugwort is the more frequently mentioned as possessing the coal, and certainly answers better than the plantain to the description in *Allhallows Eve*, as the latter plant would not be branched. The former was called by some old writers *Cingulum S. Jo. Baptistæ*, or St. John Baptist's Girdle. This is given by Bauhin as a German name for mugwort. It is possible that none of those I have mentioned may be intended; but perhaps some of your readers may be able to throw a little light on it.

Who was the author of *Dramatic Tales?*

James Britten.

Bancroft, Rudge, Farneby, Families.—Can any reader of "N. & Q." inform me if there be any descendants living of Sir Charles Farneby of Sevenoaks, Kent, and of John Edward Rudge of Evesham; and also, descendants of Dr. Edward Bancroft, who died 1821, and who I know left issue? Address, H. A. Bainbridge, 24, Russell Road, Kensington.

Diglake.—This is the name of a street in the borough of Stafford, and also that of a locality or place at the Audley collieries in North Staffordshire, and marked on the Ordnance Map of that part of the county. Can any correspondent of "N. & Q." give information as to the derivation of the word? J. W.

Foreign Titles in England.—Some English families hold titles bestowed by foreign powers, many of which have been recognised by the English court. What becomes of such titles when the governments which have granted them have ceased to exist, *e. g.* the Holy Roman empire, the kingdom of Naples, the empire of Germany, and others? This is asked relative to the foreign

titles given to Wellington and to Nelson, as well as to those others who are named at the end of Burke's *Peerage*.

In the late examples of abdications, &c., of regal and semi-regal families, what authority (beyond courtesy, I suppose) is there for the use of the titles of their younger branches subsequently borne? The ex-Grand-Duke of Tuscany died January 28; what is the title of his heir?

How is it that all the branches of the Rothschild family are barons? Would not the cadets of a baronial family, who would have been chevaliers, I think, in France, have some corresponding German title?

Is there any list of German titles, such as Edel, Freiherr, &c., accompanied by trustworthy explanations? W. P.

Genealogy. — Poyntz (Sir Sydenham.) Can any one give me information about him? He was a general officer about the time of Cromwell, I believe. Was he a son of Sir John Pointz of Iron Acton, co. Gloucester, who married Miss Sydenham?

Poyntz (Charles) of Brenoch, co. Armagh. Can any one tell me if he was a son of Sir John Pointz of Iron Acton, and younger brother of Sir Robert Pointz, who died 1665?

Regis (Balthazar), D.D. Canon of Windsor in 1751, and chaplain to the king, rector of Adisham, Kent, educated at Trin. Coll. Dublin, and incorporated at Trin. Coll. Cambridge (1721 as D.D.); married—(1) Miss Aufrère, (2) Charlotte, daughter of General Clayton (1755), and died 1757. Was descended from a French Huguenot family of Dauphiné, I believe. Can any one help me as to his ancestry? C. P. Stewart.

Baron Leigh.—Can any of your readers furnish me with the date and place of the marriage of Thomas second Baron Leigh with the daughter of Lord Rockingham? It took place somewhere about the year 1680. Also any information respecting Thomas, eldest son of the said second baron, who was baptised at Stoneleigh March 10, 1682, and is usually stated to have died young, but of whom it was proved on the trial of the Leigh peerage case before the House of Lords in 1828 that no register of his burial could be found. It is strongly suspected that he survived many years, and even outlived his father. R. L.

Liverpool Typography. — I have recently found amongst some old books the following, which I believe to be very rare and also of value, on account of its being an early example of printing at Liverpool. The title is "*The Psalms of David in Metre.* Liverpool: Printed by Samuel Terry, in Dale Street, 1718." 12mo, pp. 276. It is a rude specimen of typography, and printed on coarse discoloured paper. Can any of your readers say when the art of printing was first exercised in Liverpool, and whether this book is not the early production, and withal a rare edition of the Psalms in metre? * Alcipher.

Mental Inquiries.—Can you refer me to a work in which that feeling of the mind is treated of which prompts us, on seeing an object of interest, an ancient building for instance, to ask first of all, "what is its history?"—which refuses to take things simply as they are, but requires to know the stages through which they have passed, which causes us to value things more for their associations than from their worth in the market, that feeling, in short, which gives the charm to the study of history and antiquity? F. M. S.

"Nothing Venture, Nothing Win."—Is not this proverb found in the following line of Plautus (*Asin.* i. 3, 65)? —

"Necesse est facere sumptum, qui quærit lucrum."

Is the idea found in any other Latin or Greek author? Craufurd Tait Ramage.

Oyster Tables.—There used to be an "oyster table," *i. e.* a communion table, placed endway to the wall, in the chapel of Chichester poorhouse (which once belonged to the family of Cromwell the regicide), but a late chaplain caused it to be placed in the usual position. Can any of your readers tell me of one of these old Puritan relics still existing? E. E. Street.

John Penn: Heraldic MS.—In a Catalogue of Heraldic MSS. issued by the late Thomas Rodd in 1842 is the following:—

"Penn (John), Rudiments of Heraldry, or Blason of Gentreyes Armes of several Countyes, copied and enlarged by Morris Evans of Llanwillinge. (The arms of Shropshire, Gloucestershire, Herefordshire, Worcestershire, Leicestershire, Cheshire, Warwickshire, and Lincolnshire), 4to, 3*l.* 3*s.*"

I am anxious to ascertain in whose possession this manuscript now is; also if anything is known of John Penn. H. S. G.

Quiz.—It strikes me that this unfathered word is derived from the local term *quist*, the equivalent for stock-dove, which also appears as *cushat*. In the *Glossary of Berkshire Provincialisms* by William Hewett, Jun., Reading, 1847 (unpublished), occurs the word "*quist*, a queer fellow"; and this appears to supply the link.

S. F. Creswell, M.A.

The Grammar School, Wellingborough.

Reference wanted.—

"It was St. Jerome's reproach to the Pelagians that according to their theory, God had, as it were, wounded

[* Smithers, in his *Liverpool*, ed. 1825, mentions a periodical entitled *The Leverpoole Courant*, No. xxiii, July 18, 1712.—Ed.]

a watch once for all, and then gone to sleep, because there was nothing more for him to do."—*The True Catholic*, March 1, 1870.

In what part of St. Jerome's voluminous writing is this evidence of early horology to be found?

FITZHOPKINS.

Garrick Club.

SIBYLS OF CHEYNEY COURT (4th S. v. 243.)—I should be glad to learn whether anything is known as to the author of these paintings, and their probable date. Also the emblems, if any, which the Sibyls bear. Are they mural paintings, or on wainscot panelling? There are several fine series of Sibyls at Ulm (carved stalls), Munich (miniatures), Augsburg (paintings), &c., the legends of which are analogous to those at Cheyney Court, but the order different. Most of the series I have met with correspond with a set of prophets, with legends referring to the same events.

W. H. JAMES WEALE.

"SUMMUM JUS, SUMMA INJURIA."—This adage is to be found in several classic authors, viz.,

"Ex quo illud, summum jus summa injuria, factum est jam tritum sermone proverbium."

Cicero, *De Off.* lib. i.

"Jus summum sæpe summa est malitia."

Terence, *Heautontimorumenos*, Act IV. Sc. 5. 48.

"Nec sane est vindicandum nobis, quicquid licet. Nam summum jus antiqui summam putabant crucem."

Columella, *De Re Rusticâ*, lib. i.

It occurs also in Racine (*La Thébaïde*, Act IV. Sc. 3)—

"Une extrême justice est souvent une injure."

I believe it is also in Cicero, *pro Murena*; but have not the book at hand to refer to. Are there any other instances of it? G. A. B.

Carlton Road, Kilburn.

FRENCH TOKEN.—I have a coin, query token, halfpenny size, copper. Obv. leg.: "TVETVR ET ORNAT." Field: figure on horseback to left, right arm extended; near hind foot of horse, resting on a sword (?), "EX. I.C.L." Rev. leg.: "LA VILLE DE PARIS." Field: a river, bridge over with buildings on it and on the banks. Ex.: an ornament. Edge plain. Where can I find this coin described? SENOJ.

THE WHITE DOVES OF SIDMOUTH.—The death of the "Golden Ball," who was lord of the manor of Sidmouth, reminds me of a story that two white doves are always seen at a mansion in Sidmouth previously to the death of a Ball. Has the recent decease revived this family legend?

STEPHEN JACKSON.

THOMAS WINNINGTON, M.P.—Amongst the more celebrated politicians who flourished during the rule of Sir Robert Walpole was Thomas Winnington. Horace Walpole, in his valuable *Historical Memoirs of George II.*, says he had infinitely more wit than any man he ever knew, and that it was constant and unmeditated. He was killed by a quack who mistook his complaint.

Now there was printed in London, small 8vo,

"An Apology for the Conduct of a late celebrated second-rate Minister from the Year 1729, at which time he commenced courtier, till within a few weeks of his death in 1746."

This very curious and interesting production is positively asserted to have been "written by himself and found among his papers."

If a fiction it is a very clever one. The conversations recorded between Winnington and his uncle, Lord Oxford, are singularly interesting. Probably some of your readers can throw some light on the authenticity of this alleged autobiography.

J. M.

## Queries with Answers.

"A COUNTRY QUARTER SESSION."—I am desirous to obtain a copy of some satirical lines thus entitled, and which were exceedingly popular early in the last century. J. INNES.

[The lines are printed in *The Universal Magazine* (iv. 331), as follows:—

"A COUNTRY QUARTER SESSION.

Three or four parsons, three or four 'squires,
Three or four lawyers, three or four liars;
Three or four parishes bringing appeals,
Three or four hands, and three or four seals;
Three or four bastards, three or four whores,
Tag, rag, and bob-tail, three or four scores;
Three or four bulls, and three or four cows,
Three or four orders, three or four bows;
Three or four statutes not understood,
Three or four paupers praying for food;
Three or four roads that never were mended,
Three or four scolds—and the Session is ended."]

LANCASHIRE TOPOGRAPHY.—In Gough's *British Topography* (1750), i. 501, it is stated, with reference to Lancashire, that—

"John Lucas, schoolmaster, left behind him many good MS. collections, especially a large folio *History of Warton* (his native town) and the parts adjacent in this county; which, by the great variety of observations ecclesiastical, civil, and natural, interspersed throughout it, he rendered a very useful work."

Can any reader of "N. & Q." be so obliging as to state whether any of these collections are still in existence, and where? JOHN W. BONE.

26, Bedford Place, Russell Square.

[John Lucas's MS. *History of Warton* was inquired after without success in "N. & Q." 2nd S. vi. 372. The volumes had been seen by Dr. Thomas Dunham Whitaker, who in his *Life of Ralph Thoresby*, 1816, thus notices the MS.: "John Lucas was a native of Warton in Lancashire, the memory of which he always cherished with fond affection, and at his decease left behind him an History

of that Parish in MS., which having perused about thirty years ago, I have since in vain endeavoured to retrieve." Whitaker, however, before his death (Dec. 18, 1821), had the work before him, for in his *History of Richmondshire*, ii. 286, published in 1823, we read, "Warton has already enjoyed the advantage of a laborious and not unlearned topographer, whose MS. History of the parish, in two volumes folio, is now before me. This was Robert [John?] Lucas." Baines, also, in the account of Warton parish in his *History of the County of Lancaster*, appears to have consulted Lucas's MSS.]

Watts: Family Name.—What is the origin and signification of the common surname Watts?

J. Watts.

Attercliffe, Sheffield.

[Walter, a personal name of Teutonic origin, but not introduced here until the Conquest. It has become the parent of several surnames, among others of Watt and Watts. The family of Watts of Hawkesdale Hall, co. Cumberland, deduce themselves from Sir John le Fleming, lord of Wath, on Dearn, co. York, who died 14 Edward II., A.D. 1320. His son Raynier assumed the territorial name De Wath, and his descendants gradually corrupted that designation to its present form. In *temp.* Edward III. it was De Wath or Wathes; *temp.* Henry VI. Wattys; *temp.* Henry VII. Wattes; *temp.* Charles I. and subsequently, Watts.—Lower, *Patronymica Britannica*, pp. 371, 374.]

Defoe's "Hymn to the Pillory."—Mr. Nimmo, of Edinburgh, has lately published a collection of Defoe's writings, in which the closing lines of the "Hymn to the Pillory" are as follows:—

"Tell 'em the men that placed him here
Are friends unto the times;
But at a loss to find his guilt,
They can't commit his crimes."

Is there any foundation for this new reading? I need scarcely give the old version:—

"Tell them the men who placed him here
Are scandals to the times;
Are at a loss to find his guilt,
And can't commit his crimes."

J. S. Curwen.

[Mr. Nimmo's is printed from the first edition (4to, 1703), published on the day when Defoe stood in the pillory, July 29, and said to have been sold off among the crowd. As to the circumstances that prevented the author from then correcting it, see Mr. Lee's *Life of Daniel Defoe* (i. 73.) The third edition, "corrected with Additions," was published in the same year, and became the author's standard text for the "second volume of the Writings of the Author of the *True Born Englishman*" (8vo, 1705.) In it the words are as quoted by our correspondent; and the improvement, in point of expression, is very great.]

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## Replies.

### GARRISON CHURCH OF PORTSMOUTH.

(4th S. iv. 197; v. 149.)

F. R. S. in his letter on the Garrison Church of Portsmouth and its restoration, says: "the notice by W. F. of the cemetery of this lately 'renovated' edifice tempts me to offer the result of my own experience on a recent visit to the place." Allow me also to offer the result of my experience as regards the restoration of this now beautiful building. I do so, first, in a substantial form, by sending you two photographs—one of the interior as it was, another of the interior as it is. Could your readers see those photographs, I might safely leave the "warm" critique of F. R. S. unnoticed. I further state that, having watched day by day the work of restoration, I can unhesitatingly declare that the attack on the part of F. R. S. is in every way an unjust one. He complains—

1. That, contrary to the promise of the secretary of the committee, the monuments were all removed.

2. That having been removed, they were not replaced in their original positions.

3. That nearly one-half were more or less mutilated.

1. "The secretary positively assured me (F. R. S.) that the monuments would not be removed except when absolutely necessary." Capt. Molesworth, R.E. the honorary secretary alluded to, I regret to say, is dead, and can therefore not answer the statement given by F. R. S.; but, as his friend and fellow-worker, I can safely aver that the memory of F. R. S. must be at fault, for the restoration and extension of the church rendered it necessary that almost every monument should be removed. A large number were behind a gallery at the west end, which was pulled down in order that the church might be extended; not a few covered windows or parts of windows concealed beneath plaster and whitewash; many were placed against pillars, which to receive them had been cruelly mutilated. Indeed, it seemed that all the bad taste of the last and present centuries had been concentrated to disfigure the church.

2. Such having been the old state of things, the second complaint of F. R. S. falls to the ground. The monuments could not be replaced in their original positions. It will, however, be very satisfactory to relatives of officers buried within and around the Garrison Church of Portsmouth to know that the greatest care has been taken to give each monument a fitting place. Many have been arranged in decent order at the entrance of the church, where, had not almost entirely worn away the lettering, the inscriptions could be well seen and easily read

remainder, with the exception of a few occu-
g the chancel and ends of the aisles, adorn
walls of a spacious vestry, which is always
to all visitors. F. R. S. states that two
s in this vestry are quite "hidden by the sur-
es of the choristers which are suspended
nd on a wooden rail." I would observe
the so-called *wooden rail* is a handsome oak
lice-stand easily moveable even by a boy, so
practically the monuments are in no way
len. One of these monuments is that to the
nory of Capt. John Baker Hay, R.N. Shortly
the restoration of the church, a young naval
er visited the building to find the monument
his grandfather Captain Hay. I pointed it
to him. He at once expressed his approval
ll that had been done, and added, "My
er will be much pleased with the place you
e given our monument, for when I last was
I had to go up into a gallery, and look down
veen some boards and the wall to get even a
pse of it." I may also state that when the
ent Sir George Grey visited the church to see
monument in memory of his father, he not
was greatly pleased with the restoration, but
rously gave a second subscription in behalf
he fund—an example not unworthy the atten-
of F. R. S.

F. R. S. complains that nearly one-half the
uments have been more or less mutilated.
restoration committee is composed of the
or of Portsmouth and many leading civilians,
ther with a number of officers of both army and
y, generally men of high rank and distinction,
ut.-Gen. Lord Wm. Paulet, Adj.-Gen., being
irman—all possessed of sound common sense.
y very wisely left the work of restoring the
rch to the distinguished architect G. E. Street,
, A.R.A., well convinced that what he
cted to be carried out would be in every way
itecturally correct. Mr. Street in the speci-
tions instructed the builder to relieve the
uments of the ugly black slate, black marble,
lack painted backings, and the result is gene-
y considered not *mesquin*, but a very marked
rovement. It must not be forgotten that
plans and specifications were submitted
the authorities for approval, and having re-
ed that approval, were literally adhered to by
committee. Of course there will always be
ew complainers against the most successful
lertakings, but it will be a source of satisfac-
to all who have subscribed towards the re-
ation of the Garrison Church to know that the
lding is now universally admired, and declared
the ablest antiquaries to be a charming
mple of Early English architecture.

When the church was reopened the Chaplain-
eral, the Rev. G. R. Gleig, M.A., whose
gment upon an ecclesiastical building is cer-
tainly equal to that of F. R. S., closely inspected the church. On March 4, 1869, Mr. Gleig wrote to me as follows: —

"I ought long ago to have told you how much I was delighted during my recent official visit to Portsmouth with all that I saw in your restored church. Your committee deserves great praise for the knowledge as well as the perseverance which has been displayed in planning and carrying into effect such a plan of perfect restoration. The work as now completed will bear comparison with anything of the kind that has ever been attempted in this country, and the government not less than the army ought to feel (and must feel if the matter be seriously looked into) the most profound gratitude for the exertions which all of you have made."

In considering the restoration of what may be justly termed a national monument to the memory of gallant soldiers and sailors, I think it only fair that the writer should give his name; I therefore subscribe myself

H. P. Wright,
Chaplain to the Forces and Member of the Executive Committee, Portsmouth.

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## KITTY FISHER.

(3rd S. viii. 81, 155; x. 375.)

The date of the death of this celebrated character appears to me to be involved in some obscurity, which a little ventilation in "N. & Q." may perhaps clear up. The interesting article by G. W. J., at the above reference, gives the record of her burial as having taken place March 23, 1767, at Bennenden in Kent. How is this to be reconciled with the following copy of a broadside, with music, printed without date in the latter part of the last century? —

"AN ELEGY ON KITTY FISHER LYING IN STATE AT BATH.

Alas! what boast hath blooming youth,
Since thus Florella lies;
Paleness o'er her damask'd cheek,
And clos'd her beauteous eyes.
If fade those glories of her face,
Ah why such frailty trust;
When virtue still its sweetness keeps,
And blossoms in the dust."

It is stated to be "By Mr. Harrington"—a name well known in the literature of our country, by which I understand both words and music; but this is of no consequence in the inquiry. The point that calls for attention is the unlikely circumstance (at least it seems so to me) of the *respectable* Mrs. Norris "lying in state" at Bath as Kitty Fisher! The name of the courtesan, obliterated by that of the good wife, to be revived again at her death! This, if true, seems strange, and requires elucidation. Perhaps some of the readers of "N. & Q." may be able to throw a little light on the matter from a record, local or otherwise, of the event referred to.

The second point of my inquiry refers to the

date of Kitty Fisher's death. Is it quite certain that the entry of Mrs. Norris's burial at Bennenden has reference to the *second* Mrs. Norris? According to W. W. S. in "N. & Q." (3rd S. viii. 155), Mr. Norris married three times. Does the entry refer to the *first* wife of this gentleman? If so, the date of Kitty Fisher's death has to be sought for at a later period.

In Sir Joshua Reynolds's Account Book we read: "April, 1774, Mr. Crewe for Kitty Fisher's portrait, 52*l.* 10*s.*" This is a curious entry to find *nine* years after the lady's death—if she really did die when stated. In the gallery at Petworth is, or was (according to the late Mr. J. H. Burn), a portrait of Kitty Fisher, with an open letter before her. On this may be read the words "My dear Kitty Fisher," and the date Jan. 9, 1782, is inscribed on the open fold. What is the meaning of this date, so long after the lady's death?

In the Collection of National Portraits, exhibited at South Kensington in 1867, were two portraits of the subject of this notice: one lent by Earl Morley, the other by Lord Crewe. The notice in the catalogue is as follows:—

"Miss Fisscher, as written by Sir Joshua (her name being German), to whom she sat April, 1759, and many times subsequently; celebrated for her beauty and wit; frequently painted by him; married, 1766, Mr. Morris [*sic*] of a Kentish family; died 1771."

The discrepancies in dates between the burial register and the catalogue are worth pointing out, although I do not attach much importance to the latter as an authority. After all, the doubts I have raised may easily be cle and I shall feel indebted to any corres who may undertake the task.

EDWARD F. RIM

## ARMS OF SLAUGHTER.

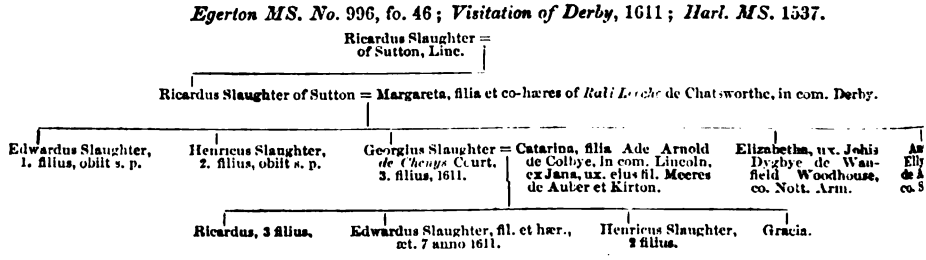
(4th S. v. 33, 152.)

Slaughter, from which the family der name, is the next village to mine. In tra history, I found the pedigree enclosed, bea your most interesting article (4th S. v. 33, The east window in Slaughter church, so years ago contained Ar. a salt. az. impalin bars gu. Whose coat is the latter? The are still over the porch of the fine Eliza mansion of this family in Slaughter. Any mation connecting this ancient family wi Turley branch (Gloucestershire), or wit Sutton branch (Lincolnshire), will be v ceptable.

The arms of Dolphin are, Az. 3 dolphins or.—Rudder. John Dolphin, Esq. of She Stafford, purchased of the Wanleys the ma Eyford—now a hamlet to Slaughter—in t century. But I am not aware of any interm at any time between the families. W Andrew Wanley of Eyford connected with phrey Wanley noticed in the same num "N. & Q." (p. 142)?

P.S. The pedigree is illustrated with a bearing Slaughter and Leeche, quarterly.

*Egerton MS. No.* 996, fo. 46; *Visitation of Derby*, 1611; *Harl. MS.* 1537.




## USELESS MONKS DOOMED TO DEATH.

(4th S. v. 196.)

This inhuman custom was, most probably, a perpetuation in a mitigated form of that which was practised in the East long anterior to the advent of the father of history, who, it will be remembered, makes several allusions to it—a custom which still obtains in certain remote corners of the earth, where the light of civilisation has been quenched, or, as likely as not, where it has never yet penetrated. Indeed, so widespread was this practice in antiquity amongst peoples differing no less remarkably in culture and pursuits than in physical characteristics, that no reasonable doubt, I imagine, can be entertained of its having been derived from some common sour originated, I believe, with those proto-pophagi, the Scythians; at all events, I ha to trace it to any higher source; but be t may, the usage (however incredible it ma in the ears of those who have never e the subject) of accelerating the death of and aged by violence or starvation, and mo cially of parents by their children, was p in later times by motives of piety and a It was a duty assiduously inculcated in mestic circle by the victims themselves, w yet they were exempt from physical suffer in the full vigour of life. In earlier a practice appears to have originated in a n gether unpardonable desire, considering th

his lot was cast, on the part of the dis-
superannuated warrior to escape falling
ly by the hand of an insidious foe.
berts, the Welsh antiquary, states upon
rity of Lewis Morris, a much more dili-
irer than himself into the early history
ple, that it was once —

tom for the mother of every male child to put
ctuals into the child's mouth on the point of
sword. Nay, this nation [the Cymry], by
gling in defence of their country, had got to
hiusiastic pitch of warlike madness, that, as I
n an ancient British MS. at Hengwrt, it was
when a man grew very old and infirm among
ire his children, or next relatives, to pull him
and kill him, lest the enemy might have the
that office, or that he should die cowardly and
d not by the sword." (*Cambrian Pop. Antiq.*

ing to Solinus, the geographer, who
in the third century of our era, Irish
ollowed the example of their Welsh
Ie remarks —

mother has produced a male child, she places
on the point of her husband's sword, and then
t gently into the mouth of the infant. Prayers
up, on the part of the family, that he may
ath in war." (Cap. xxii.)

lier testimony of Strabo establishes the
infinitely more loathsome feature in the
*malade militaire* than is to be found in
tive history of the Cymry. "The in-
of Ierne," he says, "are more savage
of Britain, and deem it commendable
their deceased fathers." (Lib. iv. c. v.
he prevailing notion was, apparently,
arlike spirit of the dead could thus be
ass from one body into another. Else-
old Cappadocian philosopher speaks of
ans and Dirbices acting in a similar
and Herodotus informs us that the
, Padæans, and Issedonians did the
if I rightly remember (for his book
mediately at hand) he nowhere offers
ation of the origin and meaning of the
his revolting form of cannibalism seems
allen into desuetude at the dawn of
in Europe; but the practice, either as a
mperative duty or of mere convenience,
short the days of the aged and infirm,
red in more than one quarter of the
misphere long after the introduction of
y. Aubrey, in his *Remains of Gentilism*,
f note upon a certain "holy maul,"
s preserved as a curiosity to his day,
(he leaves his readers to infer) was
cal weapon used in a Wiltshire parish
previously for braining the incurably
ged. The traditional title of this im-
oints to the sacredness of the act it was
effect.

So far as I know, the cruel practice of abandoning the ailing to their fate, without making the smallest effort to relieve their increasing necessities or to prolong their days, but, on the contrary, to curtail them, is now exclusively confined to the New World and to a few Polynesian families. One circumstance with respect to it, in the former locality, is particularly noteworthy, and may possibly afford hereafter, or when this subject has been more fully investigated than hitherto, a clue to the most probable origin of the ancient populations on the southern continent amongst whom it prevailed, as well as of those few isolated communities amongst whom it still prevails. It has always been restricted to the territories watered by the Orinoco and Marañon or upper Amazon, and to the coasts of Brazil and that portion of the continent which furnishes tributary streams to the last-mentioned river. Garcilasso, the Spanish historian and a contemporary of the conquerors, states that the ancient Peruvians indulged in the practice, not only of slaying their aged and infirm parents, but of afterwards solemnly feasting upon their remains; and according to the report of Mr. Clements Markham, the editor of the *Voyages of Orellana and Acuña*, published a few years since by the Hakluyt Society, and who has himself trodden in the footsteps of those two intrepid adventurers, the Cocomas, a wild tribe located on the banks of the Marañon, still make it a religious practice to eat the flesh of such aged relatives whom they sacrifice, and grind their bones into powder which they mix and quaff in a fermented liquor. "Is it not better," they demand of the casual and astonished traveller, "to be inside a friend than to be swallowed up by the black earth?" It would savour of inequity to accuse those secluded people of the want of natural affection, merely because of this horrid propensity. They have long since forgotten the real origin and purport of the custom and learned only to exaggerate it. As the traveller is silent on the subject of their general treatment of family connections, we may charitably assume that they are solely actuated in this particular conduct by superstitious motives. I am disposed to think that in no instance, whether in ancient or in modern times, was the killing of the aged and infirm prompted by any other feelings than those of genuine commiseration and kindness. In treating of barbarism the principles of morality, of course, are beside the question. My view of the usage is countenanced by the present policy of the Naoquapus, a demi-civilised people on the Labrador peninsula, who, as in the instance of the ancient Britons, act upon the expressed desire of the victims themselves, when old age leaves them incapable of exertion. Mr. Hind, in his *Explorations* of that country (vol. ii. p. 99) quotes the following language of his friend, Mr. M'Lean:—

"I must do them the justice to say that the parent himself expresses a wish to depart, otherwise the unnatural deed would probably never be committed; for they in general treat the old people with much care and tenderness."

The same observation applies to the Innuits, of whom we have an interesting description from the pen of Captain Hall, the philanthropic voyager in search of the lost crews of the Erebus and Terror. That gentleman testifies to the fact of the well-meaning intention and affectionate disposition of those Arctic people; yet it is, as it has been from time immemorial, a custom with them to wall up their aged sick in ice, and abandon the poor creatures to their fate. Nevertheless, they are careful to place within their reach a cruse of water and a little food on a platter.

It is difficult to conjecture, much less explain, how such a usage as that in question originated in the far distant islands in the South Pacific Ocean. By far the most villainous form of it is, or was till very lately, practised in Viti, the largest of the Fijian group. Perhaps it travelled thither *viâ* the Eastern Archipelago, and was introduced by Malayan voyagers; for, according to Marco Polo, he observed the custom among the Battas of Sumatra in the thirteenth century. Thence it is not impossible, I think, to trace it northwards to the countries bordering on the Indus (see Elphinstone's *Cabul*, vol. i. p. 45), and not so very far removed from the scene of the first mention of it by the father of history.

W. W. W.

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Will your learned correspondent Professor Stephens give some of the authorities for a few of the "abundant instances" we have of "monks and nuns having been walled up alive"? I have made many inquiries for such, and have never found anything trustworthy.

Edward Peacock.

Bottesford Manor, Brigg.

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## HOUSEHOLD QUERIES.

(4th S. v. 174.)

1. It is quite certain that forks were known to our Anglo-Saxon ancestors, but Mr. Wright thinks that they were not used by them for feeding, but merely for serving. In 1834 one was found at Sevington, Wilts, with coins of Ceolnoth, Berhtulf, Egbert, Ethelwulf, and Athelstan (A.D. 796 to 890). This is engraved in the *Book of Days* (ii. 573), and is in Lord Londesborough's collection. This might have been used for sacred purposes; but another was found with a knife in 1853, at an Anglo-Saxon burial-ground at Harnham Hills, near Salisbury (*Archæologia*, xxxv. 266); another with a bone handle is engraved in Akerman's *Pagan Saxondom*. But at this time, as well as through the Middle Ages, the fork was an article of luxury used for eating fruits and preserves. In the wardrobe accounts of Edward I. "a paire of knives with sheath of silver enamelled, and a fork of chrystal," are mentioned. In Italy its use is declared in 1330; but it was known to the Romans, for one found in the Appian Way is engraved by Caylus. Alberti, in *Urbis Venetæ Descriptio* (Venice, 1626), says that the wife of the doge, Domenico Silvio, who flourished in the eleventh century, used a golden fork in eating. John de Mussis, in the *Chronicon Placentinum*, in the early part of the fifteenth century, mentions little silver forks as recently introduced luxuries of the people of Piacenza. Mr. Walter Thornbury, in "N. & Q." (3rd S. ix. 172) points out how curious it is that Shakespeare never mentions forks.

The following passage in the *Travels* of Thomas Coryate of Odcombe, near Yeovil, 1611, is frequently quoted as the first mention of forks in England: —

"I observed a custome in all those Italian cities and townes through which I passed, that is not used in any other country that I saw in my travels, neither doe I thinke that any other nation of Christendome doth use it, but only Italy. The Italian, and also most strangers that are commorant in Italy, doe alwaies at their meales use a little forke when they cut their meate. For while with their knife, which they hold in one hande, they cut the meat out of the dish, they fasten their forke, which they hold in their other hande, upon the same dish; so that whatsoever he be that, sitting in the company of any others at meale, should unadvisedly touch the dish of meate with his fingers, from which all at the table do cut, he will give occasion of offence unto the company as having transgressed the lawes of good manners, insomuch that for his error he shall be at the least browbeaten, if not reprehended in wordes."

Mr. Coryate says that when he used his fork in England a gentleman called him *furcifer*. In Ben Jonson's comedy of *The Devil is an Ass* the custom is called —

> "The laudable use of forks,
> Brought into custom here, as they are in Italy,
> To th' sparing o' napkins."

Fynes Moryson, in his *Itinerary* (1617), and Heylin, in his *Cosmography* (1652), speak of forks as a novelty. Silver forks were introduced into England in 1814. John Piggot, Jun., F.S.A.

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The introduction of forks has been ascribed to Thomas Coryat, of whom a notice will be found in Collinson's *Somerset* (ii. 325). That they came into general use about his time is probable, but I have seen them noted in inventories much earlier.

G. W. M.

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Your correspondent must be content in the present number to have an answer to the first of his queries—"When were forks generally us

untry?"—leaving "bells" and "Vaux-
s" for another opportunity.

not until the end of the sixteenth century
became generally used in England: the
eems to have come from Italy. The
f the term *fork* certainly occurs in early
s; but its particular use is at the same
d as "pour mangier poires, pour man-
es, à pendre les philatières," and in one
à prendre la souppe ou vin." This last
pear not to refer to the fork, according
esent acceptation of the word. How-
thing is certain, that in the Middle Ages
vas not used at the table to carry food
uth; they had the knife and the spoon:
latter the liquids were conveyed to the
ut for fish, meat, and solids they used
rs and knives.

*Boke of Kervynge* (A.D. 1351) we are
t never on fyshe, flesche, ne fowle more
fyngers and a thombe." In the ward-
unts *temp.* Edw. I. (A.D. 1300) we find:
ar cultellorum cum manicis argenti ay-
m *uno furchetto de crystallo* dat' per
Mariam de Britann' Comitissam de
lo apud Gaudavum"; and in the in-
f John Duke of Britanny, 1306: "ij
eaux et une *fourche* d'argent à trère
in that of Piers Gaveston, 1313: "Trois
d'argent pur mangier poires"; and in
Duke of Normandy had "Un saphir
ire mettre au bout d'une *fourchette* à
*xures* en une escuelle"; and in the
*oyaux de France*, in 1390: "Pour avoir
é une *fourchette* d'or pour Mad^e la
d'Orléans, à prendre la souppe ou vin,
oir refait l'un des *fourcherons*." In the
of the Exchequer *temp.* Henry IV.
): "Item un *fourche* de berill' garnis
ert gyngivre garnis d'un baleys, j saphir,
erles, pris xx^s." In the inventories of
uth century we also have several allu-
e fork, but not in conjunction with the
that of the Duc de Berry, 1416:
*ourchettes* d'argent à manches de crystal
estuy de cuir vj liv."; and in that of
le Bourgogne, 1423: "Une bien petite
d'or à manche tortillié pour mangier

ils consequent upon the custom of using
s instead of forks are humorously told
Barclay in the *Cytezen and Uplondysh-*
former is describing a feast at court
inning of the sixteenth century: —

custome is used them amonge
lish to suffer on borde to be longe;
be pleasaunt, either fleshe or fishe,
s at once swarme in the dishe;
be fleshe, ten knives shalt thou see
the fleshe, and in the platter flee;
To put there thy handes is perill without fayle,
Without a gauntlet or els a glove of mayle;
Among all these knives thou one of both must have,
Or els it is harde thy fingers whole to save:
Oft in such dishes in Court it is seene
Some leave their fingers, eche knife is so keene.
On a finger gnaweth some hungry glutton,
Supposing it is a piece of beefe or mutton."

In the latter half of the sixteenth century we begin to find notices of the use of forks at table. A writer *temp.* Elizabeth (Fynes Moryson's *Itinerary*) says: —

"At Venice each person is served, besides his knife and spoon, with a *fork* to hold the meat while he cuts it, for they deem it ill manners that one should touch it with his hand."

Another writer about fifty years later, after alluding to the use of forks, adds: "I myself have thought it good to imitate the Italian fashion since I came home to England." In a satirical work called *L'Isle des Hermaphrodites*, speaking of the court of Henry III. of France (A.D. 1589):—

"Premièrement ils ne touchoient jamais la viande avec les mains, mais avec des *fourchettes*, ils la portoient jusque dans leur bouche, en allongeant le col et le corps sur leur assiette. Ils la prenoient (la salade) avec des fourchettes, car il est défendu en ce pays-là de toucher la viande avec ses mains, quelque difficile à prendre qu'elle soit et ayment mieux que ce petit instrument fourchu touche à leur bouche que leurs doigts."

Ben Jonson alludes to the introduction of forks in *The Devil's an Ass*: —

"Forks! what be they?"

To which another answers —

"The laudable use of forks
Brought into custom here, as they are in Italy,
To th' sparing of napkins."

He tells us also that they were made of silver—

"Then you must learn the use
And handling of your silver fork at meals."
*Fox*, iv. 1.

W. Chaffers.

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## "THE TURKISH SPY."

(4^th S. v. 175, 286.)

Is your correspondent T. C. correct in his description of the edition to which he refers? I considered that I was as well acquainted with the bibliography of *The Turkish Spy* as most people, but I certainly never met with an annotated edition of it in four volumes published in 1761. There must have been at least thirty editions of the work issued in this country; but all that I have met with, and the number of copies that I have met with as a collector has been legion, have been printed in eight volumes. There is what is styled a ninth volume, but it is a continuation by a different author, and only one edition of it exists. It is a scarce book, and when

my own copy of it comes to hand I purpose to say a few words on it in "N. & Q."

I do not find any edition of *The Turkish Spy*, in four volumes, noticed in the *London Catalogue of Books*, printed in London since 1700 (1773, 8vo), nor in the list of books published in 1761 given in the *Gentleman's Magazine* of 1761.

Will your correspondent, who writes as if he had the volumes before him, be good enough to favour us with a copy of the title-page to the first volume?

*The Turkish Spy* had a great popularity in this country in the first half of the last century, and called forth a host of imitators. I remember well an old gentleman, whom I knew in my younger days, who was emphatically a man of one book, having never read any other through. The work to which he had devoted himself was *The Turkish Spy;* and he had made himself so much master of it as to pass off as a man of considerable knowledge and acquirements amongst his associates, and indeed was always looked up to by them as an authority whenever historical matters were broached. He left me his copy of the work, which I have now; but I regret to say that, in my hands, it has not been productive of the same gratifying results which it occasioned in his.

JAS. CROSSLEY.

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We have in our library a copy of *The Turkish Spy*, in English, with a curious engraved frontispiece. The title-page runs thus:—

"The Eight Volumes of Letters writ by a Turkish Spy, who lived Five-and-Forty Years undiscover'd at Paris: giving an Impartial Account to the Divan at Constantinople of the most remarkable Transactions of Europe; and discovering several Intrigues and Secrets of the Christian Courts (especially of that of France), continued from the Year 1637 to the Year 1682. Written Originally in Arabick, Translated into Italian, from thence into English, and now Published with a Large Historical Preface and Index to Illustrate the Whole. By the Translator of the First Volume. London: G. Strahan and others, M.D.CC.XLI."

Perhaps this may be what H. H. is seeking.

F. HARRISON.

11, Brook Street, Hanover Square.

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VICTIMS OF THE GUILLOTINE (4th S. v. 273.)—Some forty years ago, accompanied by Lord Durham, Mr. Edward Ellen, and Mr. Dawson Damer, I had an opportunity of examining the records, kept by M. Sanson at his private house, of all the executions by the guillotine which had taken place at Paris during and since the French revolution. There is a *procès-verbal* of each kept in admirable order, and duly signed by the officials who *assisted* at the executions. We were much struck with the current exaggerations as to the numbers of victims, and I have little doubt that Mr. Carlyle is right in asserting that the whole number was under two thousand. The records are probably accessible to any properly accredited inquirer. I remember well a statement of Sanson himself, that the current opinion as to the thousands of those who suffered was altogether erroneous. Even Mr. Carlyle's estimate will be probably found much in excess of the reality.

JOHN BOWRING.

FULKE GREVILLE, LORD BROOKE (4th S. v. 274.)—As one proof among many of the usefulness of "N. & Q.," I may be allowed the pleasure of recording that, within four days of the appearance of my queries on certain points in this worthy's poems, I obtained satisfactory solutions of all save one, and that of no great moment.

In the *Paradyse of Daynty Devises* (1576 and 1578) is a copy of plaintive verses headed "Having marryed a worthy Lady and taken away by death, he complayneth his mishap." This is signed "F. G."; and Mr. Corser, in *Anglia Poetica*, s. n., assigns these initials to our Fulke Greville. I should like to have his authority for, confirmed bachelor as he lived and died, the title of this melancholic lay—with every allowance for poetic license—is wholly inapplicable to him. Does any correspondent of "N. & Q." know of a contemporary assignation of the verses to Fulke Greville? If the authorship could be authenticated to him it should serve as a key along with "Cœlica," to an untold chapter of romance in his life. Further, I have utterly failed, though helped of many, to come on a copy of Martin Peerson's *Mottects* (1630), containing a "mourning song" on the death of our Lord Brooke. This I much wish. Again, I shall be grateful for early and direct answers.

A. B. GROSART.

St. George's, Blackburn, Lancashire.

"FALL" FOR "AUTUMN" (3rd S. vii. 179; 4th S. v. 20, 186, 236.)—I believe that the reply of ERATO HILLS is the first notice that has been taken of my query under the first reference above, signed ST. T. It would be an endless task to search through books for instances of the use of the word *fall* in this sense; but the few already given are enough for my original purpose, which was to show that Latham was wrong in calling it American. I am able, however, to add one more illustration from the Milk-maid's Mother's Answer, in Walton's *Compleat Angler*:—

"The flowers do fade, and wanton fields
To wayward Winter reckoning yields.
A honey tongue, a heart of gall,
Is fancy's spring but sorrow's *fall*."

See also, *Good Order Established in Pennsylvania and New Jersey*, by Thomas Budd, 1685, *passim*. Budd was an Englishman, probably from Somersetshire. THOS. STEWARDSON, Jun.

Philadelphia.

rs to me that the question of the word e sense of autumn, is sufficiently de- ie well-known maxim of "old wives" over England, that it is good to be take physic in the spring and the *fall.* not many times heard this, whatever opinion of its wisdom or expediency?

F. C. H.

PORARY PORTRAIT OF MARY QUEEN BURNING OF ALLOA HOUSE, ETC.: 'AMILY BOOK-PLATE (4th S. v. 111, 236.) my library two volumes, purchased ty years ago, of White Kennet's *Col- Histories of England,* in each of which rare book-plates alluded to by your ents J. M. and DR. DAWSON-DUFFIELD. ll perfect, and on the title-page of the ie is the autograph signature of the r, written in a fine bold hand. Within cover of each volume is a view of the lloa, within an oval resting on a plinth, hangs a label or ribbon, on which is The Tower of Alloa built prior to," ed, underneath the plinth, the date At the bottom, within the oval, ap- aning against or engraved on a rock, y a little foliage, are the arms of r. a pile sa. with crest and supporters, eing two griffins. I am unable to de- ne of the engraver. Within the back perfect impressions of the other book- oned. This design is also within an onsists of a shield hanging by a ribbon ranch of a tree, whereon are two oval chant, resting on a plinth similar to ove described. The dexter shield is th the arms of the earldom of Mar— between six cross crosslets fitchée or, by an earl's coronet and supported a. The sinister shield bears the arms ily of Erskine—Ar. a pale sa., sur- y a circlet, and the motto "Je pense upported by a griffin gu. On a ribbon, ottom of the shield, is the following nione (1436) Fortior." The volumes riginal calf binding.

ould chance to fall under the notice of o may possess the third volume of this l like to purchase it. I value it only -plates, having another and somewhat of Kennet. JOHN MACLEAN.

ith.

(4th S. v. 148, 214.) — Is it not pos- his genus may have been originally the saint whose name it bears? ances of dedication are not wanting, oduction in the Middle Ages renders robable. At the same time some of English names for *V. Chamædrys* tend to support the derivations given in the *British Flora.* "Remember-me" and "forget-me-not" correspond in sentiment with "the modern Gaelic *firineachd,* 'faithfulness';" and in confirmation of the latter derivation, which Hooker and Arnott consider as "obviously the correct one," may be cited "Angels' eyes" and "God's eye," two Devon names for this lovely little plant.

JAMES BRITTEN.

WILLIAM, BISHOP OF SIDON (4th S. v. 200.)— As Chichester was a cathedral of secular canons, no Austin canon could have been dean. Before Patten, John Croucher as dean, succeeded in 1425, having been canon and prebendary of Wisborough prebendal stall since 1418. He was afterwards warden of St. Mary's Hospital. (MS. Harl. 6973, fol. 6; Reg. Chichele, fol. 289.)

I may add that John Patten, brother of Bishop Waynflete, Bachelor of Canon Law of Oxford 1448, and Archdeacon of Surrey 1447, was the successor of Croucher in 1460 (Pa. Ro. 38 Hen. VI., MS. Harl. 6963, fol. 57). For an account of his funeral, see *Gentleman's Mag.* (N.S.), ii. 588. Chandler erroneously gives the date 1425.

William Sidon., suffragan to Waynflete, was Prior of Mottisfont, Hants, 1459-86.

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

SMITH FAMILIES, SCOTLAND (4th S. v. 63, 212.) Gow (Gael. *Gobh*), or Smith, was the name of a family dependent on, or belonging to, the Highland clan Chattan. It seems likely that Joshua Smith of Stokepark, mentioned by MR. MOODY (p. 212), was a descendant of this family from his arms, the second and third quarters of which bear respectively "a ship at sea, close-reefed"—the original arms of the kin of clan Chattan—and "a panther (? mountain cat) sejant." Tradition has it that the progenitor of the Gows or Smiths of this clan was Henry the Smith—immortalised by Sir Walter Scott in *The Fair Maid of Perth*—whose prowess helped to secure the victory to his side in the clan-battle on the North Inch of Perth in 1396. If this is correct, "Marte et ingenio" would be a most appropriate motto for his family, as testifying both to his valour and to his excellence in his vocation. A. M. S.

COTTLE FAMILY (4th S. v. 90, 212.)—The following, the result of careful research, although it differs from Lysons' account of this family, is nevertheless correct. Sir Elias Cotel, man-at-arms in the times of Edward I. II. and III., was a Somersetshire knight, and possessor of the manor of Camerton in that county from 1272 to 1324, and to which he succeeded as heir to Sir William Cotel, grandson of Sir Robert Cotel, who had that manor presented to him, before the year 1120, by Herlewin, Abbot of Glastonbury (Collinson's *Somerset,* iii. 330). Sir Elias Cotel, who

[illegible] not to have had any previous connection with Devonshire, married Margery, one of the co-heiresses of Thomas Peverell, and resided at Sampford, where he died in 1337, leaving a daughter and heiress Editha, at that time thirty years of age, wife of Sir Oliver de Dynham, Knt. (*Inq. p. m.*, 10 Edw. III., No. 54). It is therefore clear that the Cottells, for so they spelt the name, of Yeolmbridge and North Tawton (Heralds' Visitation of Devon, 1562, 1620, &c.), were not the descendants of this knight as stated by Lysons. They were probably descended from a younger branch of Cotele of Cotele on the Tamar, Cornwall; the main line of which family became extinct in 1353 by the marriage of Hillaria, daughter and heiress of William de Cotele, with William de Edgecumbe (Lysons' *Cornwall*, p. cxxx., and pedigree of the Mount Edgecumbe family). The arms of Cotele of Cotele—Or a bend gules—were the same as those of Sir Elias Cotel and the Cotels of Camerton, Somerset. I therefore incline to the belief that a younger branch of the latter family settled at Cotele before the thirteenth century, gave name to that place, and was the ancestor of the Cottells of Yeolmbridge and North Tawton, and all others of that name in Devon and Cornwall. C.

Brixton, S.W.

Yorkshire Ballad: "Saddle to Rags" (4th S. iv. 296, 323, 374, 488, 549; v. 212.)—Mr. W. H. Logan is informed that the name was not given by me. It was attached to the MS. written and handed to me by the late Mr. Thomas Atkinson of Linton, who was not a peasant, as Mr. Logan thinks, but a yeoman-farmer residing on and cultivating his own patrimonial little property = a Craven "statesman." The song is so well known in the Dales, that I could have obtained without any difficulty fifty other copies or more. The name in my little book is the only one ever bestowed in our dales. What is Mr. Logan's reading of the line—

"I can give these old bones a *root*"?

Mr. Atkinson always doubted its correctness. I have heard professional singers sing *rout*, but one word is quite as puzzling as the other. Mr. Atkinson, though convinced that *root* was a mistake, could not suggest a better word. If the copy of 1796 can stop this "hole in the ballad," I shall be glad to have the amendment performed.

James Henry Dixon.

Sir William Roger, Knt. (4th S. iv. 167, 342, 545; v. 97, 214.)—W. E. wilfully perverts my meaning. I cited the testing clause of the marriage contract, as he well knows, to vindicate my statement in regard to a person named Thomas Meik and a property called Marywell, the authenticity of which his interrogatory seemed covertly to impugn. What, therefore, W. E. says about "not being concerned with the fortunes of Kathrin Roger," &c., suggests some idea i mind of your correspondent not hinted at b W. E.'s other remarks are unanswerable; w it has been said, is the happy property remarks sufficiently wide of the purpose.

J. C. Ro

G. E. Inman (4th S. v. 225.)—I think G. E. Inman must be my mother's first co George Ellis Inman—a young man of great mise, who died about thirty years ago under distressing circumstances. He published a volume of poems which I remember to have some years ago, and was the author of songs. "My Native Hills" was set to mus Sir H. Bishop; "The Lad I love is o'er the S and "Wake, wake, my Love!" were set to m by Raffaelle Angelo Wallis. G. E. Inman supplied to the last composer the libretto fo opera of the *Arcadians*. C. W. Pr

Wellington College.

The Guillotine (4th S. v. 145, 231.)—Piggot, in his copious references to the bi graphy of the guillotine, omits to mention Beatrice Cenci was executed by such an ea At Rome, I think, it was called the "cavall from the executioner's assistant straddling the patient's shoulders to hold him down. wretched Cenci's execution was in this respe Stendhal tells us) very unseemly. Again, I not yet seen it mentioned in "N. & Q." th government, in 1746-7, contemplated putting Lovat to death by means of a machine resem a guillotine. The proposed instrument i graved in a contemporary number of the G *man's Magazine*. Why the idea was aban I do not know. One cause assigned was Lord Lovat objected to be executed save gentleman"—at the block; but numbers of tish noblemen and gentlemen had suffered b "maiden." G. A. S

A dealer in old iron and other cast-away ar residing at Lyons, found two days ago, amo lot of miscellaneous matters sold to him, a copper case containing two autograph l from Dr. Guillotin to Robespierre, dated l January 7, 1792, detailing the advantages, p titude, and absence of pain in the punishm death effected by the guillotine, which h just invented. In one of these letters l quests him to ask Danton to send in a favo report to the Legislative Assembly, and to himself in favour of the invention. The letter is one of thanks to Robespierre for supported his application to the Assembl bears the date of March 27, 1792; exact week having elapsed since the guillotine ha adopted as an instrument of death, and voted to the inventor. The general opini

Guillotin was one of the first victims of the ible instrument is an error, as he died a natural h on May 26, 1814, at the age of seventy-six. two letters in question, and the copper case, e immediately purchased from the dealer for en francs. The above account appeared some since in the *Morning Star*.

CHARLES VIVIAN.

, Eccleston Square, S.W.

o the books mentioned by MR. HODGKIN as aining early illustrations of this instrument be added a curious and rare German tract, ch gives an account of the execution of Sir mas More. The date is 1536, but it is with- place or printer's name. The title is as fol- s :—

Ein glaubwirdige anzay- | gung des tods Herrn | me Mori, vnnd andrer treffenlicher | männer inn elland, ge- | schehen im jar M.D.XXXV."

here are two woodcuts of the execution, one the title-page, the other at the end of the t. In the former the axe is represented as ng between two upright posts, and is drawn by cords. In the latter the executioner is ely placing with one hand a wedge-like axe- l on the neck of the victim, while in the other holds over his shoulder a long and heavy let, with which he is prepared to drive the home.

WILLIAM ALDIS WRIGHT.

mbridge.

EDIÆVAL ANACHRONISM (4th S. v. 198.)— French translation of Gen. iv. 21 mentions "violon" where we have the harp. Montfau- s figure of the *kinura* is like a fiddle, but still e like a guitar. As Jubal invented the *hand-* (תֹּפֵשׂ, *tophais*) of the harp, it may be pre- ed that he did not play on it with a plectrum ow, nor did David in dispelling the moody fits Saul (1 Sam. xvi. 23). Josephus explains t., vii. 12, 3) the κινύρα (= Hebrew *kinōr*) as ing ten strings, and being played on with a trum (τύπτεται πλήκτρῳ), whilst the νάβλα Hebrew *nevel*) had twelve musical notes ἄγγους), and was played upon by the fingers. is probable that Josephus did not understand sic, as he names no other stringed instruments, which there were several in his time; and I k it was the *kinōr* (harp) that was played on the fingers, and the *nevel* (psaltery) that was yed with a plectrum. My chief reason is that

كِنَّ (*kinaraton*) in Arabic means any kind of sical instrument struck by the hand, as the hara, chelys, and tympanum. (Simon's *Lexicon*, Eichhorn, *voce* כִּנּוֹר.) The most ancient form the *kinōr*, according to Jerome, was an in- ted Greek delta, ϖ. The *nevel* had a more com- cated form, and the word is used for a vessel, bottle, particularly a wine-bottle (Is. xxx. 14, Lam. iv. 2, Jer. xiii. 12, xlviii. 12); metaphorically (Job xxxviii. 37) celestial bottles (= rain-clouds). The Greeks have preserved the name in νάβλα. The *kinōr* was the respectable instrument; the *nevel*, from its derivation, is connected with folly, wickedness, and obscenity. The plectrum was not a bow, the latter being a modern invention for sustaining the sound. When the modern fiddle is to be struck with the finger instead of the bow, the direction is *pizzicato* = pinch.

T. J. BUCKTON.

Has not GEORGE LLOYD's memory misled him in ascribing to the Bible what was in reality *The Dance of Death?* In —

"The Dance of Death, through the various Stages of Human Life. By John Holbein, Painter (*par* David Deuchar, 1786). London, 1811,"—

plate 3 is "The Expulsion from Paradise." Our first parents are driven out by the angel, preceded by Death, who is playing on the fiddle, and shows, by dancing, the joy he feels for his triumph.

SAMUEL SHAW.

Andover.

HOLED STONES (4th S. v. 189, &c.)—I have not Hone's *Table Book* at hand; but, unless my memory fail me, I think that in that work was an account of some stones (huge blocks) near Sutton in Craven. They were probably Druidical. One of them was, I believe, called *Navaxstone*; another was *Kidstone*; a third was *Hitchingstone*. I forget the name of the fourth. The largest stone had a hole or basin on the top. I shall feel obliged by a communication to "N. & Q." from some one who has recently visited the spot—the table-land of a high hill—and who can give some idea as to the etymology of the above names. An annual feast or festival used to be held there, called "Hitchingstone Feast." Is it still holden; and if so, at what particular season? What is the nature of the sports and diversions? An answer to the above queries will much oblige the editor of *Stories of the Craven Dales*.*

STEPHEN JACKSON.

DAGTALE BELL (4th S. v. 90, 238.)—This must be a local word; but the custom is not at all uncommon to ring the little bell (in some places called the *ting tang*), or parson's bell, immediately after the chiming for service, until the minister begins—a relic, it may be, of the *Sante* bell. MR. HELSBY says this little bell is rung after the *ringing* on Sundays and holidays. Perhaps he is not aware that *ringing* before services is peculiar to the northern counties. In other parts of England

* A new and much enlarged edition has long been preparing; but it is not yet in a proper state for the press.

the more correct use obtains, that of chiming the bells; for, as it occurs in an old poem—

"To call the folk to church in time we chime;
When joy and mirth are on the wing we ring."

In places where the bells are rung before the services it is too often painfully found that, when the *ting tang* begins, or the parson walks in, the ringers walk out; but such unseemly conduct rarely takes place when the bells are chimed for the services. H. T. Ellacombe.

At Gadshill, Isle of Wight, there is a small bell lodged in a niche close under the point of the gable of the south transept. I was told, when I visited the place about three years ago, that the sexton began ringing this bell as soon as he saw the clergyman coming. I did not hear that it had any particular designation. Z. Z.

Snakes conspicuous by their Absence (4th S. iv. 561; v. 50, 51, 101, 186.)—In connection with the above subject, I venture to send you the following quotation, which I have no doubt will be of interest to many of your readers. It is taken from Lambard's *Perambulation of Kent*, p. 78, ed. 1576, where it occupies a prominent position, so that the words "No snakes in Tanet," printed in the margin, instantly struck my eye on casually turning over the pages of the book. Lambard says:—

"Julius Solinus (in his description of England) saith thus of Tanet: *Thanatos nullo serpitur angue, et asportata inde terra angues necat.* There be no snakes in Tanet (saith he), and the earth that is brought from thence will kill them. But whether he wrote this of any sure understanding that he had of the quality of the soyle, or onely by coniecture at the woord Θάνατος, which in Greeke signifieth death, or killing, I wote not, and much less dare I determine, bycause hitherto neither I myselfe haue heard of any region hereabout (onely Ireland excepted) which beareth not both snakes and other venemous wormes. . . ."

E. H. W. Dunkin.

Greenwich.

Doctor Keate (4th S. v. 167.)—One night in 1789 or 1790—the thereafter *plagosus Orbilius* of Eton being then a red-headed and ready-handed sixth-form boy—I was *fagging* down the dark and steep staircase between the upper and lower rooms, with a table on my head for the service of the sixth-form supper. Descending immediately behind me, Keate extemporarily translated Juvenal's *Accipe calcem*, and sent me, table and all, "inverse" as Shelley's eagle,* to the stair-foot. The appearance of my blackened and battered visage at the regular night-roll was consequently impossible; but the head master, Doctor Davies, having especial reasons for investigating cases of absence, I was brought before him, when Keate (*gently* for once) laid his hand on my shoulder and bade me account for my sad plight, as, more warily than truly, I did, with "It was an accident, sir." Following me out of the lower chamber, he hissed in my ear, "Well for you that you did, or" (with a jurament which I need not repeat) "I would have broken every bone in your body." E. L. S.

* May I travel out of the record—not to question Mr. Rossetti's substitution of the trochaic "inverse" for the iambic "in verse—but to invite his restoration of the *metre*, which is still as immetrical as any of Cowley's dislocations? not that I think this aquiline simile to be *operæ pretium*.

Newark Font Inscription: A Palinode (3rd S. xii. 116, 218, 235, 274.)—On this theme I must now "sing small." I have just seen the font itself, and ascertained beyond a doubt that the inscription is rightly given in Stretchley's *History*—

Carne rei nati sunt hoc DEO fonte renati.

I was misled by the rubbing, which in consequence of a little ornament issuing from the top of the c in hoc, certainly looks as much like in as anything. Actual inspection of the font may satisfy any one that the above is the true reading. This confirms my experience that in many cases we must see either the original or a good cast or photograph to be sure of our reading. A rubbing is generally reliable as far as it goes, but may now and then, by reason of inequalities of surface, &c., present misleading phenomena. J. T. F.

Winterton, near Brigg.

Duke of Schomberg (4th S. iv. 540; v. 100, 187.)—The document mentioned in my note respecting the name of Schomberg refers to the Italian campaign of 1692-3, and gives Duke Charles's plans for the siege of Susa, the occupation of Dauphiny, and the defence of Savoy, &c., but does not state where the duke was at the time. The paper is in French; and though the details are, in a military point of view, interesting, they are not perhaps sufficiently so to general readers, or I would with pleasure have sent you a transcript for "N. & Q." If, however, Col. Ponsonby would like to see the original, and will favour me by stating where I can address the document to him for perusal, I shall be happy to send it, together with the letter of Duke Armand, which I also referred to in my former communication. Henry Porter.

No. 1, Swan Walk, Chelsea.

Your correspondents who have been inquiring into the history of the Schomberg family may be interested, if they have not already met with them, in the following notes from the registers of Westminster Abbey and St. James's, Piccadilly:

*Baptism*, 1692.—"Mary Schonberg, of Mainhardt, and Caroline, Duke and Dutchess of Leinster, April 20, born Mar. 16." (St. James's.)

*Burials*, 1710.—"Carolina, daughter of Duke Schomberg, June 22."

1713. "Charles Marquis of Harwich, son of Duke Schombergh, Oct. 14."

1719. "Maynhard Duke Schomberg, Aug. 4; died at Hillingdon 5 July." (Westminster Abbey.)

HERMENTRUDE.

JAMES TELFER: "PARCY REED" (3rd S. xii. 242, 352, 451, 533; 4th S. i. 108, 249.)—In a biography of Sir Walter Scott (I believe from the pen of Doctor Chambers) it is asserted that on one of the shelves in the library at Abbotsford was a MS. ballad labelled by Sir Walter as "The *old* Ballad of Parcy Reed, presented by James Telfer." In another work (of which I forget the name) it was also stated that Mr. Telfer gave the ballad to Sir Walter on condition *that it should not be printed.* What has become of the Abbotsford MS.? Was it the old traditional ballad, or the improved version of Telfer? I suspect it was the modern copy, and the reason of the prohibition imposed on Sir Walter by Telfer was a fear that the "public at large" might be found more acute than was the "Ariosto of the North"! If the Abbotsford MS. be still in existence, there can be no reason *now* why it should not see the light.

In *Rokeby*, canto i. stanza 20, Scott says:—

> "Do not my native dales prolong
> Of *Percy Reed* the tragic song,
> Trained forward to his bloody fall
> By Girsonfield that treacherous Hall?"

If the Abbotsford MS. should turn out to be the old traditional verses, its publication will show what Telfer added when he printed his "The Death of Parcy Reed."

JAMES HENRY DIXON.

BYRONIANA (4th S. iv. 157.)—The *Apology for Don Juan* was written by the Rev. John W. Thomas, subsequently known as a translator of Dante's *Divina Commedia* into triple-rhymed English, under the title of *The Trilogy*; and author of *Poems on Sacred, Classical, Mediæval, and Modern Subjects.* The *Apology for Don Juan*, which was published in the lifetime of Lord Byron, is a humorous review of his latest work, and closely copies its rhythm and style. It lauds the poetic genius of the noble bard, but covertly yet severely reprehends the licentiousness and scepticism displayed in *Don Juan.* A second edition of the *Apology*, with *Stanzas on the Death of Lord Byron*, was published in 1825 by William Booth, Duke Street, Manchester Square; and a third edition, with a third canto, in 1850 by Partridge and Oakey. The poem is now out of print.

S. H.

Elmfield.

THE PORTUGUESE FOOT REGIMENT: EARL OF LIFFORD'S REGIMENT (4th S. v. 91.)—Major-General Count de Marton had a warrant to be Earl of Lifford from King William III., but the patent never passed the seals, and was not allowed. He was styled Earl of Lifford for life.

The following notices of his military employments will be found in Narcissus Luttrell's *Historical Relation of State Affairs* under the several dates annexed:—

"1698. Thursday, 19 July. 'Tis said the Lord Auverquerk's son will be made an English earl, and Count Marton, son to the late Count Du Roy and colonel of a regiment of French refugees, will be made Earl of Lyford in Ireland.

"1703. Thursday, 15 July. Three regiments more are to be raised, viz. one of horse, to be commanded by the Lord Lyford, and 2 of foot by the Marquesse of Miremont and Montaudre.

"1704. Thursday, 6 July. The Queen has sign'd commissions for raising two regiments of French refugee dragoons to be commanded by the Earl of Galway and the Lord Lyford to serve in Portugal.

" " " Saturday, 23 September. We hear the Hon^ble Mr Fairfax is to have a commission to raise a regiment of foot in Yorkshire; and two are to be raised in Ireland, one of dragoons and one of foot; the 1st to be commanded by the Lord Lyford, the other by Colonel Butler.

"1706. Thursday, 16 May. The regiment of Lord Lyfford, who laid down his commission, not being willing to serve under the Marquesse of Guiscard, is given to Coll. Vyner, lately made a brigadeer."

ROBERT MALCOMSON.

Carlow.

POTATOES INTRODUCED INTO ENGLAND (4th S. iv. 436, 568.)—The following extract from V. Duruy's *Histoire de France*, ii. 474, Paris, 1860, gives a curious account of the introduction of potatoes into France:—

"La pomme de terre, transportée du Pérou dès le xvi^e siècle, était accusée de donner la lèpre ou tout au moins des fièvres. Parmentier en fit l'analyse chimique en 1778, et obtint d'ensemencer 54 arpents de la plaine des Sablons jusque-là d'une stérilité absolue. On le traitait de fou; mais la plante poussa, les fleurs parurent; il en fit un bouquet qu'il présenta au roi, et Louis XVI mit une de ces fleurs à sa boutonnière. La cause de la pomme de terre était gagnée."

CHARLES VIVIAN.

41, Eccleston Square, S.W.

FATALITY OF SHEEP ON HOLY ISLAND (4th S. iv. 216.)—The plant which STOTT refers to is probably sundew (*Drosera*), butterwort (*Pinguicula vulgaris*), or *Hydrocotyle vulgaris.* Of the first of these Gerarde says: "It is called in the northern parts red-rot, because it rotteth sheepe"; the second is called in Moray rot-grass, and on the Eastern Border district sheep-rot; and the third is called by the author above-quoted "sheep-killing pennigrasse" (*Pennyrot*), "and in the North Countrey white-rot"; in "Northfolke it is called flowk-woort." This last-named plant, which is most probably the one intended by STOTT, took its name from the entozoic parasites on the liver, known as *flukes*, to which sheep affected with the rot are subject. There is no evidence to show that any of the plants mentioned are ever eaten by sheep;

but their abundance in boggy ground, which is well known to favour the production of liver rot in those animals, has doubtless caused their association with the disease. JAMES BRITTEN.

AUTOGRAPHS OR LITHOGRAPHS (4th S. v. 224.) Your correspondent DE MORAVIA is something in the position of the gentleman who offered for sale to a Jew a stone supposed to be a diamond. The Jew produced a bit of candle and a blow-pipe, saying "Now, ma tear, if it ish not a diamond it will not be hurt in de leasht; but if it *ish* a diamond *it will all be blown away in gash.*" In other words, any test which will demonstrate that the autographs in question are in writing ink will do so by destroying the ink itself. I should advise DE MORAVIA to apply to a very small portion of the suspected writing a solution of *chloride of lime*, which will either quite remove or nearly bleach any ordinary writing ink, but has no action on the greasy carbon ink used by lithographers. A powerful magnifying glass will also enable a pretty accurate opinion to be formed by showing the granular character of most writing reproduced by lithography. HARRY NAPIER DRAPER.
Dublin.

ENCROACHMENTS OF LAND AND SEA (4th S. v. 224.)—HENRY H. HOWORTH will find an article, by M. Émile de Lavelaye, on the encroachments in Holland, and the precautions taken against them, in *La Revue des Deux Mondes*, September 15, 1863, 2nd period, vol. xlvii. entitled "L'Economie Rurale en Neerlande."

*Idem.* November 15, vol. xlviii. contains an article, by M. Élisée Reclus, on "Le Littoral de la France"; ch. iii. "Les plages et le bassin d'Arcajon," on the above subject. CHARLES VIVIAN.
41, Eccleston Square, S.W.

JOHN HAWKINS, M.D.: QUEEN OF BOHEMIA: DR. JOHN MORE (4th S. v. 224.)—What relation (if any) between this Dr. More and another, of whom I have an engraved portrait with a hat on, a long beard, and furred coat or gown—IOHANNES MORUS EBORACENSIS ANGLUS THEOL: ET PHILOLOGUS OBIIT 1592, and underneath—

"Ergo age Magne mori nil tandem MORE morare,
Hic totus vives, nescis MORE mori"?

P. A. L.

John Hawkins was one of the sons of Sir Thomas Hawkins, Knight, of Nash Court, Boughton-under-Blean, Kent, and brother of Sir Thomas Hawkins of musical celebrity. John married Frances Power, of Blechington, Oxfordshire, and had a son Francis. Anthony Wood calls John Hawkins "an ingenious brother doctor of Physic in London." G. F. D.

OATEN PIPES, ETC. (4th S. v. 147, 237.)—Straw pipes, or flutes or clarinets—for I hardly know what to call them—are common enough in our harvest fields, and I have made them myself when a boy. Any straw will do—wheat, oat, rye, &c.—no matter. The notes are the same as those of the old keyless military fife—an instrument, I believe, now laid aside for piccolo and octave flutes. I remember, many years ago, an old Oxfordshire man who used to pay an annual visit (after harvest) to London, and who sold oaten pipes at a penny each. "Pan-pipes," made of common water-reeds, are also common enough in many country places; but they require more labour, calculation, and care in the making than the straw instruments do. I see no reason to suppose that our rustic instruments were suggested by the *avena* of Virgil.

The "shepherd's pipe" reminds me of the story told of a London alderman's daughter, who during the poetic pastoral rage went as far as Salisbury plain to hear a shepherd's pipe! After a little trouble she found a *real* shepherd, and accosting him said, "But where's your *pipe?*" He answered, "Miss! I left it at home. 'cause I ain't got no *baccy*"! STEPHEN JACKSON.

Thanking your correspondents MR. LLOYD and MR. OAKLEY for their answers to the above query, I trust I may be excused for saying that they have not quite solved the difficulty. It is doubtless possible to produce a sound from an oat-stalk in the way MR. LLOYD describes, but not, I think, a succession of notes which could be properly called a *tune*. And even granting this latter supposition, can we imagine that full-grown men could amuse themselves through a long summer day by making noises of this sort, especially when we know that the fields and the streams would easily afford them reeds and stalks of a more convenient nature? Lucretius (v. 1378, fol.), describing the origin of pastoral music, mentions the *cicuta* (hemlock) and the *calami* (river-reeds); Theocritus has the δῶναξ, καλαμός, and σύριγξ (Pan's pipes, Lat. *fistula*), each of which would really make a musical instrument. The use of *avena* is later (Ovid, Virgil, Tibullus, &c.). The passage from Virgil (*Ecl.* iii. 25-27) proves nothing, as *stipula* is there purposely used in contempt: the one from Ovid (*Trist.* v. 10, 25), though probably conclusive as to the *pitch*, leaves the question of *avena* open, until it be decided on other grounds. My own *present* opinion is, that *avena* was secondarily used for any tube or pipe,* irrespective of size; that Virgil, &c., took advantage of this derived meaning to apply the word to shepherds' pipes; and that the English poets (not recognising this fact) translated the word in its *primary* sense of "oat," regardless of the incongruity with fact involved in such a rendering. The question how far a poet, in imitating the ancient classical writers, is authorised in taking such a license,

* It is so used by Pliny (xix. 1, and xxiv. 18) of stalks of other plants, not oats.

ears to me to be one of literary interest; and ight not be difficult to find similar instances h regard to the use of other words and phrases, ides the one now under consideration.

C. S. I.

Pantomime Characters (4th S. v. 193.)—'arlez plus haut; nous sommes entre nous, et sonne ne nous écoute." This reminds me of izt and young Herman giving a concert once at neva some thirty-five years ago. From some unountable reason, very few people attended; when great composer, vexed at this seeming want taste on the part of the Genevese, came forward l said, pointing at the empty seats: "Si quelcs-uns de ces messieurs et de ces dames désient danser . . . *il y a de la place!* M. Herman au piano." Of course, after such a *sortie*, se that were there soon made their *exit*. It o reminds me of an American comedian, who, m the same motive, thus addressed the audice: "Why is this house like a half-moon? . . Give it up? Because it is *never full*."

P. A. L.

Charles Kemble and Young (4th S. v. 198.) Did they ever interchange parts so much to ir mutual disadvantage?" Yes, they did; and ell recollect seeing in 1830 or '31, for the gifted ss Fanny Kemble's benefit, her worthy father arles Kemble performing Pierre to Young's ffier. I still possess a lithograph I purchased the time of Charles Kemble in that part, after a wing of the costume Sir Thos. Lawrence made him. I remember the acting of both, but cannot admit "the thin, youthful" voice of mble. If I mistake not, it was on the same ht I saw Miss Kemble and Macready in the *hool for Scandal*. With regard to the interange of parts, that has happened pretty frently. At Boston, in 1828, I saw the American gedian Edwin Forrest, and an English actor, oper I think, perform alternately in two contutive nights the parts of Othello and Iago. d the same year in London, I saw Madame sta sing and play most admirably the part of hello to Mdlle. Sontag's Desdemona. P. A. L.

Machiavelli and Aristotle (3rd S. ix. 217.) e reference here desired is as follows:—

"Aristotle's *Ethics*, b. i. c. 4: 'In politics we ought to in by operating on the moral nature of man, since first requisite is to have disciples habituated to the ctice of virtue. Such persons either know, or will n understand principles. But those of a different racter may attend to Hesiod [Ἔργα καὶ Ἡμέραι, 3-97.]

"'The best and noblest of the human kind
Are those endow'd with a deep-thinking mind;
Nor are they useless who such men obey,
Submitting still to wisdom's lawful sway;
But he who, though unfit his ways to rule,
Yet will not to a wiser go to school,
That man is, sure, a good-for-nothing fool.'

Mr. Paley, in his edition of Hesiod, observes: 'This passage was very celebrated in antiquity, as the citation of it by several other writers proves.' He quotes Livy, xxii. 29, Cicero *pro Cluent.* c. 31.

The similarity of this passage to that quoted by Mr. Willoughby has been pointed out by Conringius, in *Machiavelli Princeps, cum Animadv. Polit. Conringii*, cap. xxii. p. 251.

"'I have seen lately,' writes Dr. Worthington *Conringii Principem Machiavelli*, 'wherein he hath corrected the several faults of the Latine, with a large preface prefixed, and a number of notes or observations, wherein he commends or refutes Machiavel as he pleases to censure.' There is [adds the editor] no more complete illustration of the old axiom, that there is nothing new under the sun, than Machiavelli's *Principe*. Even its code of policy is not original. Gaspar Scioppius has distinctly proved in his *Pædia Politices sive Suppetiæ Logicæ* (Romæ, 1623, 4to), and still more conclusively in his *Methodus de Scriptoribus Politicis ac proprie de Nic. Machiavelli Libris judicandi*, now in MS. in the Laurentian Library at Florence, of which I have a transcript, that this formidable work is in all its main principles merely a distillation from Aristotle's *Politics* and St. Thomas Aquinas. With the Stagyrite and the 'Angelic Doctor' as his two pillars—

'On whose supporting shoulders propped he came,'

the wily Florentine scarcely needed even the brilliant advocacy of Mr. Macaulay. (See *Essays*, i. 62.*) But so fond are biographers and historians of refining when, in tracing the motives of human actions, to refine is almost invariably to falsify, that to exculpate Machiavelli in some measure from the guilt of being the apostle of political deceit and fraud, every strange device and supposition have been made use of, when the simple fact only appears to be that in composing a manual for the use of Giuliano de' Medici he drew his axioms of civil prudence and political morals from the two great authors who were universally referred to as the oracles and standards in his day."—*The Diary and Correspondence of Dr. John Worthington*. Edited by James Crossley, Esq. for the Chetham Society, 1847.

Bibliothecar. Chetham.

Origin of the Basques (4th S. v. 89, 229.)—Certainly Iberia was a not unimportant country in the ancient Highlands of Asia Minor, and the name itself extended from the Euphrates, on the banks of which Heber and his descendant Abram the Hebrew lived, to the rivers Hebrus (in Thrace) and Iberia (Spain), and the cities Ebor and Evro (Evreux) in Britain and Gaul.

But it is pretty well agreed that the word *Iber*, *Heber*, *Iver* means nothing more than a "migrant," and so fails in giving us any ethnological light as to who those Iberians generally were, or whether the Basques are a branch of the stock. My opinion is that the Basques are the descendants of some barbarian tribe of Tartar origin, which settled in the northern part of Spain not earlier than the closing convulsion of the Roman Empire, dispossessing the Celt-Iberi. My principal reason for such opinion is that the topo-

* *Edinburgh Review*, vol. xlv.

graphical nomenclature is nearly purely Celtic, such as it was in Roman times, and identical with that in the Celtic populations of Gaul, Britain, Italia, &c.

Mr. Henry H. Howorth will find the list of such terms in Morgan's *Primitive Ethnology of Europe* (Macintosh, Paternoster Row), published about six years since. W. Lea.

Roberton.

The following is an extract from D. J. Garat's recent publication, *Origines des Basques de France et d'Espagne*, 12mo, Paris, 1869:—

"Je puis donc, à ce moment, formuler nettement ma profession de foi sur cette nationalité eskuarienne qui, depuis tant de siècles, a vécu oubliée en deçà et au-delà des Pyrénées occidentales:—

"Le peuple basque de France et d'Espagne est un débris des peuples primitifs du continent d'Asie; il est l'expression unique de l'humanité aux temps ante-historiques; il a, sans adultération, continué cette race de Sem qui, par sa haine du polythéisme, trancha si fortement sur la race païenne de Japhet, et dont le Cid et Charles Martel crurent avoir anéanti les derniers représentants en Espagne et en France; il porte au front la noble empreinte dont Dieu marqua l'humanité lorsqu'il l'eut pétrie de ses mains et que, la vivifiant de son souffle, il la plaça au monde ignorante mais forte, libre d'aller à lui, ou de s'en éloigner, d'aller à la vérité ou à l'erreur, au progrès ou à la décadence."

J. Macray.

Oxford.

Lady Carlisle and her Father (4th S. v. 198.)—The following is a description of this picture in Leslie's own words:—

"The picture *I have just finished* is from a true story in the reign of James the First. The Earl of Northumberland was imprisoned in the Tower for fifteen years, on suspicion of being concerned in the Gunpowder Plot. He spent his time in scientific pursuits, with some of the most learned men of that age who constantly visited him and Sir Walter Raleigh, who was at the same time a prisoner. His youngest daughter, Lady Lucy Percy, had married the Earl of Carlisle, a man her father greatly disliked; and to make her peace with him, her husband, who was one of James's favourites, procured his pardon. The picture represents the lady bringing the pardon to her father, while engaged with his literary friends in study. *It was begun many years ago* for Lord Egremont, who was descended by the female line from the Earls of Northumberland, but I laid it aside at his lordship's death, *and I have now just finished it* at the request of Colonel Wyndham, the present possessor of Petworth."

John W. Stevenson.

Clinton Rise, New Basford, near Nottingham.

Walter Scott's Song on Lord Melville's Trial (4th S. v. 173.)—It would be a matter of some curiosity to know on what grounds these lines are attributed to Sir Walter Scott. Great poets have written very poor doggrel, especially in a partisan mood, and it is possible that Scott may have written this. But we know from Lockhart's *Life of Scott* that at the Edinburgh dinner to celebrate Lord Melville's acquittal James Ballantyne sang a song written by Scott, which is there given in full, no mention being made of another. As to the incident on which the lines quoted by G. are supposed to be founded, it may be worth noting that nothing of the sort (so far as I can discover) is to be found in Hansard; and Lord Campbell, in his *Lives of the Chief Justices*, says nothing about it. C. G. Prowett.

Garrick Club.

Roman Coin of Augustus (4th S. v. 228.)—If I may be allowed to add to an editorial answer, I beg to inform Mr. Lloyd that the medal he asks about is fully described on p. 31 of Capt. Smith's *Descriptive Catalogue of a Cabinet of Roman large Brass Medals* (4to, Bedford, 1834); and in case he has not got the book, I subjoin the principal parts of the description of this coin:—

*Obverse.* C . CAESAR . DIVI . AVG . PRON . AVG . P . M . TR . P . IIII . P . P . (Caius Cæsar, divi Augusti pronepos, Augustus, Pontifex Maximus, Tribunitia potestate quartum, Pater Patriæ). The laurelled portrait of the emperor to the left.

*Reverse.* ADLOCVT . COH . (Adlocutio Cohortium). The emperor, in senatorial vestments, standing on a tribunal before a curule chair, addressing five military figures bearing eagles. These soldiers are admirably executed, and, by the thunderbolt on each of their shields, it is shown that they belonged to the famous *Legio Fulminatrix*. This reverse was deemed by Schlegelius, Petrini, and others, to represent the oration made by Caligula after the three days' revels upon his bridge; but Eckhel, who is a more paramount authority, thinks it was struck in the first year of the tyrant's reign. . . . . It is remarkable that the one (medal) under discussion, though evidently of the Roman mint, has not the stamp of senatorial approbation (s. c.)

Capt. Smith does not mention anything about an *exergue* to this coin. Perhaps Mr. Lloyd means *legend*. In the answer (p. 228), P . RON should be PRON. Nephelia.

The Bells at St. Peter's Mancroft, Norwich (4th S. v. 117, 197, 237, 305.)—To close this subject, I would say thanks to An Old Correspondent for his explanation. He has now clearly shown that it was "more good-tempered to gratify the lovers of bells" with a copy of his version of the bell inscriptions, which appeared in "N. & Q." of the 19th ult. (p. 197), "than keep it selfishly all to himself."

Thanks, too, nay a thousand thanks, for the more important information about "Mr. Ellicombe's great tome"—happy thought—as given in a parenthesis constructed with consummate skill.

A *Younger* Correspondent.

"The Weight of a Crown: a Tragedy" (4th S. iv. 273.)—It is so long since I looked at this book that I had well nigh forgotten its existence. I beg to inform Mr. R. Inglis that I am its author. C. H. William

Guernsey.

WERDEW'S POEMS (3rd S. x. 402, 493; 246.)—I have a small work, printed , Charles Street, Hatton Garden, in d *Poems on Moral and Religious Sub-* Flowerdew, second edit., 119 pages, n inches long by four inches broad, inch thick. There is in it a sort of t that the authoress had a boarding ool for a limited number of young 1, Terrace, Upper Street, Islington. e some elegiac lines on the death of erick Flowerdew, who died Nov. 29, wenty-one. A note appended bears his being "the second son of Mr. F. wife," and alludes to a funeral ser- ial. A. B.

AL OF CHARLES I. (4th S. iv. 156.)— or for 1835 (p. 337) is a letter from ent containing the history of this that period, as well as a woodcut of some reader can supply the missing that time and when it came into n of the late Mr. Thomas Brown, at July last year it realised 345*l.*

J. B. WHITTLE.

## Miscellaneous.

### NOTES ON BOOKS, ETC.

*gland, comprising the Reign of Queen Anne ace of Utrecht. By* Earl Stanhope, Cor- Member of the Institute of France. (Mur-

f the present volume is to supply the link nissing in the chain of historical narrative lose of Lord Macaulay's History, which o terminate with the death of William the h 8, 1701-2, and the commencement of the wn History, which opens with the Peace Though the splendid fragments of Lord finished History which remain conclude c and excellent account of the death of but a fragment, and nearly two years of at monarch have been left untold by him. ordingly briefly supplied in the work be- Stanhope's warm personal regard for his an has not blinded him to the injustice ulay to the hero of Blenheim; and he is to the credit which he claims of having o the best of his ability, to weigh the cha- orough in the scales of impartial justice. his greater History, Lord Stanhope has dvantage of availing himself of many itherto unpublished, while the archives of ffice at Paris during the last years of rteenth have been thrown open to him berality of the Emperor Napoleon. The nding and characteristics as an historian of his finished style are no longer mat- ion. Our readers, therefore, will readily ving turned to good account the peculiar has enjoyed in the preparation of this een Anne" will certainly not diminish s reputation as one of our most popular rs.

*Haydn's Universal Index of Biography from the Creation to the present Time, for the Use of the Statesman, the Historian, and the Journalist. Edited by* J. Bertrand Payne. (Moxon.)

When the extraordinary, and, we must add, justly deserved popularity of Haydn's *Dictionary of Dates* is considered, it is matter of no surprise that a corresponding volume devoted to Biography should suggest itself to those who are interested in that indispensable Hand-Book. The work before is stated to be the result of long-cherished thought upon the subject; and it has accordingly been prepared with the object of "giving to the public a copious, if not an exhaustive, Date-Book of Biography, which, while portable, shall be somewhat wider in conception than most manuals of a like order." The book commences with a short sketch of each of the European states, each such sketch being followed by a Table of the Succession of the Sovereigns of such state. The Biographical Dictionary then follows, each biography detailing, as briefly as is consistent with usefulness, the precise dates, not only of birth and death, but of the chief events in the life of the distinguished person treated of. In the preparation and arrangement of these notices (which amount to some twenty thousand in number) Mr. Payne has had the advantage of the assistance and organization of record of Mr. Benjamin Vincent, whose incessant and watchful labours have made the *Dictionary of Dates* so trustworthy and so valuable. This fact alone is no small guarantee for the accuracy and completeness of the book. It is very difficult to vouch for the perfect accuracy of a book which contains not thousands but hundreds of thousands of dates; but the results of the tests we have applied satisfies us that it is a trustworthy and valuable book, and well entitled to take its place side by side with that other indispensable Aid to Memory, *Haydn's Dictionary of Dates.*

*The Rosicrucians, their Rites and Mysteries; with Chapters on the Ancient Fire and Serpent Worshippers, and Explanations of the Mystic Symbols represented in the Monuments and Talismans of the Ancient Philosophers. By* Hargrave Jennings. *Illustrated by nearly Three Hundred Engravings.* (Hotten.)

Strange as it may seem, it would appear that there still linger among us searchers after the philosopher's stone, students of hermetic philosophy, and inquirers into the mysteries of the Cabala. To such the present volume will probably be welcome. We confess that it has disappointed us. We hoped to find in it some light thrown upon the celebrated *Fama et Confessio;* some new information respecting its reputed author John Valentine Andrea, and the relationship between his philosophy and modern Masonry. But, alas! we find ourselves like the Staffordshire peasant, whose marvellous story is told in the opening of the book,—we persevered in our search after light and knowledge only at the end to be plunged into deeper darkness. The doctrines of the Rosicrucians are however essentially esoteric, and we are not of the initiated. But our ignorance is excusable, seeing that on the very last page the author, speaking of the Brethren of the Rosy Cross, says, "regarding whose presence and intentions no one knows anything, or ever did know anything truly and in reality." The book is profusely illustrated, and bound in most characteristic style.

BOOKS RECEIVED.—

*Atlas of the British Empire in Europe, Asia, Oceania Africa, and America. With Descriptive Letterpress by* Keith Johnston, LL.D. (W. & A. K. Johnston.)

These thirteen small but beautifully executed Maps throughout the whole of which the British Possessions

are coloured red, illustrate in a very striking manner the saying that the sun never sets on the Queen's dominions.

*The Education Question. Parliamentary Papers, Acts, and Pamphlets on the Subject of Education.* (King.)

A most useful list, prepared by Mr. King, the Parliamentary Bookseller, who we hope will be encouraged to prepare similar lists of papers on all the great social and political questions.

*Miscellanea Genealogica et Heraldica. Edited by* J. J. Howard, LL.D., F.S.A. *Part XIII.* (Hamilton, Adams, & Co.)

*The Bookworm: an Illustrated Literary and Bibliographical Review, for February.*

We regret that our limited space will only admit of recording the appearance of the new numbers of these most useful journals.

A NOTABLE mansion, full of literary reminiscences, has just passed away—the old residence of the Longmans on the Green Hill, Hampstead, adjoining the former old home of Clarkson Stanfield. It was the second Thomas Longman's, who a short time before his death (Feb. 5, 1797), migrated from Paternoster Row to Hampstead. His son and successor, Thomas Norton Longman, occupied the house, at whose hospitable dinner-table might frequently be seen Tom Moore, Lord John Russell, Agnes and Joanna Baillie, Sir Walter Scott, and Sydney Smith. The latter facetious wit, when invited on one occasion to meet Mr. Kirby and Mr. Spence (the authors of *An Introduction to Entomology*, published by the house of Longman), sent the following bill of fare, which he thought would be agreeable to those distinguished entomologists: "*First Course.* Cockchafer soup; Bluebottle flies, with sweet sauce; Stewed slugs; Butterflies in jelly; Flea puff; Woodlice, with crumbs of bread; Black beetles roasted. *Second Course.* Sugared Spiders; Wasp stings in curry; Buttered pudding with bugs; Maggot tart; Earthworms on toast; Grilled grubs; Minced moths." The last tenant of this once-famed mansion was the late Lord Ashburton.

THEOLOGICAL students will be glad to learn that Mr. Robert Gladding, 76, Whitechapel Road, London, has just issued a Catalogue of the Holy Scriptures and Commentaries, in English and various languages, on the separate portions of Scripture; Greek Testaments, Bible Prints, &c. The Commentaries are conveniently arranged according to the Books of the Old and New Testament. This valuable Catalogue ought to be bound with Horne's *Manual of Biblical Bibliography.*

THE SOCIETY OF ANTIQUARIES has just received from the representatives of the late Mr. Bruce, as a small memorial of the deep interest always taken by him in the Society, of which he was for so many years one of the most eminent and active Fellows—a picture of considerable historical interest. It is a portrait of Lewis Frederick, Prince of Wirtemberg, of whose visit to this country in the reign of James I. MR. RYE has furnished so curious an account.

THE NATIONAL PORTRAIT GALLERY having been transferred to South Kensington, the President and Vice-President have issued cards of invitation for this day (Saturday) for a private view of the pictures as newly arranged, previous to the Galleries being thrown open to the public on Monday next.

A DESTRUCTIVE fire occurred on Saturday last (March 19) on the premises of Mr. William Mavor Watts, printer, 80, Gray's Inn Road, London. The British Museum loss extends to the whole of the first portion of the Syriac Catalogue (fifty sheets) and thirty-four sheets of the conclusion of the Arabic Catalogue. Fortunately the copy of these is preserved, but several years' labour in revising for the press are lost. The greatest [illegible] tained from the fire is the total destruction of [illegible] volume of Lane's *Arabic Dictionary*, 200 copies [illegible] were to have been delivered on the Monday [illegible] the catastrophe. The result of two years' ha[illegible] perished in a few seconds. Other losses are [illegible] impression of Dr. Wright's Syriac work, the *H[illegible] Aphraates*, and of Dr. Phillips's *Syriac Orthog[illegible] Accents*; also a Syriac *History of the Latrocin[illegible] sinum*, and a *Grammar of the Burmese Language*, [illegible] latter the type is likewise totally destroyed.

MANY of our readers will be glad to know [illegible] "First Report of the Royal Commission on H[illegible] Manuscripts" has just been published by EYRE [illegible] TIAWOODE, the Queen's Printers. Price 1s. 6d.

## BOOKS AND ODD VOLUM[illegible]

### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be s[illegible] the gentlemen by whom they are required, whose names a[illegible] are given for that purpose:—

QUARTERLY REVIEW. Vol. XL.

Wanted by *Mr. C. R. Colville*, Lullington, Barton-[illegible]

HALS HIS HISTORY OF CORNWALL.

Wanted by *Rev. R. S. Hawker*, Morwenstow, Corn[illegible]

LIFE OF OLIVER CROMWELL. By Thomas Cromwell. [illegible]
THE MEDALLICK HISTORY OF THE REIGNS OF KING WI[illegible] AND QUEEN MARY, QUEEN ANNE, AND KING GEORGE [illegible] 1747. Plates.

Wanted by *Mr. H. W. Hedley*, Markham House, Colle[illegible] Brighton.

## Notices to Correspondents.

UNIVERSAL CATALOGUE OF ART BOOKS. *All Additio[illegible] rections should be addressed to the Editor, South Kensingto[illegible] London, W.*

*Owing to the number of* Replies *waiting for admission, we [illegible] crave the indulgence of our Querists.*

A. PFEIL. *The proverb, "In the Kingdom of the Blind the [illegible] King," is an old English proverb quoted by Hazlitt from Ber[illegible] landish Proverbs.*

G. P. *will find the correct quotation ending—*

"Place elephants for want of towns."

*in Swift's "Poetry, a Rhapsody."*

L. *No reply has been received to the query respecting th[illegible] the word Print, as applied to implements fixed and movable, [illegible] proved in "N. & Q." 4th S. iv. 383.*

R. INGLIS. The Spirit and Manners of the Age, 1825-7, [illegible] *Mr. Samuel Carter Hall. The title was subsequently change[illegible] the* British Magazine. *Both periodicals were short-lived. [illegible] work must not be confounded with another bearing the s[illegible] ably conducted for many years by Hugh James Rose and [illegible] Maitland.—The second volume of Allibone's* Dictionary of [illegible] American Authors *is on the eve of publication.*

J. MARSHALL. *The Irish ballad "St. Patrick was a gen[illegible] born of decent people," originally consisted of three verses, [illegible] tion of Mr. Henry Bennett and Mr. Toleken of Cork, and [illegible] them in alternate lines at a masquerade in that city in 1814 [illegible] Croker's* Popular Songs of Ireland, p. 22.

H. *The Dowager Lady Elizabeth Russell*, temp. *Queen [illegible] the widow of John Lord Russell, who died in 1560. She was [illegible] of Sir Anthony Cooke, and her first husband was Sir Th[illegible] who died on July 13, 1556.*

GEORGE LLOYD. *The Cistercian monastery, founded by [illegible] ward III., was near East Smithfield, London. It was called [illegible] of St. Mary of Graces, and was suppressed in 1539. Stow's [illegible] ii. p. 13*

MR. W. ALDIS WRIGHT *and other Correspondents are [illegible] p. 285 of the present volume, where two replies on "Rocking [illegible] found. We shall be glad to insert anything in addition to the [illegible] tion there given.*

MODERN INVENTIONS.—That great invention the "Ch[illegible] which times all the principal events of the day, and has [illegible] old-fashioned "Stop-watch," seems likely to be eclipsed [illegible] that still more useful invention the "*Keyless Watch.*" The [illegible] key being required renders these Watches indispensable to the [illegible] the nervous, and invalids. The enormous number sold [illegible] all parts of the world, is a convincing proof of their great [illegible] prices range from 5 to 100 guineas. Thousands of them are [illegible] tured by Mr. J. W. BENSON, of Old Bond Street, and of the S[illegible] tory, Ludgate Hill, London, who sends post free for 2d. a [illegible] ing historical pamphlet upon watch-making.

"NOTES & QUERIES" is registered for transmission abr[illegible]

*LONDON, SATURDAY, APRIL 2, 1870.*

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## Notes.

### OUGH NOTES ON COLERIDGE'S LECTURES.

he following rough notes of some lectures vered by S. T. Coleridge in 1818 were made the late Henry Holgate Carwardine, Esq. of ne Priory, Essex, and found by me amongst papers in Aug. 1867. Mr. Carwardine knew eridge personally through his friends the nans. C. K. P.

Jan. 27, 1818. Attended Mr. Coleridge's first lecture he 'Manners, Morals, Literature, Philosophy, Reli-, and state of Society in general in European Chris-om from the Eighth to the Fifteenth Century; more icularly in reference to England, France, Italy, and nany.' Mr. C. contended that the irruption of barians, as they have been called, and the downfall ome was by no means so sudden and unexpected as been imagined; that it was long foreseen and often told by many of the Romans themselves long before appened—cited Seneca—and that there was a Ger- party in Rome who aided their Northern country-, and that Rome did not fall till after long and ated struggles. Observed that the Germans of that had a higher moral character than the Romans m they conquered. That their feelings were elevated that respectful and chivalrous feeling towards women ch was perfected by the influence of Christianity; de a beautiful eulogium on the influence of female ction (particularly in the maternal care and instruc- when we first become susceptible of impressions and ube instruction) in forming our character, in repress- all our evil tendencies, and encouraging every good amiable sentiment, and making us what we are in r life. Spoke of our superiority in this respect over the antients, which he attributed to the institution of marriage, which had given woman her proper rank and station in the scale of society, and contrasted it with the licentiousness and polygamy of the antients. Spoke of the Romans as perfecting (in many things) what the Greeks had begun."

"[P. Q^es as to the truth of this, of which I think he failed to adduce any very clear or satisfactory evidence.]

"Spoke of the Greeks as our superiors in sculpture, history, rhetoric, logic; equals in poetry and architecture, inferiors in music and painting.

"Spoke of the inferior excitement of his own feelings produced by view of a fine specimen of antient architecture, compared to the intensity of the emotions which had been produced by a view of the cathedral at York, and the interior of King's Coll. Chapel.

"[Perhaps the Gothic architecture is more particularly adapted to religious buildings, but I hardly think that good taste as it influences the feelings of the majority will prefer Gothic for all, or even the majority of public or national buildings; and certainly there was a great deal of fustian and wandering out of the road of common sense in the enthusiasm with which Mr. C. expressed his feelings on this occasion. They were also evidently associated with feelings of religion: such feelings and associations are pardonable and even amiable, and in a poet we have no business to expect that he should always address himself to the cold and sober reason of a mere philosopher. Our poet was more happy in one of his flights upon painting when he described a picture of the 'Triumph of Death' by Giotti (or some such name), a very early painter, which he saw at the Cemetery at Pisa, a rude drawing, and poorly coloured, but so grandly composed and happily designed as to have produced a marvellous effect upon the poet, which can be adequately described only in his own language. 'Death is seen of a livid white, "killing the air with the swiftness of his motions;" groups of figures are seen flying in all directions, with action and feature characteristic of their station, conduct and dread of the Great Destroyer; while five poor beggars are alone seen prostrate on their knees with uplifted hands and eyes to welcome his arrival.']

"[Mr. C. has a solemn and pompous mode of delivery, which he applies indiscriminately to the elevated and the familiar; and he reads poetry, I think, as ill as any man I ever heard.]

"Coleridge, 6 Feb. 'On Shakespear.' His predecessors, the poets of Italy, France, and England, &c. drew their aliment from the soil; there was a nationality; they were of a country, of a genus, grafted with the chivalrous spirit and sentiment of the North, and with the wild magic imported from the East. He bore no direct witness of the soil from whence he grew; compare him with the mountain pine.

"Self-sustained, deriving his genius immediately from heaven, independent of all earthly or national influence. That such a mind involved itself in a human form is a problem indeed which my feeble powers may witness with admiration, but cannot explain. My words are indeed feeble when I speak of that myriad-minded man, whom all artists feel above all praise. Least of all poets, antient or modern, does Shakespear appear to be coloured or affected by the age in which he lived—he was of all times and countries.

"He drew from the eternal of our nature.

"When misers were most common in his age, yet he has drawn no such character; and why? because it was mere transitory character. Shylock no miser, not the great feature of his character.

"In an age of political and religious heat, yet there is no sectarian character of politics or religion.

"In an age of superstition, when witchcraft was the passion of the monarch, yet he has never introduced such characters. For the weird sisters are as different as possible.

"Judgment and genius are as much one as the fount and the stream that flows from it; and I must dwell on the judgment of Shakspear.

"When astrological predictions had possession of the mind, he has no such character. It was a transient folly merely of the time, and therefore it did not belong to Shakespear; and in company with Homer and Milton and whatever is great on earth, he invented the Drama.

"The Greek tragedy was tragic opera differing only in this, that in Greek the scenery and music were subservient to the poetry. In modern opera the poetry is subservient to the music and decoration.

"A *mere* copy never delights us in anything. Why do we go to a tragedy to witness the representation of the woe which we may daily witness? The antient tragedians confined their subjects to gods and heroes, and traditional people. Shakspere—a more difficult task—in drawing not only from nature, but from the times as well as things before him, and so true to nature that you never can conceive his characters could speak otherwise than they do in the situation in which they are placed.

"—common expression—'How natural Shakespear is'—and yet so peculiar that if you read but a few detached lines you immediately say, 'this must be Shakespear.'

"Such peculiar propriety and excellence, and truth to nature, that there is nothing in any man at all like him—a research for that felicity of language current in the courts of Elizabeth and James, but so was Massinger, B. Jonson, Beaumont & Fletcher, &c., but yet they are not like Shakespear's language. Divide his works into three great classes; no division can be made that applies to tragedy and comedy, for nature acknowledges none of these distinct sharp lines, and Shakespear is the Poet of Nature, pourtraying things as they exist. He has, as it were, prophesied what each man in his different passions would have produced.

"1. His Comedies and Romantic Dramas.

"2. His Historical Plays.

"3. His Great Tragedies.

"There is a character of observation, a happiness of noticing whatever is external, and arranging them like a gallery of pictures, representing passions, which no man appropriates to himself, and yet acknowledges his share.

"Character of his mind, depth, and energy of thought. No man was ever a great poet without being a great philosopher. In his earliest poems the poet and philosopher are perpetually struggling with each other till they found a field where they were blended, and flowed in sweetest harmony and strength.

"*Love's Labour Lost*, I affirm, must have been the first of his plays—firstly, it has the least observation, and the characters are merely such as a young man of genius might have made out himself. But it has other marks; it is all intellect. There is little to interest as a dramatic representation, yet affording infinite matter of beautiful quotation. King and Biron, 'Light seeking light blinds us,' no instance in which the same thought so happily expressed. In the character of Biron he has the germ of Benedict and Mercutio; it was the first rough draft, which he afterwards finished with Ben. and Mer.

"In Holofernes is contained the sketch of Polonius. He never on any occasion spares pedantry—

remunerative.

*Nathaniel.* I praise God for your sin, &c.

"Much of this wordiness (here ridiculed) shown in modern poetry; words nicely balanced till you seek the meaning, when you are surprised to find

"His blank verse has nothing equal to it but Milton. Such fullness of thought gives an inv metre so natural to the expression of passions and elevates the mind, and gives general truths free, and poetic language.

"*Lear, Macbeth*, &c.

"Shakespear, the only one who has made pa vehicle of general truth, as in his comedy he h even folly itself the vehicle of philosophy. Each is what every man feels to be latent in his nature he would have said in that situation if he had ability and readiness to do it, and these are m and individualized with the most extraordinary ness and truth.

"Of the exquisite judgment of the . . . . . m ceive a stage without scenery—acting a poor re He frequently speaks to his audience. If, says will listen to me with your minds and not with y to . . . . and assist me with your imagination do so and so.

"Characteristic of his comedy and romantic dr

"1st. His characters never introduced for the his plot, but his plot arises out of his characters all these involved in them. You meet people w and speak to you as in real life, interesting you diff having some distinctive peculiarity which inter and thus the story is introduced which you casually made acquainted with, yet still you fe excites an interest—that there is something that cable to certain situations, &c.

"Again, his characters have something more mere amusing property.

"For example, in *The Tempest*, the delight of at finding something more sottish than himself honours him—the characteristic of base and rul which Shakespear is fond of lashing and pla ridiculous light [reads scene between Trincula ban]; but Shakspeare can make even rude vul vehicle of profound truths and thoughts. Pro mighty wizard, whose potent art could not only all the spirits of the deep, but the character were and are and will be, seems a portrait of himself. No magician or magic, in the proper the word—a being to excite either fear or a thing in common with such characters as we from the East.

"If there be any imitation in Shakespear, of imitation? What so earthly as Caliban, so Ariel, so fanciful, so exquisitely light, yet some of thought of an undeveloped power.

"I know no character in Shakespear to whic given a propensity to sneer, or scoff, or express but he has made that man a villain."

## THE DOMINIONS OF SOLOMON.

If we seek for the earliest epoch at wh records of mankind begin to assume a di somewhat analogous to that of modern h we shall perhaps find it at that period of story which witnessed the accession of S the kingdom of Israel. It will certainly found in the monumental records of Egypt mencing with the expulsion of the Hy which bear the same relation to history,

er sense of the word, that the fossil skeleton primeval Saurian, in an imperfect condition, d bear to the living animal, if we could seen it familiarly and scrutinised its habits. he monumental Pharaohs we know nothing, ot their conquests in countries, the site of h can rarely be identified—their buildings, tombs, and the absurd records of their weird superstitious devotion. The Egyptians were a chivalrous nation: their victories are rs, and the religion which oppressed them a nightmare was a farce at once detestable ridiculous.

t the case is very different with the Jewish ry during the reigns of Saul, David, and non. Here we emerge from semi-darkness light: here we have a living drama as inible as that of Shakspeare. We seem as iarly acquainted with the characters of Saul Samuel, Jonathan and David, Joab, Absalom, tophel, and Solomon, as we are with those e men most conspicuous in our own history, as Cœur de Lion, Edward III., the Black ce, Henry V., and Cromwell. Here we have actors before us: we comprehend their pas-, are familiar with their exploits, and can their motives.

ven viewed from the sceptical standpoint, is nothing like the history of Israel at this d in the records of any other nation of equal quity.

the reigns of these three kings, that of id is, perhaps, upon the whole, the most bril-t; but it is the reign of Solomon which has infinitely the most impression on the mind e Oriental nations. The Talmudic Jews have nted a thousand ridiculous fables of this great arch, the glory of their nation; and all these rd inventions have been adopted by the ammedans with eager avidity. Mohammed self, in the mysterious pages of the Koran, given the sanction of Heaven to some of the monstrous of these mythic tales. He assures vith confidence that Solomon was taught by himself to comprehend the language of birds a, xxvii. 17); that the feathered tribes formed of the three great divisions of his army, the two consisting of men and genii (*ib.* v. 18); that the evil spirits were subjected by God to will of Solomon, that he might employ them uilding palaces and cities, in diving for pearls, in other works useful and ornamental. (Sura, iv. 12, and Sura, xxxviii. 39.) It is not be wondered at that the indignant demons ld have endeavoured to blast the reputation heir imperious master by attributing to him invention of books of magic; but the Koran licates his memory from this cruel aspersion; we learn on its infallible authority that Son was not an unbeliever (Sura, ii. 90); and that, on the day of judgment, he will be received into heaven with distinguished honours. (Sura, xxxviii. 39.)

In this farrago of Koranic absurdities, it is sufficient merely to allude to the stories of the ring and throne of Solomon; the wind which (as Mohammed tells us) was given up to the particular use of the sapient monarch, to convey him where he pleased; his indelicate reception of Balkis, queen of Sheba; and the miraculous leaning of his body on his staff, in a standing position, for a whole year after his death, to perplex and overawe his diabolical workmen at that time employed in building the Temple.

Histories of the life and reign of Solomon are to be found both in Persian and Turkish, in prose and verse; and, as these legendary compositions attribute to their hero an universal monarchy, they must be admitted to rival even the utmost extravagance of the Talmudic fables.

If the history of the three reigns of Saul, David, and Solomon should ever be written on purely critical principles, and on a basis of thoroughly careful investigation, by a person intimately acquainted with the languages, manners, and geography of the East, the work resulting from such researches would (I am inclined to think) prove equally novel and interesting.

It is much to be feared that it must necessarily be composed upon sceptical principles; for, in the existing spirit of the age, an orthodox writer would be likely to apprehend that any work of his on such a subject would scarcely find a reader. The field would therefore be resigned to innovators in religion.

However much we may regret this, it would have some counterbalancing advantages. The Scriptural history, submitted to a severe test, might in the end gain as much as it lost. In the meantime a new interest would arise. What a varied aspect would the story assume! Saul, David, and Samuel, no longer judged of by the rules which have guided Biblical criticism for so many centuries, would each assume a novel part in the historic drama. The character of Jonathan, on the other hand, unchanged and perfectly insusceptible of change, would remain, as ever, one of the most brilliant types of chivalrous valour, and one of the purest models of disinterested friendship.

When a really critical history of these three reigns shall be composed, either by an orthodox or sceptical writer, much old rubbish must be remorselessly swept away; and, by way of assisting in this good work, I propose in the present note to correct some of those amazing and almost incredible *geographical* errors which (originating in Rabbinical imposture) have so long given a false colouring to the reign of Solomon. The result (I am afraid) will be to reduce the do-

minions of this monarch from semi-gigantic to pigmy dimensions.

In a suspicious passage of the vulgar text of our Hebrew Bibles (1 Kings iv. 21) we read (according to the authorised English version) that "Solomon reigned over all the kingdoms from the river [Euphrates] unto the land of the Philistines, and unto the border of Egypt." And in v. 24 of the same chapter we read that "he had dominion over all *on this side* of the river from Tiphsah [Thapsacus] even unto 'Azzah" [Gaza].

But the word translated "on this side" in our English version is in Hebrew עֵבֶר, which properly signifies "not on this side," but "beyond," and is so translated in the Septuagint, ὅτι ἦν ἄρχων πέραν τοῦ ποταμοῦ. This naturally leads us to suspect that here (as in similar passages where עֵבֶר is rendered "on this side" in our national version) the passage has been altered, or interpolated, by the Jews of Babylonia during the captivity. This suspicion is very strongly confirmed by comparing the Hebrew text with the Septuagint translation. In that version the important passage "from Tiphsah even unto 'Azzah" completely disappears: there was evidently no such passage, nor anything equivalent to it, in the Hebrew copies used at Alexandria. As for v. 21, there is nothing like it in the Alexandrian translation. HENRY CROSSLEY.

(*To be continued in our next.*)

## AMERICAN CENTENARIANS.

*Mr. John Fitz in his 107th Year.*—On Friday, February 10, 1870, in the United States House of Representatives, Mr. Banks asked that the privilege of the floor be granted to Mr. John Fitz, of Pennsylvania, who was born in 1762, served during the war of the revolution, being present at the surrender of Cornwallis at Yorktown, and also served during the war of 1812. Mr. Banks's request being granted, Mr. Fitz occupied a front seat in the house, and was cordially welcomed by the members, with whom he conversed in a lively manner for some time. A pension was voted to him on the following day. M. E.

Philadelphia.

*Captain Lahrbush, aged* 104.—*The Standard* of Thursday, March 24, contains a letter from their "own correspondent" in New York describing a dinner given to celebrate the 104th birthday of a gentleman who formerly held a commission in the English army. The statement is too long perhaps to transfer to "N. & Q.," but the particulars and dates are so precise and definite as to leave little room for doubt that Captain Lahrbush is of the remarkable age that he claims to be. He is stated to have been born in London on March 6, 1766; to have entered the army on October 17, 1789, and to have served with the 60th Rifles under the Duke of York in the Low Countries in 1793; to have been with Lord Cornwallis at Ballinamuck on September 8, 1798; with Nelson at Copenhagen in 1801; to have witnessed the interview between Napoleon and Alexander, which led to the peace of Tilsit in 1807; to have fought under the Duke of Wellington, 1808-10, and been promoted for his gallantry at Busaco; was in the Caffre war in 1811; in 1816-17 was stationed in St. Helena as an officer of the guard over the Emperor Napoleon; and after a service of twenty-nine years sold his captain's commission in the 60th Rifles in 1818. He seems subsequently to have visited most parts of the globe; to have indulged largely in the use of opium, and "is certain that half a pint of laudanum would have no more effect upon him than the same quantity of *vin ordinaire*." Surely Captain Lahrbush deserves a niche in "N. & Q." S. C.

FRENCH MISSIONARIES IN AMERICA.—The Moravian Historical Society, located at Nazareth, Pennsylvania, has lately published a translation of Count Zinzendorf's *Diary* of two of his journeys among the Pennsylvania Indians in the year 1742. In one of these journeys he visited Madame de Montour, a French woman by birth, but the widow of an Indian chief. She was residing on the Susquehannah River. One of the counties of Pennsylvania is called after her. The count says:—

"We now proceeded, our approach being heralded by salutes, which were repeated when we arrived at the huts of the Indians. Here we dismounted, and entered the cabin of the old Madame.

"Her husband had been a war chief, and had been killed in battle.

"Upon seeing us she wept bitterly, and when I spoke of our affairs, and among other things remarked that we had named our town Bethlehem, she observed that the town in France, where Jesus and the holy family dwelt, was also named Bethlehem. I inferred from this that what is commonly reported of the French missionaries is most probably true, namely, that they taught that Christ was a Frenchman and the English were his crucifiers; since this woman, born a Christian, did herself not know otherwise but that Bethlehem lay in France. . . . With Anna she soon became very intimate, and told her how tired she was of living among the Indians."

UNDA.

Philadelphia.

CURIOUS INN SIGNS.—I can well remember, when an undergraduate at Oxford, riding once from Woodstock to Banbury and passing two inns on the road, one called "Sturdy's Castle," and the other "Hopcroft's Holt"; but what the *ratio derivatur* of these names may be, I have never yet been able to discover. At Newport-Pagnell

ghamshire, I have seen a sign called
rch of Intellect": on the one side is re-
the Thames Tunnel; and on the other,
ncing to the music of a piano which a
s playing. At Manchester, close to the
gates of the cathedral churchyard, is a
aring the appropriate sign "The Wed-
g," where numbers of couples after
ted in wedlock in the adjacent cathe-
l popularly the "Old Church," adjourn
l glass. JOHN PICKFORD, M.A.
ercy, near Tadcaster.

FORGIVENESS.—It is scarcely just to
is often done, that the great and noble
f mutual forgiveness is peculiar to the
religion. The philosophers of old
he same doctrine. The following pas-
Seneca (*De Irâ*, iii. 26) is worthy of
ribed to a higher source than the mind

mali sumus. Quidquid itaque in alio repre-
l unusquisque in suo sinu inveniet. Placi-
ie invicem simus: mali inter malos vivimus.
s facere potest quietos, mutuæ facilitatis con-

also adopts the same principle of acting:

"Æquum est,
s veniam poscentem reddere rursus;

d Herbert says:—

t cannot forgive others, breaks the bridge
he must pass himself: for every man has need
en."

timent is expressed with great power
he Younger (*Epist.* viii. 22):—

m et emendatissimum existimo, qui cæteris
, tanquam ipse quotidie peccet; ita peccatis
quam nemini ignoscat."

t think the principle was a favourite
Greek philosophers. I confess to be
give a single passage where mutual
s is clearly maintained as the duty of
s retaliation their principle? I should
some passage could be given from
losophers, to be pendants to those I have
ove. Thucydides (vii. 68) thus speaks
:—

χθροὺς ἀμύνασθαι ὑπεγενησόμενον ἡμῖν καὶ τὸ
ου ἥδιστον εἶναι.

re, we have the best opportunity of revenge-
s on a detested enemy, which, according to
, is the most pleasant thing in the world."

mean to say that the feeling of revenge
nown to the Romans, but we are told
l (xiii. 189), and he speaks the senti-
the high-minded among them, that re-
e abject pleasure of an abject mind:—

"Quippe minuti
et infirmi est animi exiguique voluptas

CRAUFURD TAIT RAMAGE.

LETTER OF THE QUEEN OF BOHEMIA, MARCH 10, 1634-5.—The following is a correct transcript of a communication of this unfortunate princess, addressed, with the consent of her brother Charles I. to the chief burghs in Scotland to aid her in the attempt to repossess her husband of the possessions he had lost. The bearer of the letter was probably of the family of Monro of Fowlis:—

"Sir,

"Vnderstanding by this bearer, Colonel Monro, the desire he hath to continue the resolution of his friends and kindred, who have with much honour to their stock and nation followed a long time the warrs of Germany, and not spared their lives and fortunes in that just Cause, which concerneth the honour of God and the common libertie, and having for this end transported himself into his own Countrie to strengthen and repaire his troupes decayed with the warr, I shall entreat you to lend him your helping-hand with the Permission of the King my brother, to further him in the said Levies in all Places where he may require your Countenance and authoritie to assist him. Wherein what favour ye shall show vnto him at my request, I shalbe alwaies ready to acknowledge it, and remain

Your most Assured Friend,
ELIZABETH.

"Haghe, 1⅓ March, 1634."

The letter seems to have been produced October 24, 1634, by the colonel before the town council of some burgh, but what council is not said. J. M.

## Queries.

ART QUERIES.—1. Nagler (*Künstler-Lexikon*, xiii. 12) mentions a picture by Guido in the Armani Collection at Venice: subject, the child Jesus sleeping on the cross. I wish to know whether the picture is still in its place in the collection, and whether there is any catalogue accessible?

2. Where can I find any account of paintings in the Paradiso at Vallombrosa? and who was "C. Beaumont," who seems (according to an inscription on the back of a panel in my possession) to have brought some paintings from it to England? L. W. B.

CICERO: "EX LIBELLA . . . EX TERUNCIO."—In Andrews' *Latin Lexicon*, under the word "libella," I find the following: "Ex libella, i. q. ex asse, *sole heir*." Cic. *Att.* 7, 2, 3 is quoted: "Curius fecit palam te ex libella, me ex teruncio." But surely if *ex libella* is translated "sole heir," *ex teruncio* will be meaningless. Can any of your classical readers elucidate this? R. E.

COSIN: SKINNER.—John Cosin, D.D., Bishop of Durham (son of Giles Cosin of Norwich), is said to have had a sister, Mary, married to . . . Skinner (Surtees' *History of Durham*). Being desirous of ascertaining when and where this marriage took place, and of learning further regarding Mr. Skinner, I shall be thankful for any information

that can be communicated to me direct. The lady was baptised at St. Andrew's, Norwich, April 27, 1606; but her marriage, I am told, is not there recorded. CHARLES JACKSON.

Doncaster.

DEMOSTHENES.—What is the meaning of the expression ἡ δὲ στάσις πραγματικὴ ἔγγραφος in the Argument of *Demosth. adv. Leptin.* p. 453 (Reiske) *sub med.*? By the help of Ernesti's Lexicon σ. π. is tolerably clear, but the difficulty rests, to myself at least, in ἔγγραφος. P. J. F. GANTILLON.

DOWNES OF TAXAL.—I would feel very much obliged for any information about a (Captain?) Richard Downes of Stockwell, Surrey, who in 1662 held the manor of Fanesly in Cornwall, and leased it to the Onslow family. He made a will proved in Doctors' Commons, and his brother John married a Thornycroft.

Any information about a Richard Rountree of Stockley in 1662 would also be esteemed a favour, and whether there is in or about Stockley a church dating from the Commonwealth. J. H.

THE DUKE'S THEATRE, ETC.—It is stated in Colley Cibber's *Apology*, chap. iv., that—

"King Charles II. at his restoration granted two Patents, one to Sir W. Davenant, and the other to *Henry* Killigrew, Esq., for the forming of two distinct companies of Comedians. The first were called the King's Servants, and acted at the Theatre in Drury Lane, and the other the Duke's Company, who acted at the Duke's Theatre in Dorset Gardens."

In chap. vi. he speaks of Betterton and the seceders from Drury Lane "erecting a theatre within the walls of the Tennis Court in Lincoln's Inn Fields" in 1695.

Pepys enters in his *Diary*:—"Nov. 20, 1660. To the new playhouse in Lincoln's Inn Fields, which was formerly Gibbon's Tennis Court."

Mr. Morley, in his *Memoirs of Bartholomew Fair* (chap. xiv.) says that Charles II. granted patents to *Thomas* Killigrew and Sir W. Davenant to build new theatres. "Killigrew's was opened at the Theatre Royal on the site of Drury Lane; Davenant's was in Lincoln's Inn Fields." See also Sir W. Scott's *Life of Dryden*. I may observe, in a note to a French edition of *Mémoires de Grammont*, Killigrew's Christian name is stated to be *Robert*.

"Elia," in one of his charming essays, tells us that the pit entrance of Old Drury (Garrick's Drury) was at the north end of Cross Court. Davies, in his *Life of Garrick*, states that the Rose Tavern was pulled down to improve the façade of Drury Lane Theatre. I have always understood that this tavern stood in Brydges Street at the north corner of Vinegar Yard.

Can any of the readers of "N. & Q." inform me to whom Charles II. granted the patent for the Duke's Company (Davenant or Killigrew), and whether this company was established in Lincoln's Inn Fields or Dorset Gardens? What was the site of Old Drury (anterior to Garrick's), and when and where was the first Covent Garden Theatre built? S. W. T.

HYDE FAMILY.—I find the following entries in the Burial Register of Westminster Abbey, and I am not sure that I identify the persons named with accuracy:—

1. "Edward, only son of the Lord Hide, Nov. 17, 1702."
2. "Laurence, son of the Lord Hide, May 27, 1704."
3. "Mrs. Katherine Hide, Feb. 28, 1706" [1707].
4. "The Hon. Ann Hide, Nov. 2, 1709."
5. "The Hon. Henrietta Hide, July 5, 1710."
6. "Lord Chancellor Hides son, Jan. 13, 1664" [1665].

Who was the Lord Hide of 1 and 2? Was he Edward Lord Cornbury, third Earl of Clarendon? His son Edward (bapt. Oct. 6, 1691) is said, I think by Burke, to have died Feb. 12, 1713. Were 4 and 5 daughters of Edward Lord Cornbury, or of Lawrence Earl of Rochester? Was 6 James Hyde who was drowned, or his brother Edward? And lastly, who was 3? Lord Cornbury and Lord Rochester both had daughters named Catherine; but the register, as will be seen, gives no "Honourable" in this case, and Lord Rochester's daughter would of course be "Lady." HERMENTRUDE.

"THE ANCIENT AND HONOURABLE LUMBER TROOP," OR "THE A. H. L. T."—I wish to know whether this civic body, once so powerful that it could decide a City election, is still in existence; and if so, where is "Troop Hall"? I was admitted a "comrade" many years ago, and my godfathers were—the then chairman of the Middlesex magistracy, and the late Richard Taylor, F.S.A., the editor of Horne Tooke's *Diversions of Purley*. The "Troop" was then in its palmy days. We had glorious meetings, and among our active members were the late Richard Taylor (many years our colonel), Galloway (afterwards Bey), Alderman Scales, Cullum (J.P.), Wakley (M.P. and Coroner), Hindmarsh (afterwards Recorder of York), and a host of others equally respectable. Then we used to exchange visits with "The Dogs," "Knights of St. John of Jerusalem," &c. &c. After I quitted London I lost sight of "The Troop." After some years I inquired about it, and I was told that it had become a mere "boozing ken," and the "Hall" was the parlour of some obscure public! Such was the last news that reached me in Italy about the once famous A. H. L. T. I shall be obliged by information. If the "Troop" be defunct, such a fact ought to be recorded, and I know no register more suitable than the pages of "N. & Q." A COMRADE A. H. L. T.

Marnum Hole.—Can anybody say why, in North Lincolnshire, the south-west quarter of the heavens is frequently termed Marnum Hole? A Trent sider said to me the other day: "We hev'nt done wi' down-fall yet, th' wind's gotten into Marnum Hole agen." A. O. V. P.

Military Musters.—In the military muster of 1574, in Lancashire and other counties, it seems, from MSS. preserved in the British Museum, certain persons therein named were called on to furnish demi-lances, horses, corslets, almayne rivets, pikes, longbows, sheaves of arrows, steel-caps, calivers, morions, and bills. Can any of your correspondents inform me of what class of persons they were composed who were thus required by the state to furnish weapons? Did they serve themselves, or provide substitutes? According to what principle were the levies made? Were they imposed upon landowners only, or owners of goods as well as landowners? If so, upon what scale of proportion were the levies adjusted? Information on these heads would oblige

Jaxter.

Miltonic Queries.—Can any one explain what Milton means in the following passages?—

"The countryman's *Monte Mayora*."

"And who shall then stick closest to ye, and excite others? Not he who takes up arms for *coin* and *conduct*, and his *four nobles of Danegelt*."

Syntagma.

Numismatic.—Are any of your readers acquainted with a small silver coin, which is an object of interest from having been picked up on a spot where Roman coins are occasionally found, although it looks more like a French one? It is smaller than a shilling. No trace of impression is left on one side; on the other there are two sceptres in saltire between their points above, a crown below, and on the right a fleur-de-lys, and probably (but not clearly) a fleur-de-lys on the left. Round the edge, amongst indistinct traces of inscription, ALVV in one part, and FAC in another can be made out. Probably these are parts of DOMINE SALVVM FAC REGEM. S. M. O.

Gold Posy Ring.—I have just seen a massive gold posy ring; inscription inside,—

"In thee, my choice,
I do rejoice."

In the centre of the ornamentation outside is a shield, with three lions passant on it. On the right of the shield H, and on the left of it I, each letter having an old-fashioned crown over it. At the extreme ends of the ornamentation, outside the letters H and I, are three fleurs-de-lys. Whose ring has it been? P.

Pulpit Chamber, etc.—In an inventory of the personal effects of a lady of quality in the county of Norfolk in the year 1684, I find sundry goods mentioned as being in the "Pulpitt Chamber." Can any of your readers inform me what was the origin of this name for a room, which, I think, I have met with before?

I also find in the kitchen "a leade for milk." Any information also as to the probable meaning or use of this utensil or weight would oblige?

Wadham Powell.

Abbey of St. Finbar, Innismore.—Where can I find the history of the Abbey of St. Finbar, Innismore, Isles of Arran, Ireland, mentioned by Charles Lever in his *Luttrell of Arran?*

Charles Vivian.

41, Eccleston Square, S.W.

Print of Robespierre.—I should much like to learn something of a print now before me: portrait, half-face, paper octavo page size, metal, $9\frac{6}{8} \times 4\frac{3}{8}$ in.; print, oval $3\frac{1}{2} \times 3$ in. exactly to line, set off from stipple, 1|16 pr. mezzotint, printed off in reddish-brown ink; the paper seems cut down, and the print may have formed part of a volume, as there is a narrow strip, whiter than the plate-paper, pasted along backedge, evidently cut with a knife. The print is titled "M. M. J. Robespierre (*sic*), Dessiné par J. Guerin, Gravé par Fiesinger." The portrait was likely drawn in *sanguine*, and the ink of the printing kept near the colour. What is known of Guerin, the designer, and Fiesinger, a German from his name? I have seen many portraits of the *âme damnée* of the Revolution, but no one for one moment to be compared to this before me. The delicate minute beauty of the work, the spirit, force, and character of the head, the intense, nervous, searching look of the eyes, the compression at the mouth, the almost visible palpitation at the nostrils, and the cat-like intensity of the whole expression are most marvellous. The large low-set ear, half seen, the massive jaw, the firm well-rounded chin, the thin compressed lips and long upper lip, the peculiar slightly *retrousse* nose, small nostrils and wide alæ, fluttering with every gust of passion, the lean retreating forehead, and above all the cold, piercing, bloodthirsty look of the eye, tell so plainly the story of the man as to force on one the conviction of their fidelity to nature of the most minute and absolute kind. The high-collared coat, with large oval buttons, ample white neckerchief in artistic multiplicity of fold, knot and bow rippling down, a cascade of light and shade to meet the shirt-frill just seen clear of the coat-lapel; the hair, tied in a black ribbon (pigtail), seen on cheek and behind the ear to be dark, covered by a legal wig of one row of curls, suggest the idea of some gala as the occasion of the portrait. The youthful look of the face is startling. Born, Arras, 1759; deputé, Paris, 1789; guillotined there July 28, 1794; he was only thirty-five. And all the horror of his name is

contained in five terrible years. He got a public triumph in 1791. Is this a likely date for the portrait? he would then be thirty-two, which would agree with the portrait as to age pretty well. C. D. L.

Seal Inscription.—On a steel seal are the following inscriptions:—"OIAONI AONI" on one side, and "ONIAVIOI" on the other. Is there any possibility of interpreting them? J. C. J.

Trollop.—On visiting lately the ruins of Porchester Castle, some boys who were playing outside the walls called the moat "the trollop." On my asking why they so termed it, one replied, "Because it is so often full of water." As this explanation was not eminently satisfactory to me, I shall be glad to learn if any light can be thrown upon it in the columns of "N. & Q." S. D. S.

Upsall Castle.—In the time of Christopher Wyvell, Upsall Castle, near Thirsk, is said to have "passed to the crown," and in 1577 was granted to John Farnham by Queen Elizabeth. Will any reader of "N. & Q." inform me for what reason Upsall Castle was confiscated to the crown?

R. D. Dawson-Duffield, LL.D.

Sephton Rectory, Liverpool.

## Queries with Answers.

Bobbies and Charlies.—The new police were called "Bobbies" and "Peelers" because the force was established by Sir Robert Peel. The watchmen whom they superseded were called "Charlies." Can any one tell me the reason why? S. S.

[According to Wheeler (*Noted Names of Fiction*, p. 71) the name of Charlies was given to the old bellmen and watchmen from King Charles I., who in 1640, extended and improved the watch system of the metropolis. There is a very scarce work by Thomas Decker, entitled (1) "*The Belman of London*, bringing to light the most notorious Villanies that are now practised in the Kingdome. Printed at London by Miles Flesher, 1640," 4to. On the title-page is an engraving of one of the Charlies with his lanthorn, bell, truncheon, and dog. His nocturnal duties are thus described in this work: "I began to talke to my bell-man, and to aske him why with such a jangling and balling, and beating at men's dores, he went about to waken either poore men that were overwearied with labour, or sicke that had most need of rest? Hee made answere unto mee, that the ringing of his bell was not (like an alarum in a towne of garrison) to fright the inhabitants; but rather it was musicke to charme them faster with sleepe: the beating at their dores assured those within that no theives were entered, nor that false servants had wilfully or negligently suffered the dores to stand open, to have their masters robbed; and that his crying out so loud was but like the shrill good morrow of a cocke, to put men (that had wealth enough) in mind of the time, how it slideth away, and to bid those that are full of business to be watchfull for their due hours when they were to rise. He is called therefore the Centinell of the City, the Watchman for every Ward: the honest spie that discovered the prentices of the night, and that as a lanthorne in the poope of a shippe, was a guide or comfort to seamen in most pitchy darkness, so was his walking up and downe in the night time a prevention to the city oftentimes of much and many dangerous fires."

As the word Charlies does not occur in this amusing work, we are inclined to think that the use of this sobriquet is of a much later date, and which became exceedingly popular in 1823, when Pierce Egan published his *Life in London*. During the fifty years prior to 1829, when Sir Robert Peel's Act for embodying a police force in the metropolitan districts became law, probably no great city was ever worse protected from domestic enemies than London. But so wedded were many good citizens to their venerable old Charlies, that long after the Bill enacting a new police had become law, they were content to keep up the *force*, sarcastically so called, at their own expense. "Peel's Raw Lobsters" was a phrase in great request in the mouth of John Bull for many years; and only when a fresh generation, unacquainted with the Charlies but from some almost worn out specimens, began to understand the value of the new plan, was it cordially supported.]

Miracle Play at Amergau.—Can any of your readers inform me whether the miracle play at Amergau in North Tyrol takes place this year, and if so in what months and on what days? P. C. G.

[The *Passionspiel* ought to be represented this year according to the one taken two (?) centuries ago; and if they proceed the same way as in 1860, there will be several representations in the course of the year. The first in June, we believe, and others in July, August, and September.]

Map of East Prussia, etc.—Can you tell me where I can get a good map of the East of Prussia and Poland for reference in working out the campaign of 1807, commencing in February at Preussich Eylau and ending in June at Friedland? I want one of the largest size, such as our Ordnance Survey's, which will show correctly not only the main but the bye roads and rivulets, with hills in contour, &c. G. M. B.

South Camp, Aldershot.

[The following map is the best one known to us:—"Karte von Ost-Preussen nebst Preussisch-Litthauen und West-Preussen nebst dem Vetzdistrict. Aufgenommen in Leitung des königl. preuss. Staats-Ministers Freyherrn v. Schroetter. Massstab 1:150,000. Berlin, 1804. 8 Blätter. New edition with 'Eisenbahnen' from 1853, Schroff & Co." (Map of East Prussia with Prussian

(1) In Dent's "Temple Classics," 1904. The 1st edition was printed for Nathaniel Butter 1608

Lithuania, and West Prussia with the Vetz District. Published under the direction of the Minister of State of the Kingdom of Prussia, Baron v. Schroetter. Scale, 1:150,000. Berlin, 1804. 25 sheets. New edition with railways. Berlin, 1853, Schroff & Co.) It may be obtained through Asher & Co., 13, Bedford Street, Covent Garden, and Berlin, 20, Unter den Linden.]

Monmouth at Lyme Regis.—I am anxious to obtain some information concerning the officer commanding the king's troops when the Duke of Monmouth landed at Lyme, June 11, 1685. It is reported of him that he placed his knee to assist the duke in disembarking; but that, on Monmouth mistaking this act of courtesy for an act of allegiance, he firmly asserted his resolution to be faithful to his king. I should be glad to know if this tradition has any foundation; the name, coat-of-arms, and crest of this officer; and where I can obtain an authentic account of this incident in which the name is mentioned. I shall be glad of any other information about the family of this officer. S. B.

[On the morning of June 11, 1685, the Helderenberg, accompanied by two smaller vessels, appeared off the port of Lyme. The appearance of the three ships perplexed the inhabitants, whose uneasiness increased when it was found that the custom-house officers, who had gone on board according to usage, did not return. At length ten boats put off from the largest of the strange vessels, and rowed to the shore. From these boats landed about eighty men, well armed and appointed, and among them was the Duke of Monmouth. This is Lord Macaulay's narrative of this event. There is an anecdote, however, which has been carefully preserved in the archives of the family of Mr. Bagster, the publisher of the Polyglott Bible, whose family was originally from Lyme, that an ancestor, Lieutenant Bagster, R.N., was invited to join the duke, but refused. The narrative, which has been considered dubious, is as follows: The duke could not step from the boat to the shore without wetting his legs, and Lieutenant Bagster, who happened to be close to the beach in a boat, jumped into the water and presented his knee for the duke to step on, which he did, and then reached the shore without inconvenience. He then turned to Lieutenant Bagster, and familiarly striking him on the shoulder, said, "Brave young man, will you join me?" His intrepid answer was, "No, sir, I have sworn to be true to my king, and no consideration shall move me from my fidelity." See Roberts's *History of Lyme-Regis*, ed. 1823, p. 84.]

Heralds' Visitation in Wales.—Can any readers of "N. & Q." inform me how many heralds' visitations have been held in Wales, what are their dates, and what records of the same exist, and where? In the *English Catalogue* I find *Heraldic Visitations of Wales by Lewys Dwnn*, edited by Meyrick. Welsh MSS. Society, Can this be obtained now? I have tried through my bookseller, but failed. F. R. M. S.

[Lewys Dwnn's *Heraldic Visitations of Wales*, 2 vols. 4to, 1846, although published by the Welsh MSS. Society, was sold by Longman and Co., Hughes and Williams, London, and Parry, Chester. 240 copies of this work were printed, the whole of which were engaged by subscribers at 5*l.* 5*s.*: it is now worth 10*l.* The introduction contains an account of the previous attempts made for other heralds' visitations.]

## Replies.

### FILIUS NATURALIS: BORTHWICK PEERAGE.

(4th S. iv. 192, 280, 535, 564.)

The interesting narrative by J. M. regarding the mysterious deeds produced so singularly from the repositories of the Cruikston family, and their equally remarkable disappearance, seems no doubt to cut the ground from Mr. Riddell's argument founded on their genuineness; and the claim of the Soltray branch, standing on its own merits, and unaffected by any question as to the meaning of *naturalis*, is necessarily unimpeachable, assuming all the *later* cadets to be extinguished. For the Borthwicks of Cruikstoun—who, with deference be it observed, *do* descend from a Lord Borthwick—yet trace from a younger son of the first lord, and are a generation or two further off than the ancestors of the successful claimant. They may, however, console themselves with the reflection that they hold the picturesque keep of the ancient Lords of Borthwick, the vaulted hall of which is one of the finest in Scotland.

But on the general question—the meaning of the adjective *naturalis* in the fifteenth and sixteenth centuries—it is humbly thought that J. M. is scarcely warranted in laying it down so broadly "that at the very period to which the fictitious Cruikston documents were intended to refer [1488-1513] it meant *lawful* birth both in England and Scotland." There is a great deal of evidence to the contrary effect. I shall just refer my learned friend to an article of his own (3rd S. viii. 409), giving the abstract of a charter in 1451, by William Earl of Douglas to his "lovite George Ker and the heirs male lawfully procreated of his body,"—failing whom, the three "natural" sons of the said George, *seriatim*, &c. In addition to which, and the strong case of the three *filii naturales*, in 1423, of Duncan the last of the ancient Earls of Lennox (see 4th S. iv. 280), I give the following abstract of a charter (the original of which is in Lord Mansfield's charter-chest), by Archibald, fourth Earl of Douglas, on July 20, 1411, of the lands of Ryvale (now Ruthwell) in Annandale:—

"Domino Thome de Murray, et *heredibus suis quibuscunque de corpore suo legitime* procreandis, quibus forte

deficientibus, Gawano filio suo *naturali* et heredibus suis masculis de corpore suo legitime procreandis, quibus forte deficientibus David de Murray fratri *naturali* ejusdem domini Thome, et heredibus masculis ejusdem david de corpore suo legitime procreatis seu procreandis, quibus deficientibus patricio de Murray fratri *naturali* sepedicti domini Thome, et dicti david, et heredibus masculis ejusdem patricii, et de corpore suo legitime procreatis seu procreandis, quibus forte deficientibus" [the *bastards* being now exhausted] Roberto de Murray *consanguineo* dicti domini Thome, *filio* quondam domini Andree de Murray de Manuel militis, et heredibus ejusdem Roberti masculis de corpore legitime procreatis seu procreandis, quibus forte omnibus prænominatis deficientibus (&c.), veris propinquioribus et legitimis heredibus quibuscunque Patricii de Murray patris predicti Thome."

This carefully drawn deed, with its nice distinctions, is alone sufficient proof that *naturalis*, at that era, was far from meaning *lawful*, and opposed to *bastardus*. And while it is true, as J. M. says, that this last term was ordinarily used to denote illegitimacy, it is very singular that in the *Liber Officialis Sancti Andree*, to which he refers as the sole existing known record of our ancient consistorial practice, wherever the word *bastardus* occurs, it is always (with one or two exceptions) accompanied by *et* or *seu illegitimus* (rather redundantly, one would say), while *naturalis*, standing alone, signifies an illegitimate child, and where applied to a lawful one, is always followed by *et legitimus*. In proof of which, see pp. 45, 62, 109, 112, &c. of the *Book of St. Andrews*. Also (p. 40) a case between "David Colwill frater *naturalis et legitimus* quondam Willelmi Colwill de Uchiltre militis," and "Elizabetha Colwill, *filia* dicti quondam Willelmi" (Feb. 17, 1530). Also (p. 75) a case in which, "honorabilis mulier Joneta Hammiltoune, alias Johanna Hammiltoune, *filia naturalis* quondam nobilis domini Jacobi Comitis Arranie domini Hammiltoune," is a party. (June 18, 1547.) This lady was an illegitimate daughter of the first Earl of Arran. Lastly (p. 104), a case of divorce between "honorabilis mulier Elizabeth Barclay, filia *naturalis et legitima* nobilis quondam viri Davidis Barclay de Callerny militis, ac domina de Craighall," and David Lyndesay of Piotstoune, her pretended spouse (June 21, 1550.)

And the following few instances, taken at random from various sources, serve to show that the authority of Cooper's *Thesaurus Linguæ Latinæ* is not unimpeachable. In the testament (*Com. Records of Glasgow*) of William Porterfield of that ilk (Dec. 21, 1610), this gentleman, a large landed proprietor in Renfrewshire, besides legacies to his lawful grandchildren, "levis to Daniell and Johne Porterfeildis *bairnes naturall* to umquhile Alexander Porterfield [his son] equallie betwixt thame, *to put thame to craftis*, thrie hundrith merkis," &c. This clearly shows they were bastards. And in the testament (from same records, Wishaw's *Lanarkshire*, p. 80) of "Johnne Stewart, brother germane to Archibald Stewart of Ardgowane [in Renfrewshire] on Dec. 6, 1627, the deceased, "ane young man, *unmareit*, levis to Mathow Stewart, his sone *naturall*, the sowme of 1000 merks."

In Pitcairn's *Crim. Trials* (iii. 564), on March 24, 1624—

"Harie Menteith of Pansteid, James and William, his twa sones; Andrew Menteith, *sone naturall* to the said Harie [and several others], are dilaitit of the thiftious steilling furth of Thomas Kincaid of Warestoun his barnes of Saltcoittis in the Eist Kerse, Iyand in the Barrony thairof and Shyre of Stirling, of 30 bollis of Aittis," &c. &c.

Many other instances might be added to these, as we approach modern times. True, as your learned correspondent says, *nothus* was the correct Latin word for bastard. So was *spurius*; but the former was unknown in the law Latin of the Lower Empire, as will be evident to any one who takes the trouble to read the *Codex Justinianus*, Lib. v. tit. 27: "De *naturalibus* liberis, et matribus eorum, et ex quibus causis *justi* efficiantur." The whole of this title is occupied with defining the status of illegitimate, as opposed to lawful issue, and the adjective *naturalis* is throughout opposed to *legitimus*.

While agreeing, then, with the first two propositions laid down by J. M., viz. that *filius* or *filia* during the fifteenth and sixteenth centuries uniformly indicated children of lawful birth, and that *filius carnalis* had generally a similar meaning, I venture to take exception to his ruling as to *filius naturalis*. It usually meant illegitimate, when standing alone, during the above periods, though no doubt it had sometimes the restricted meaning of "son of the body," as opposed to *adopted* and *spiritual* sons. There is a curious exception to the general meaning of *filius* or *filia* in the *Lib. Official. S. Andree* (p. 158), where the illegitimate daughters of the celebrated Cardinal David Betoun are simply styled his *filiæ* in a process (March 24, 1546.) Their illegitimacy was probably so apparent, as the children of a churchman, that it was needless to mention it.

Anglo-Scotia.

## A MEDIÆVAL FARM-HOUSE: ANCIENT DATES.

(4th S. v. 13, 180.)

Accounts of ancient dates upon buildings and utensils of any kind must ever be received with caution, unless they have been seen and certified by some archæologist or other person fully acquainted with the type of figures and letters current at the time they profess to refer to. The instances of imposition and misconception are very numerous. A notable attempt at fraud occurred in 1776, upon the demolition of the old church at Bury in Lancashire. Baines, in his *History, Directory, and Gazetteer of the County*, published

1824, gives (i. 577) a narrative of the affair. eems that a gentleman offered a guinea for discovery of a date, but the workmen sought vain. Disinclined to lose the reward, they cted one of the roof-timbers, technically ied a "pan" (or "purlin"), and inscribed n it, in rude Roman characters, the letters .LXXV" (675), to which they contrived to an appearance of antiquity. The artifice eeded tolerably well, and with the aid of a more c's, might have gone down to posterity e true date of the ancient structure. Dares- church, in the county of Chester, has, or had itly, the date of "1110" inscribed upon the r, in the type of figures current a century The old church at Bowdon, Cheshire, prior s being rebuilt a few years since, displayed, odern figures, "A.D. 1040," inscribed on the ement over the north door. At Overton, in parish of Frodsham, also in Cheshire, the ch-tower, which is in the Perpendicular style chitecture, has, according to a recent county ry and gazetteer, the date of "1350" upon An antiquarian friend (Mr. John Owen), after cent inspection, states the inscription to be H. O." in Old English or black letter. The two probably represent the initials of the er builder, and the latter may stand for ton, the place of his residence. Memorials at kind are elsewhere met with in the county, r instance at Mobberley church, and also at ton church, near Northwich. A singular onception has arisen with respect to a memo- on the tower of Didsbury church, near Man- ter. The Rev. John Booker, in his *History he Ancient Parochial Chapel of Didsbury*, ed for the Chetham Society, says (p. 16), the east side of the tower is the date '1620' the letters 'W.R.', probably the initials of the ler." The date, though a comparatively rn inscription, is correct as to the period the tower was erected, but not so Mr. er's surmise about the letters W.R., which not only modern, but represent the initials ambitious workman employed during some rs a few years since. Denton chapel is a t half-timbered structure, in the ancient and extensive parish of Manchester. The year ction is "indisputably" ascertained to have 1531-2, and yet a late learned incumbent d over the southern door this memorial:— XIT . . . . ANNO EDVARDI IV. SEPTIMO -8]." It should be stated, however, that he misled by a random assertion in Britton & ey's *Beauties of England and Wales* (ix. The town of Knutsford, in Cheshire, fur- n a couple of illustrations. The Rev. Henry , A.M., in his very pleasant and interesting volume, *Knutsford, its Traditions and His-* 1859), mentions (pp. 17-18) an old "half-timbered" cottage at the turn of the road from Brook House to the Cross Town, and gives "1411" as the year of erection. A few years since, on visiting the place, we found the cottage displayed in its front a beam, upon which were carved or indented the initials "H.M.I.", and the supposed very ancient date. Neither of the twain (Mr. O. and myself) for a moment doubted that the date had originally been 1711, as both the letters and figures were in the type of that period, when the 4s and 7s made by village carpenters differed but little from each other. Further, the sparsity of posts and beams, with the slimness of the timber, and the character of the structure generally, all indicate that it was erected several centuries later than the period assigned in the history. Possibly the person who re-incised the date laboured under a misconception of its meaning, or he might be actuated by a desire to make the house famous, or even waggery may have been his purpose. A short distance away was the "Rose and Crown," a double-gabled structure, with "T. I. S. 1047" carved upon it, in remembrance of its origin. Doubtless the date stood originally "1647," but the head of the 6 has been erased, it maybe to outdo the old cottage. At any rate, surnames were in vogue at the period of its erection, as is further evidenced by one of the beams being lettered "I.B., R.S. CARP." in allusion to the fabricators of the framework. At Castleton, in Derbyshire, a similar freak has been perpetrated. About eight or nine years ago, placed over the back entrance-door of a house near the vicarage, we perceived a stone label, bearing an eleventh century date (either 1072 or 1078) in Arabic numerals. Like that at Knutsford, this was clearly a tampering with a date of the seventeenth century. The case of Levenshulme Hall (as it was sometimes called), near Manchester, may be cited as an instance of the mistakes and misconceptions often made by rustics, and even by more pretentious persons, when attempting to decipher ancient memorials. This structure, which disappeared not many years ago, was a picturesque half-timbered pile, built in the style locally known as "radlings-and-daub." The main edifice comprised a centre and two gables in a line, with a projecting entrance porch. The initials of the worthy couple who built it, "T. S. A.," and the year of their undertaking, "1703," were incised upon the moulded lintel of the doorway entering the principal structure. A neighbouring woman said the figures represented 1103, whilst a man who came up asserted they were 1503; a third person declared they had been read 1403 by a Frenchman; and a fourth individual insisted upon 1603 as being the correct reading. But my friend, Mr. O., who has had great experience in matters of the kind, affirmed that they represented 1703 (the second figure cut more conventionally even than

that at Knutsford), and indeed there was nothing about the place to countenance an older reading of the memorial. At Gorton, near Manchester, there remains an old Nonconformist chapel, which at the period of erection had the year incised on the stone lintel of the door of the chapel-house, which adjoins the sacred structure, and contains the staircase leading into the gallery. Within the recollection of not very aged persons, the record, whatever it may have been, was recut as 1705; but some years later, and now ten years since, it was altered to 1703—certainly only a difference of two years, but still one of the re-cuttings must be false. The roof-timbers were alleged to bear certain initials, and one of the above dates; but, upon examination, one of the kingposts proved to have different initials to those accredited, and the figures proved to be 1763, incised upon it.

Gravestones are liable to be misread and misrepresented. At Frodsham (or Overton) church, about seven years ago, the clerk pointed out a small slab as a great curiosity, commemorating the interment, as he thought, in "1510," of one Hannah Jackson, the wife of William Jackson of Morley. After considerable study I arrived at the correct solution. The good woman died on May 10, 1708. What had been taken for 1510 was simply "Ma: 10," which being cut in rather conventional characters, has been mistaken for a mixture of Roman numerals and Arabic figures. The true year of our Lord (1708) occurs within the folds of some drapery appurtenant to a cherub's head and shoulders, grotesquely treated. At Burslem, in Staffordshire, Mr. O. lately noticed a gravestone with the date "J428," which had evidently once been 1628, or probably 1728, but having become almost obliterated, had been recut. Indeed the sexton recollected when it was last touched up. If there were any doubt about the matter, the old border which enclosed the original date was just perceptible. It was of a type clearly not older than the middle of the seventeenth century, and which remained in use for a long time after. No trace is now to be seen of the inscription which must once have been above it. Another stone bore the date "1300," which had evidently been cut not many years ago. At Hill Cliff near Warrington, there was a very ancient Baptist chapel which has been rebuilt within memory. In the graveyard there is a flat gravestone with the date 1599 cut in the centre. The stone is doubtless original, and the memorial, from the type of the figures, is believed to be genuine; this being one of, if not the oldest, Nonconformist places of worship in the kingdom. There are still earlier dates upon other stones, but we did not copy them, as they are undoubtedly spurious! The falsification of dates, as might be expected, extends to those figured upon furniture more or less ancient. Some few years since we noticed an imposition of this sort upon an article of furniture in Barlow Hall, near Manchester. We think the date was "1428," but felt too disgusted at the time to make a note of it. There used to be an old clock in Clayton Hall, near Manchester, bearing the name of its maker, "Georgius Lycester, Knutsford," who was said to be living in 1662. The long narrow case was inscribed "1511," but the figures we considered to be apocryphal. In the very interesting museum at Warrington there is an old clock, upon the face of which is inscribed the ancient date of "1547"; but the figures are modern, and are simply struck on with a small punch. Would some of your correspondents kindly say when, or about what period, Arabic figures began to replace Roman numerals? Lastly, according to the popular account of the Tower of London, yclept *Her Majesty's Tower*, there are various dates (1537, '54, '55, '62, '66, '68, &c.) scratched upon the walls, or alleged to have been, by prisoners in that sullen old fortress. Would some competent person certify that those figures are genuine (or appear to be so), for the benefit of those who may never have an opportunity of inspecting them?

JOHN HIBBERT.

Lees, near Oldham.

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## EARLY REFERENCE TO THE GOSPELS.

(4th S. v. 118, 230.)

Permit me to return thanks to MESSRS. BOWTON and TEW for the trouble they have taken to answer my question regarding early reference to our four Gospels.

No doubt if the fourth chapter of Paley's *Evidences*, and the first volume of Lardner's *Credibility*, dealt with genuine and authentic documents, nothing could be more satisfactory than the connection there endeavoured to be shown between the time of the supposed Apostles and the time of the real Irenæus.

By far the best edition of Clement the Roman is that of Dr. Lightfoot, published last year. Dr. Lightfoot does not even attempt to defend the second epistle attributed to Clement. Regarding the first epistle he says: "not long after the middle of the second century, testimony is borne to the authorship from two independent quarters"! Add to this the fact that there is only one extant copy of this supposed and anonymous epistle, namely, that appended to the Alexandrinus in the British Museum—a copy not older than about A.D. 450.

Such is the evidence for the best authenticated writing attributed to any of the so-called Apostolical Fathers!

According to the best evidence and arguments

ineness and authenticity of all the writ-
ributed to this source are more than
. Moreover, taking these writings as we
n, and seeing in them instances of agree-
tween these writings and our Gospels—
chiefly of short maxims—can any one
hether these instances, or echoes, came
vriters from written or oral sources of
ge?
a long train of reasoning, much thought,
e than thirty years' study and examina-
vidence, I am myself convinced that—
*ro be distinguished, chiefly, for performing*
*ral exploit, both hero and exploit are purely*

ule does not admit of any exception, and
to predict that it will stand the test of
rigorous criticism.
nce of this rule has led Paley and Lard-
nistake rubbish for solid material. The
attributed to the Apostolical Fathers are
etter evidence of early reference to our
pels than the so-called Apocryphal Gos-
hy so called is more than I know; for,
to external evidence, they are just as
r Gospels; and the so-called Apocryphal
bear internal evidence that they are older
four Gospels. I have here space for
argument. The so-called Apocryphal
relate miracles of a cruel and even ma-
character, and are therefore older than
iracles attributed to the same source.
a decided mistake to suppose that any
has originally sprung forth in perfect
ke a river from its mountain spring. On
ary, all that has been ascertained con-
he primitive state of any religion proves
origin is for the most part that fear of
own future which has influenced man
fully in all ages, and that the rites which
has originated are of a cruel and revolt-
cter. I beg to draw particular attention
tatement, and to refer to an article on
ian Worship" in the first volume of the
*nal of Philology*, published in the year

leaving this most interesting subject,
to suggest respectfully that the so-called
al Gospels bear the same relation to
Gospels, exactly, that the Cyclic Poems
r *Iliad* and *Odyssey*.
lusion, permit me to narrow my original
concerning Irenæus.
be that Irenæus stands to our four Gos-
relation exactly analogous to that in
ato stands to our *Iliad* and *Odyssey*? In
are the writings quoted regarded, *for*
*me*, as of supreme authority concerning
ts of which they treat?

THOS. L'ESTRANGE.

## JOHN HAWKINS, M.D.: QUEEN OF BOHEMIA: DR. JOHN MORE.

(4th S. v. 224, 330.)

John More was an eminent M.D. of London, and I happen to know somewhat of his and his family's history from the circumstance of his having been the owner of Thelwall Hall and the manor of Thelwall, which are now my property. In addition to his Thelwall property, Dr. More or Moore, for he is described in both ways, was owner also of several other estates in Cheshire, and of the manors of Kirtlington and Langford in the county of Nottingham, purchased from the Earl of Kingston, and also of the lordship of Hockerton, in the latter county, which he bought from Gilbert Bourne, Esq., Serjeant-at-Law. Dr. More purchased the manor of Thelwall from the Brookes of Norton in 1621, and by indenture dated November 23, 1642, he settled his estates on his nephews, Sir Edward More, Bart., and John More, Esquire, and the heirs male of their bodies. He died issueless about 1645, and was thereupon succeeded in the manor of Thelwall and his other estates by his nephew Sir Edward More, Bart., so created by Charles I. A.D. 1636. In the Leigh MSS. in the British Museum, No. 2155 Harl. MSS., speaking of Thelwall in 1650, it is said—"Thelwall, by the gift of Dr. More, Dr. in physic, now belongs to his nephew, whose coin hath created him a Bart. and Knight of Nova Scotia." During the time of the Commonwealth, Sir Edward More's estates were seized by order of the Parliament, and continued under sequestration for several years, full particulars of which appear in the Harl. MS., No. 2137, fol. 9. Sir Edward More married a daughter of William Whitmore, Esq., of Leighton, in the county of Chester, by whom he had issue four daughters. He resided at Thelwall prior to the decease of his uncle Dr. More, and continued to make it his residence for some time subsequently. Dying without male issue, the baronetcy became extinct, and the estates devolved, according to the settlement made by Dr. More, upon John More, Esq., younger brother of Sir Edward. He was succeeded by a son, also John, who was possessed of the Nottinghamshire estates at the time of Thoroton's *History* of that county in 1677, in which the writer observes:—

"All Kirtlington, except the park belonging to the Marquis of Dorchester, is now the inheritance of John More, son and heir of John More, brother of Sir Edward More, Bart., nephew and heir of Dr. More, which Sir Edward having only daughters, four I think, the said John, his brother, succeeded by settlement of his uncle the Dr., and hath made a fair park, into which he hath taken part of Hockerton Lordship, which he left well stored with deer to his said son John."

The last-named John More married the Hon. Catherine Constable, daughter of John, second

Viscount Dunbar, by Lady Mary Brudenell, only daughter of Thomas Earl of Cardigan, and sister of William, fifth and last Viscount Dunbar. From reference to the archives of the Heralds' College, it appears Dr. More had the unusual privilege of bearing in succession five coats of arms, which are duly registered there, and are also recorded in Harl. MSS., No. 1422. Mr. Wanley, one of the compilers of the Harleian Index, comments in somewhat sarcastic terms on the unusual circumstance of one individual having five grants of arms, and adds:—

"Whatever fancy the Dr. might get into his head about his family and arms, the heralds, we see, took not only his money but care to preserve his name and all the alterations he had procured from time to time."

JAMES NICHOLSON.

Thelwall Hall, Warrington.

On what authority does G. F. D. say that John Hawkins, M.D., was brother of Sir Thomas Hawkins of *musical celebrity*? It is true that Sir Thomas Hawkins, Knt. Banneret, of Nash Court, co. Kent, had a son John, a physician, who married a Miss Power of Blechington, and that he left a son named Francis; but where is there any evidence that he had a brother Sir Thomas of *musical celebrity*? And who is this Sir Thomas Hawkins of musical celebrity? H.

THE FIRST RAILWAY TIME TABLE (4th S. iv. 332.)—The following notice, in connection with the opening of the first railway, should have accompanied the "Time Table":—

"The Stockton and Darlington Railway Company hereby give notice, That the Formal Opening of their Railway will take place on the 27th instant, as announced in the public papers.—The Proprietors will assemble at the Permanent Steam Engine, situated below Brusselton Tower, about nine miles West of Darlington, at 8 o'clock, and, after examining their extensive inclined Plane there, will start from the Foot of the Brusselton descending Plane, at 9 o'clock, in the following Order:—

1. The Company's Locomotive Engine.
2. The Engine's Tender, with Water and Coals.
3. Six Waggons, laden with Coals, Merchandize, &c.
4. The Committee, and other Proprietors, in the Coach belonging to the Company.
5. Six Waggons with seats for Strangers.
6. Fourteen Waggons for the Conveyance of the Workmen and others.

☞ *The Whole of the above to proceed to Stockton.*

7. Six Waggons laden with Coals, to leave the Procession at the Darlington Branch.
8. Six Waggons, drawn by Horses, for Workmen and others.
9. Ditto ditto.
10. Ditto ditto.
11. Ditto ditto.

The Company's Workmen to leave the Procession at Darlington, and Dine at that Place, at one o'clock, excepting those to whom Tickets are specially given for Yarm, and for whom Conveyance will be provided on their Arrival at Stockton.

Tickets will be given to the Workmen who are to dine at Darlington, specifying the Houses of Entertainment.

The Proprietors, and such of the Nobility and Gentry as may honour them with their Company, will dine precisely at Three o'clock at the Town Hall, Stockton.—Such of the Party as may incline to return to Darlington that Evening, will find Conveyances in waiting for the Accommodation, to start from the Company's Wharf there precisely at Seven o'clock.

The Company take this Opportunity of enjoining on all their Work-people that Attention to *Sobriety and Decorum* which they have hitherto had the Pleasure of observing.

The Committee give this Public Notice, that all Persons who shall ride upon, or by the side of, the Railway on Horseback, will incur the Penalties imposed by the Acts of Parliament passed relative to this Railway.

Any Individual desirous of seeing the train of Waggons descending the incline plane from Etherley, and in progress to Darlington, may have an opportunity of so doing by being on the Railway at St. Helen's Auckland not later than half-past 7 o'clock.

Railway Office, Sept. 19th, 1825. Atkinson's Office, High Row, Darlington."

The above notice, as well as "The Time Table" named by MR. JOHNSON BAILEY (p. 332), with a photograph of the engine driven by Geo. Stephenson, and now mounted with its tender on a platform, opposite the Railway Offices in Darlington, together with portraits of Geo. Stephenson, C.E., Edward Pease, and Francis Mewburn, solicitor, forms a beautiful picture, photographed for me by D. Richardson, Wessoe Street, Darlington.

GEORGE LIEBE.

Crook, co. Durham.

AUSTRALIAN LAW COURTS (4th S. v. 60.)—In reply to R. C. L., I think that a great number of the counsel at the Australian bar, like most other colonial counsel, have been called to the English bar, but attorneys can of course serve their articles and no doubt be regularly admitted in the colonies. As a rule the law in both professions was preserved up to a few years ago, when many both counsel and attorneys went out there. Although I believe a barrister may practise as an attorney and an attorney as a barrister, I have been told by old colonial practitioners that practically the profession is divided into the two distinct branches or rather grades, it is here. In small colonies it is not that necessity perhaps for a division of labour there is in larger or older communities, but the custom has grown up in America of vesting in a single practitioner the most responsible but the mechanical duties of the attorney with the lofty duties of counsel, and which, bringing him too frequent and intimate contact with every condition of the laity, and that from an early age, together with the impossibility of his acquiring a real knowledge of any branch of a profession confessedly exacting, or retaining much of a general education, has—far more than any influence of the manners and habits of the pro-

emselves—always produced a crop of indifferent wyers and consequently judges in the U. S. of merica. This may suit a republic which grows without much control, and drifts into a riety of very bad habits, but it is time that r very large and important Australian colony ould think of that separation of its legal pro-sion that has for centuries been established old England. This, however, will no doubt imately depend on the sort of government it y hereafter elect or be driven to, for that seems have influenced America in her choice (?) in te of the admitted inconveniences of such an algamation. I take the opportunity of making se remarks at a time when a fusion of law and ity is being considered, as I think it occupies ch the same ground; and I feel convinced that ough such a fusion may in the first instance e a suitor's purse, he will get inferior stuff for money. For it is utterly impossible for any one to become a great lawyer in both branches; and, say nothing of many other great common-yers, even Lord Brougham was a dead failure hancery. But, I presume, as men so eminent heir profession as the present Law Lords have u their consent to the introduction of a bill the subject this session, they will so modify one proposed as to avoid all the inconveni-es to which I have referred, and, instead of a on of law and equity, secure us the advantages nity of administration. T. Helsby.

Xenophon (4th S. v. 92, 236.)—Loyola says t ὀλίγοι τῶν ἐπὶ πᾶσιν, *Hellenics*, lib. i. cap. i. 34, ently means "a few out of the whole body," asks if anybody can quote a parallel use of in this sense. But is this its meaning? thise, 586, γ, (Blomfield's translation) says of with the dative "it frequently signifies not so h 'a being together' as an immediate 'follow-upon' (a connection of time and space). Xen. ii. iii. 7, ἀνέστη ἐπ' αὐτῷ Φεραύλας, 'immediately r him,' and Madvig (*Syntax of the Greek Lan-ge*, ed. Arnold, chap. vi. 73), gives the mean-"in addition to, after (of accompaniment and ediate sequence): Ἡ ἐπὶ τῇ νυκτί, ᾗ ἐξῆλθον, (Xen. *Hell.* iv. iv. 9), Οἱ ἐπὶ πᾶσι, *the last*." Buttmann, 147, where the citation ἡμέρα ἐπὶ νυκτὶ ταύτῃ is also given as an example of the of ἐπὶ with the dative in the sense of *after*. eider's translation of the whole passage in tion (Edin. ed. 1821) is as follows:—

Quod quum vidisset Agis, celeriter abduxit suos *paucis extremo in agmine*; quos velites intere-

he italics are, of course, mine. If then the se signifies not "a few out of the whole ," but a few of those in the rear, as I venture ink that it does, the use of ἐπὶ is not without llel.

So far what I may call the theoretical view of the matter, but a learned friend whom I have consulted informs me that ἐπὶ πᾶσι is in fact a regular military term, meaning "in the rear," and promises to furnish me with examples from Thucydides. T. Stewardson, Jun.

Philadelphia.

Arms on a Latin Bible (4th S. v. 61.)—There can be no doubt, I fancy, that the arms referred to by Mr. W. Sparrow Simpson are foreign, the Continentals not being particular about quartering fruit and other savoury viands on their shields—a custom, however, that seems to have been adopted as late as the sixteenth century, by which time every more masculine device appears to have been appropriated to the feudal families. The student in heraldry can tell, with a good deal of certainty, the ancient arms of our own land from those of modern grant or adoption, and, I think, with still greater ease, the like coats of the foreigner.

On referring to a French work in my possession, which I believe to be very rare (?)—"*L'Art héraldique*, par A. Playne à Paris, 1717"—I find a family named Brucelles bearing (crest and supporters not named): Or, a chevron gules between two bunches of grapes leafed proper, in base a wolf or fox rampant gules; and this is the nearest approach I can make to the arms described by Mr. Simpson. It is not improbable that the Brucelles family was a younger branch of the family of the three grapes, and bore the base charge as a difference (?). Another French family, Pommereiul, bore—Azure a chev. between three apples, leafed, of the second.

The study of foreign heraldry is very curious, and affords amusing illustrations of the characters of various nations.* T. Helsby.

"A Pin a Day 's a Groat a Year" (4th S. iv. 363; v. 163.)—At the close of "Necessary Hints to those that would be Rich," written anno 1763 (*The Life and Works of Benjamin Franklin*, Nelson, 1853, p. 182) is the couplet given by Mr. Macphail. John Hoskyns-Abrahall.

Burial in an erect Posture (1st S. viii. 5; 4th S. v. 249.)—Your correspondent Vedna may perhaps like to be reminded of another instance, already noted by me in these pages, of burial in an erect posture in Breckles chancel, Norfolk. The motto on the nearly circular slab is "Stat ut vixit erecta." W. H. S.

* I have about a dozen drawings, made by a Swiss or German artist, of armorial bearings carved, or rather scratched, high up on the pillars of an ancient church in Palestine by various Crusaders. As I intend their publication, I should be glad to know whether there exists any work on the subject. The most of my sketches are evidently of foreign coats: in some cases with their old text-hand mottos, in others the names of the owners.

Lieut.-Col. Knox (4th S. v. 227.)—Your correspondent B. B. asks for information regarding Lieut.-Col. Knox. The following, little as it is, may be acceptable to him:—

William Douglas Hunter Knox was appointed a cadet in 1781, and was admitted upon the Bengal establishment. The various ranks he held in the army were as follow: Cornet, May 10, 1781; lieutenant, Sept. 20, 1782; captain, Nov. 13, 1800; major, March 11, 1805; brevet lieut.-col. Jan. 1, 1812; regimental lieut.-col. Feb. 27, 1812; lieut.-col. commandant, Dec. 12, 1823; col. June 5, 1829.

On joining the army he was appointed to a native regiment of Light Cavalry, and during the whole period of his service in India he remained in that branch of the army, serving with various regiments in the Bengal Presidency. In 1824 he obtained a furlough to Europe, and on Dec. 1, 1829, he died at Edinburgh. (See Dodwell and Miles' *Indian Army List*, 1760 to 1834, ed. 1838; East India Registers from 1800 to 1831.)

In the answer to B. B.'s query, which appeared in your impression of Feb. 26 last, it is stated that this officer was engaged with Lord Cornwallis at the siege of Seringapatam in 1792. This is an error. The Lieut.-Col. Knox who was present at that siege was Brevet Lieut.-Col. the Hon. (John) Knox of His Majesty's 36th foot, whose regiment formed part of the right column of attack on Feb. 6 and 7, 1792, Lieut.-Col. Knox himself commanding the 52nd, 71st and 74th regiments as a part of the centre column under the personal command of Lord Cornwallis. He is mentioned as Col. the Hon. Knox at vol. ii. p. 199 of Mackenzie's *War with Tippo Sultan*. Moreover, it will be seen, on a comparison of the ranks of these two officers, that in 1792 W. D. H. Knox was only a lieutenant.

The various ranks he held in the British army were as follow:—36th foot: regimental major, Nov. 13, 1780; brevet lieut.-col. Nov. 18, 1790; lieut.-col. Aug. 1, 1795; brevet col. Aug. 21, 1795; major-gen. June 18, 1798. 9th foot: col. commandant in *Army List* for 1800.

Charles Mason.

3, Gloucester Crescent, Hyde Park.

Gough, a Surname (4th S. iv. 304, 371.)—There was a family of the name of Graunt or Le Graund living in the parish of Trevethin, Monmouthshire, at least as early as the beginning of the fifteenth century. They were ironworkers on a small scale—in fact the forerunners of the great ironmasters of that part of the country. Their Welsh neighbours called them Gove, Gof, Gough, *i. e.* Smith, and their names appear as Graunt-y-Gof, Graunt *alias* Gough, till the first was gradually dropped, and they became Goughs only. I am myself a descendant of this family, which bore for arms, Azure three lions rampant argent a chief of the second. C. H. Williams.

Guernsey.

Slaughter: Nicholletts: Cheyney Court (4th S. v. 152, 217, 243.)—I am much obliged to Sir Thomas Winnington for his references, and for his note as to the monument at Eastham. When I wrote my note I had not access to Nash or Duncombe or Lysons. The monument explains the way in which Hopton Sollers (or Solers) came into the name of Nichollets.

I agree with H. S. G. that shield 3 may be considered as having Leake for femme, if the number of the annulets is not a decisive obstacle. I do not think it is so.

The centre shield at Cheney Court gave Leche in the incorrect manner which I described on p. 152. You have to go to Hopton Sollers to see the real coat.

It is interesting to find the memory of "Bess of Hardwicke's" father and mother preserved here. I presume that Slaughter, having married a Leche, and so having entered a Derbyshire pedigree, found himself entitled to put up the shield of Hardwicke and Leche in his house as a memorial of his alliance.

The details could, I suppose, be filled up readily by a Derbyshire genealogist. There is no difficulty as to the tincture of the Hardwicke coat. Blue always turns black with years. I have constantly found myself at a loss to be certain, in old work, whether azure or sable was intended to be shown.

I have a fine bookplate of "The Most Noble William Duke of Devonshire, a Knight of the Most Noble Order of the Garter," which I think must have belonged to the second of the two Dukes William at the beginning of the last century. In this are six areas, 3, 3. First and sixth, Cavendish; 2. Smith; 3. Pawson, if I am not mistaken; 4. *Hardwicke*; 5. Kighley. But *Hardwicke* is given with the chief *argent*.

Mr. Clifford W. Power has done us a great favour by giving the verses which appear under the Sibyls at Cheney Court. I will add to his account of the room, and to mine, that the "very small room opening out" of it, which stands over the porch, was called "Heaven." There was also in the wall of the room opposite to the Sibyls and at right angles to the room over the porch a small door which was kept closed. The place to which it gave access was called "Hell." D. P.

Stuarts Lodge, Malvern Wells.

Peter Pourbus (4th S. iv. 11; v. 256.)—Peter Pourbus, son of John, was born at Gouda, some say in 1510, others in 1513, but there is no evidence to prove the exactness of either of the dates. He was admitted free master in the Corporation of Saint Luke and Saint Eligius (painters

laziers, and saddlers) at Bruges, on August 26, 543; was twice dean of the corporation in 1569 nd 1580; married Anne, younger daughter of he painter Lancelot Blondeel, and died Jan. 30, 584 (1583 old style; the year here began at aster). The statements in Michiel's *Histoire de Peinture flamande* are not to be relied on; any of the pictures attributed by him to Pourbus e by other masters. Pourbus's bird's-eye view f the *Franc* or Liberty of Bruges—a jurisdiction ways quite independent of the town—perished the end of the sixteenth century. The view ow in the Hôtel de Ville is a copy by Peter laeissens. I have reason to believe that there e many works, both by Peter and his son Fran-s, in England, and should be glad to learn their hereabouts. Peter's works usually bear the ignature P $\overset{4}{*}$ P. Francis Pourbus the elder, nthony Claeissens, and Hubert Boven, were upils of his. W. H. James Weale.

Bruges.

"A Child's Dream of Heaven" (4th S. v. 3, 134.)—I remember a sort of legendary tragedy r riddle, which I learned when a child, but what he explanation was I never could learn, beyond he fifth line referring to a church clock, and the ighth denoting an infant in a coffin:—

"Come riddle, a-riddle, aright;
Where was I last Sunday night?
The cock crew,
The wind blew,
The clock in heaven
Struck eleven;
The little child in the tree,
Cried Mamma, mamma, pity me!"

John Higson.

Labarum (4th S. v. 93, 237.)—I cannot en-se the doctrine that λάφυρα exclusively refers poils taken from the *living*. I ground my ob-tion upon such passages as the following:—

. . . καί σε παγχρύσοις ἐγὼ
στέψω λαφύροις . . .

Soph. *Ajax*, 92, 93.

λάφυρα δάων δουρίπηχθ' ἁγνοῖς δόμοις.
στέψω πρὸ ναῶν, πολεμίων ἐσθήματα.

Æsch. *Theb.* 278, 279.

do I think the device on Constantine's banner support the view of its being a trophy. The e was a "cross with a cypher expressing the e Jesus." This had been adopted by Con-tine in lieu of an eagle formerly painted upon d may point to his reported vision of a cross the heavens surrounded by the words ἐν ταύτῳ "This standard was first called *Labarum* by perur, and its conjectural derivation from of very ancient date. I should be very omething like a proximate solution.

Edmund Tew, M.A.

Rectory, Arundel.

"Not lost, but gone before" (3rd S. x. 404, 460; xi. 163.)—I am inclined to think that a fragment of Antiphanes may supply the original of this much discussed quotation. In his eleventh fragment occur the words,—

οὐ γὰρ τεθνᾶσιν ἀλλὰ τὴν αὐτὴν ὁδὸν
ἣν πᾶσιν ἐλθεῖν ἔστ' ἀναγκαίως ἔχον,
προεληλύθασιν.

or as Cumberland translates,—

"Your lost friends are not dead, but gone before,
Advanced a stage or two upon that road
Which you must travel, in the steps they trod."

In Ben Jonson's epitaph on Sir John Roe (see Dodd's *Epigrammatists*, p. 190) occurs the expression—

"Thou art but gone before,
Whither the world must follow;"

and Cumberland's version of Antiphanes is quoted there in illustration. I submit that the original may have been the source of our phrase.

James Davies, M.A.

"O stanch thy bootlesse teares,
thy weeping is in vaine;
I am not lost, but we in heaven
shall one day meet againe."

*Roxburghe Ballads*, i. 188, "The Bride's Buriall."

C. P. J.

Greek Printing: Who invented "Contracted Greek"? (4th S. v. 221.)—De Moravia seems to be under the delusion that, because Greeks have ceased to write as Aristotle and Thucydides wrote, therefore Greek is a dead language, which men now neither write nor speak. Had he paid a visit to Greece, or even had he listened to a speech from the Archbishop of Syra or seen a letter of his writing, he would find that he is mistaken. I have before me Greek books and Greek newspapers that I bought in Constantinople, which are written in what is known as Byzantine Greek, which any classical scholar can read with ease. He would have found also that there is a cursive Greek, used by those who carry on correspondence in that language, which differs as much from printed Greek as English writing does from printing. The idea of an Englishman prescribing a new alphabet to the Greeks is certainly a bold one; but one also calculated to raise a smile, not only on the countenance of a Greek, but also of an Englishman.

There is a question respecting the printing of Greek on which I should be glad if any one would enlighten me. When and by whom was invented that instrument of torture *contracted Greek?*

I have Greek books printed in the sixteenth century with very few contractions, while others of the seventeenth are so full of them that the original form of the letters is nearly lost.

E. C. L. Blenkinsopp.

Battle of Sadowa (4th S. v. 33.)—In reference to several nations having given different names to this battle and that of Waterloo, as mentioned by Jaydee, I would add, as a parallel instance, Austerlitz, fought on Dec. 2, 1805. It was called by Napoleon the Battle of Austerlitz, by his soldiers the Battle of the Three Emperors, and by others the Day of the Anniversary.

John Pickford, M.A.

Bolton Percy, near Tadcaster.

Curious Bell Legend (4th S. v. 315.)—Presuming that some other correspondent will explain the legend sent by Mr. Ellacombe, perhaps it may be well to state that in Dugdale's *Antiquities of Warwickshire*, by William Thomas, D.D., London: 1730, vol. i. p. 555, is the following passage relating to the church of S. George, *Brailes*:—

"On the great bell here are the Arms of *Underhill, a cheveron between three trefoils*, and round it this inscription in *Saxon* characters: *Gaude quod post ipsum scandis, Et est tibi honor grandis in cœli palatio.*"

Thomas Walesby.

Tennyson: "In Memoriam" (4th S. iv. 561; v. 52, 213.)—In reply to H. B., I beg leave to say that I have always regarded the following passage as the one the poet refers to:—

"The tree
Sucks kindlier nurture from a soil enriched
By its own fallen leaves; and man is made
In heart and spirit by deciduous hopes,
And things that seem to perish."

J. A. K.

Dublin.

Rice-paper (4th S. v. 297.)—The so-called *rice-paper* of the Chinese is not made from a membrane of the bread-fruit tree, but from the pith of *Aralia papyrifera*—a plant closely allied to the ivy. A complete illustration of the making of the paper, together with the instruments employed and articles manufactured from it, may be seen in the museums of the Royal Gardens, Kew.

Jos. D. Hooker.

Kew.

Reid Family (4th S. v. 92, 237, 284.)—Anglo-Scotus makes a very great blunder by saying, "the only family territorially described as of 'Pitfoddels' was a branch of the very old Norman race of Menzies." Mr. Marshall is under no mistake as to there having been a family designed as "Rede or Reid of Pitfoddels." I had several years ago met with crown charters in the public records which showed they were the ancient possessors of that barony. They ended in an heiress who married a Menzies. The following charters fully prove what I have stated:—

"Carta Alexandro Rede de Pitfodellis et Marieta Culane ejus sponsæ terrarum de Eister Pitfodellis." (See Book xiii. No. 143, of King James IV., dated Dec. [illegible], 1494.)

The above Alexander Rede was succeeded by one of the same name, as shown by another crown charter:

"Carta Alexandro Rede de Pitfodellis, et Margaritæ Crawfurd ejus sponsæ, terrarum de Eistertown et Westertown de Pitfodellis." (See Book xiv. No. 64, of King James IV., dated Nov. 4, 1504.)

"Carta Thomæ Menzies, et *Mariotæ Reid* sponsæ suæ, de terrarum et Baronia de Pitfodellis, de novo unit." (See Book xxviii. No. 338, of King James V., dated Nov. 5, 1542.)

A previous charter, Book xxviii. No. 191, and dated June 2, 1542, proves the above Thos. Menzies was son of Gilbert Menzies of Findoun. The lands of Pitfoddels must have been erected into a barony in favour of the "Redes" at a very early period.

The above is evidence how the public may be misled by dogmatic assertions, when made without any investigation of the public records.

J. A. R.

Sibyls of Cheyney Court (4th S. v. 243, 317.)—The emblems of the Sibyls are thus given in the second edition of the *Emblems of Saints*:—Agripa, a scourge; Cumana, a crib; Cycmeria, a horn; Delphica, holding a crown of thorns; Elopontia, holding a cross; Europa, a sword; Frigea, a cross with pennon; Libica, lighted taper; Persica, holding a lantern, and trampling on a dragon; Samne (Sâne), a rose; Tiburtina, about to give a blow.

F. C. H.

John Angell (4th S. v. 31, 108.)—In reference to the information given by B. E. N. (p. 108) relative to John Angell, there is one point on which I would be glad to have some additional information. Your informant says that Mr. Angell's name disappeared from the *Dublin Almanac* in 1820, and that he died in 1828. Now, if it be so, (1) Where did he die? (2) Where was he buried?

I was perfectly aware that Mr. Angell was author of a *History of Ireland*, but that was not what I was in search of. He was author of other works, if I mistake not. He as a shorthand writer took the parliamentary proceedings in committee of the House of Commons, on the county of Antrim, the county of Leitrim, and Callan elections. In short, he was well known to the Right Honourable and Honourable the Dublin Society, Grafton Street—one of the oldest scientific institutions in Ireland. This may be proved by looking at a minute of a meeting of that society, dated January 25, 1770, presided over by Thos. Le Hunte, Esq., vice-president; by which minute the society recommended Mr. Angell's shorthand work to the public. I have a printed copy of said minute. I have also the fifth edition of his *Stenography*, 1787. But what I am hunting for is the *Stenographical Grammar* (a totally different work) and the two manuscript volumes.

A. B.

(4th S. v. 148.)—A person who
ase anything at a lower price than
nds is said to *screw* him down, or
ice down. It seems probable that
se of conduct the name of *screw*
the person making use of it.

M. E.

## Miscellaneous.

### TES ON BOOKS, ETC.

*illiam concerning Piers the Ploughman,*
*ita de Dowel, Dobet et Dobest, secun-*
*sum, by William Langland* (1377. A.D.)
*arious MSS. by the* Rev. W. Walter
*The Crowley Text, or Text B.* (Early
Society.)

*iale" of the Destruction of Troy. An*
*mance translated from Guido de Colonna's*
*ina. Now first edited from the Unique*
*nterian Museum, University of Glasgow,*
co. A. Panton *and* David Donaldson.
Text Society.)

ite the Early English Text Society and
our national literature on the steady
progress which Mr. Skeat is making
t edition of *Piers Plowman*—certainly,
ngs of Chaucer, by far the most impor-
the fourteenth century has bequeathed
oodly volume before us, which a few
d not have been attainable at the price
cription to the Society (one guinea),
one of five or six books, which the sub-
ive for the 1869 subscription, we have
xists in the type B, or Crowley version,
e five different shapes in which Mr.
that the poem exists; with an Intro-
valuable illustration of the poem, the
is found, and the peculiarities of the pre-
e next book is a very curious alliterat-
Destruction of Troy from a MS. in the
m at Glasgow. It was originally sup-
described by the author of the catalogue
o be a translation from the well known
f Exeter. That proved not to be the
les said to be by Dares and Dictys were
th no better success. At last the trans-
red with a MS. of Guido de Colonna, and
hat the poem was a translation, though
one, of that author's *Historia Trojana.*
issued contains only the text. Full parti-
MS., the language, &c., will be given in
Introduction, which will be issued in a

*Marquise de Montague. By the* Baroness
Bentley.)

the present memoir is Mdlle. de Main-
daughter of Le Duc d'Aven, eldest son
al de Noailles. She was born at Paris
, and her mother wished to have two
parish of Saint Roch for her godfather
little incident indicative of the pious
d her in her youth. She was married
oachin de Montagu on May 12, 1783.
he brilliant prospects before her, heavy
at hand. The French Revolution ci-
avy losses of family and fortune, and she
ro proved the sweet uses of adversity.
The book is not only interesting for its details of the life of an excellent woman, but for the glimpses it affords of manners and society during the period to which it relates.

Books Received.—

*The Poetical Works of Robert Burns, Vol. I.* (Bell & Daldy), is a further instalment of the new and wondrously cheap reissue of the Aldine Poets (in eighteenpenny volumes).

*Fragmenta Regalia, by Sir Robert Naunton, Master of the Court of Wards. Reprinted from the third posthumous edition by* Edward Arber.

*Thomas Watson's Poems, viz. The Eleutompathia, or Passionate Centurie of Love* (1582); *Melibœus sive Eclogia Inobitum, &c.* (1590) — *the Eclogue upon the Death of Rt. Hon. Sir F. Walsingham* (1590); *and The Teares of Fancy, or Love Disdained, posthumously published in* 1593, *carefully edited by* Edward Arber—two new volumes of Mr. Arber's excellent *English Reprints*, which fully maintain the character of the Series for choice selection, careful printing, and extraordinary cheapness.

Diocesan Records.—A good deal of light is likely to be thrown before long upon the character and condition of these important documents. Lord Romilly moved on Monday last for—"a return from each diocese, stating the places in which the records of all ecclesiastical and diocesan matters are preserved, explaining the manner in which these records are kept, distinguishing such as are kept in fire-proof places, stating the names of the persons in whose custody they are kept, the conditions under which access is permitted to them, what fees are taken for leave to inspect and to make copies, what is the total amount of such fees received within the last five years, and what steps are taken for the preservation of these records from damp and from improper abstraction or removal."

Our lace-loving lady friends, who desire to be initiated into the mysteries of, and be enabled to reproduce, the Point de Venise, Point Coupé, and all other laces of the sixteenth and seventeenth centuries, will be glad to learn that Mrs. Hailstone of Horton Hall, Bradford, announces for early publication a volume of *Designs for Lacemaking*, from specimens selected from her own extraordinary collection, and the scarce old pattern-books published in Italy, Germany, and France.

"Mother Shipton's Prophecies." — Mr. Edwin Pearson has just reproduced 250 copies of the 1686 edition of this once popular folk-book, with illustrations from the original woodblocks of the quaint old engravings used in various early impressions of the history of the Yorkshire prophetess.

Historical and literary antiquaries will rejoice to learn that the Corporation of the City of London, following on the steps of "The Royal Commission on Historical Manuscripts," has been delving into the municipal records and hidden materials of their Guildhall. At the recommendation of the Library Committee the Corporation has just printed a valuable Calendar in continuation of one compiled by Mr. T. Brewer. It is entitled, "Analytical Indexes to Volumes II. and VIII. of the series of Records known as the *Remembrancia*, preserved among the archives of the City of London." The series of books preserved in the Town Clerk's Record Room, now known as *Remembrancia*, consists of nine volumes, embracing the period from 1580 (22nd Elizabeth) to 1664 (16th Charles II.) These archives contain copies of the correspondence between the sovereigns, their ministers, the privy council, the lord mayors, courts of

aldermen, and common council, and many persons of distinction, upon matters relating to the government of the city, its rights, privileges, usages and customs, religion, trade and commerce, public buildings, markets, churches, &c. These useful "Indexes" have been compiled by W. H. Overall, Librarian, and H. C. Overall, Town Clerk's Office.

LITERARY INTELLIGENCE. — MESSRS. HURST and BLACKETT announce in their List of New Works forthcoming: "Free Russia," by W. Hepworth Dixon, in 2 vols. 8vo, with coloured illustrations; "Wild Life among the Koords," by Major F. Millingen, 8vo, with illustrations; "A Ramble into Brittany," by the Rev. George Musgrave, M.A. Oxon, 2 vols. with illustrations; "Eastern Pilgrims: the Travels of Three Ladies," by Agnes Smith, 8vo, with illustrations; "A Tour Round England," by Walter Thornbury, 2 vols. with illustrations; "The Heir Expectant," by the author of "Raymond's Heroine," &c., 3 vols.; "Nora," by Lady Emily Ponsonby, author of "The Discipline of Life," &c., 3 vols.

WE are requested to announce that Mr. Charles Dickens will be supported by the Sheriffs of London and Middlesex, and an influential body of Stewards, at the Festival of the Newsvendors' Benevolent and Provident Institution, on the 5th of April, at Freemasons' Tavern.

## BOOKS AND ODD VOLUMES
### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose: —

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Wanted by *Mr. H. Symonds*, 10, South Street, Dorchester, Dorset.

DISRAELI'S RUNNYMEDE LETTERS.

Wanted by *J. H. Hiley, Esq.*, 7, Sloane Terrace, S.W.

THE HEIMSKRINGLA: or, Chronicle of the Kings of Norway. By Snorro Sturleson, translated by Samuel Laing, Esq. 3 Vols.

Wanted by *J. T. Blight, F.S.A.*, Penzance.

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PILLS TO PURGE MELANCHOLY. 6 Vols.

Wanted by *Mr. Thomas Beet*, Bookseller, 15, Conduit Street, Bond Street, London, W.

## Notices to Correspondents.

UNIVERSAL CATALOGUE OF ART BOOKS. *All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.*

QUERIES ON SCIENTIFIC, OR PURELY PROFESSIONAL SUBJECTS *are so obviously out of our range that we cannot possibly insert them.*

L. G. O. *The quotation* —

"No pent up Utica contracts your powers,"

*is from Sewel's Epilogue to Addison's* Cato.

T. G. S.'s *hint shall not be lost sight of.*

A. N. Z. *Where can we forward a letter to this Correspondent?*

R. B. *who desires information respecting the "Arthurian Traditions" should consult Mr. Wright's and Sir E. Strachey's prefaces to their editions of* The Morte Arthur, *and the introduction to the various "Arthurian Romances" published by the Early English Text Society.*

W. P. *The papal "Bull" is so-called from the bulla or seal (generally of lead) which is attached to it.*

A. B. B. (Chichester.) *An account of the opening of the Suez Canal appeared in* Blackwood's Magazine *of Dec. 1869, Jan. Feb. and March, 1870, and* The Times *of Nov. 30, 1869. Consult also the same paper of Nov. 18, 19, 1869, and Jan. 30, 1870.*

F. R. M. S. *There have been numerous conjectures as to the "All Fools' Day," which may be found in Brand's Popular* [illegible] edit. 1848, i. 134-141. *Consult also Hone's Year Book,* [illegible] "N. & Q." 2nd S. viii. 283.

JOHN W. BONE. *For some notices of Sir Walter Raleigh's Brixton in Surrey, see* "N. & Q." 2nd S. ix. 161, 211, 416.

J. F. F. *Nine articles on the Royal Arms in charter* [illegible] *our* 1st S. vols. v. vi. ix.

CENTURION. *For an explanation of "Sardonic smile"* [illegible] iv. 18, 72, 106.

THOMAS TULLY, JUN. *The custom in Ireland on St. John's* [illegible] *already been discussed in* "N. & Q." 3rd S. iv. 198, 255, 319.

A. S. *In what work did our Correspondent meet with the SS. Gelifa and Vendangeurs?*

THOMAS CLARK. *Portiary is an English form of the* [illegible] *rium, once in general use in the Western church, to* [illegible] *called* Breviarium. *In Ash's* Dictionary *we read "Portiary,* (*s. obsolete*), *a Breviary, a kind of Prayer-book."*

F. Graphic Illustrations of Hogarth, by *Samuel Ireland*, [illegible] 8vo, 1794-9, *still fetches high prices at sales. The work, as* [illegible] *the whole reliable, as well as interesting and amusing.*

ERRATA.—4th S. v. p. 310, col. i. line 34, *for* "Kemp" [illegible] "Kempe [qy?]; col. ii. line 17, "anything but" *read* "nothing" [illegible]

MODERN INVENTIONS.—That great invention the "Che[illegible] which times all the principal events of the day, and has [illegible] old-fashioned "Stop-watch," seems likely to be eclipsed [illegible] that still more useful invention the "*Keyless Watch.*" The key being required renders these Watches indispensable to the nervous, and invalids. The enormous number sold [illegible] all parts of the world, is a convincing proof of their great [illegible] prices range from 5 to 100 guineas. Thousands of them [illegible] tured by Mr. J. W. BENSON, of Old Bond Street, and of the [illegible] tory, Ludgate Hill, London, who sends post free for 3d. a [illegible] ing historical pamphlet upon watch-making.

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Manufactory, 338, Strand, opposite Somerset Ho[illegible]

*LONDON, SATURDAY, APRIL 9, 1870.*

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## Notes.

### DOMINIONS OF SOLOMON.*

When we come to examine critically the real limits of Solomon's dominions, it is quite evident that such a statement as that just quoted from the vulgar Hebrew text could not possibly be true; and therefore we may safely regard it as an unauthorised interpolation.

I. North Border.—We will commence at the western extremity of the north border.

1. *Phœnician coast.*—No part of the Phœnician, or Canaanite coast, from Tyre northwards to the mouth of the Orontes, ever belonged to Solomon. Tyre, Sidon, Gebal, and Arad had all their independent monarchs. With any of these states, except Tyre, Solomon appears to have had little communication; and all his negotiations with Hiram, king of Tyre, were evidently on the footing of equal with equal.

2. *Mount Lebanon.*—No part of Mount Lebanon (the southern portion of which belonged to the Hivites) was conquered by Joshua. (Comp. Judges, iii. 3, and Josh. xi. 16, 17.) If any portion of this celebrated range had been conquered by David or Solomon, this conquest, which would have excited so much jealousy in the Phœnician states, would, no doubt, have been mentioned in the Hebrew historic books.

3. *The valley of Cœle-Syria.*—Between the two ranges of Lebanon and Antilebanon is the valley which the Hebrews termed Bik'ath-hal-Lebanon, and which the modern Arabs term the Beka'a. In this valley the territories of Israel, at their most extended period, only ascended northward to the Le-bo Chamath, or (as it is translated in our national version), "the entering in of Hamath." The Le-bo Chamath may be safely identified with the Lybo of the Romans, and with the Lebouah of the modern Arabs, a place about fifteen miles to the north of Baalbek.*

The Mosaic boundary-line (Num. xxxiv. 7-9) comprised a great extent of country on the northern border, which was never conquered by the Israelites. It extended from Gebal (the Byblus of the Romans and the modern Jebeil) on the coast (Josh. xiii. 5), over that part of the Lebanon range which was called Mount Hor, to the Le-bo Chamath. Now, if a direct line were drawn eastward from Gebal, it would touch almost exactly on the site of Lebouah. The river Orontes, rising at or near Lebouah, pursues its way northward through the vale of Cœle-Syria to Hamah, which is admitted to have been the Chamath Rabbah of Hebrew geography. The king of Chamath Rabbah was one of the most powerful of the monarchs of Northern Syria. His dominions, which on the east of Antilebanon bordered southward on those of Damascus, evidently extended in the valley of the Beka'a to the source of the Orontes; so that here may properly be placed the Le-bo Chamath, or "the entrance," from the south, "to the dominions of Chamath."

We must be careful not to confound Chamath Rabbah with the Chamath Tzobah conquered by Solomon (2 Chron. viii. 3.) The former was called Chamath Rabbah, or Chamath the *Great*, to distinguish it from the city of the same name in Tzobah, and which might properly be called Chamath the lesser.

Where Chamath Tzobah was, I will endeavour to show when I treat of Tzobah, the region in which it was situated.

To'i, king of Chamath Rabbah, was the friend of David (2 Sam. viii. 9), but certainly neither his subject nor tributary. If his territories had been invaded either by David or Solomon, we may be assured that some mention would have been made in the Hebrew records of so important a war.

4. *Antilebanon.*—In the Antilebanon range, it appears that Solomon possessed the city of Chatzor (1 Kings ix. 15), and probably that of Chatzor 'Eynon. The sites of these two cities are now known as Hazury and 'Ain el-Hazury. They were on the southern extremity of this range of

* Concluded from p. 338.

* In the *Antonine Itinerary* the distance between Lybo and Heliopolis (Baalbek) is computed to be thirty-two Roman miles; but I think it would be easy to show that the *Itinerary* is, in this instance, incorrect.

mountains; and we have no reason to believe that any other part of Antilebanon was included in the dominions of Solomon.

5. *Damascus.*—On the east of Antilebanon, the first conspicuous object which presents itself is the city of Damascus. We are told (2 Sam. viii. 6) that David put garrisons in Syria of Damascus, and that the Syrians became tributary to David and brought him gifts. Aram Dammesek, or Syria of Damascus, means properly the *territory*, or a portion of it, and might not comprise the *city*. But even supposing the city of Damascus to be here meant, the Israelitic dominion over it was of very short duration. Rezin (one of the officers of Hadadezer, king of Tzobah), after the conquest of that wealthy kingdom by David, fled to Damascus with a band of followers, and *reigned there*, and was an adversary to Israel *all the days of Solomon*. (1 Kings xi. 24, 25.)

It is quite clear, therefore, that Damascus never formed part of the dominions of Solomon. On the contrary, under Rezin and his successors, it became the capital of that powerful kingdom of Aram, or Syria, which in after times inflicted so many fatal calamities on the kingdom of Israel.

6 and 7. *Tzobah and Tadmor.*—The kingdom of Tzobah and the city of Tadmor have been, and still are, the subjects of such astounding errors among Biblical critics and geographers, that it would be impossible to treat of them with the proper degree of attention and illustration in the present note without extending its limits too far. I propose therefore to discuss this part of the subject in two separate notes, one "On the Kingdom of Tzobah," and the other "On the City of Tadmor, or Palmyra."

I think I may safely engage to show in these notes that neither Tzobah nor Tadmor formed any part of the dominions of Solomon.

II. Eastern Border. — On the eastern side there was an accession to Israel, in the reign of David, of the two unfortunate kingdoms of Ammon and Moab. The conquest of these two kingdoms had been expressly interdicted to Israel by the Mosaic law, because Jehovah had given them to the children of Lot for a possession. (Deut. ii. 9, 19.) They both, however, were conquered by David and possessed by Solomon.*

III. Southern Border.—In the most solemn terms had Moses interdicted the conquest of Edom. "Meddle not with them [the people of Edom]; for I will not give you of their land, no not so much as a foot-breadth; because I have given Mount Seir unto Esau for a possession." David, however, undertook, and with considerable difficulty effected, its conquest; and one of the most civilised and best-governed kingdoms in the East was subjected, for six months, to the savage cruelty of the homicidal Joab. (1 Kings xi. 16.)

Here, then, was an important, but to the orthodox Jewish mind an illegal accession to the Mosaic border on the South.

Edom consisted of three divisions: 1, the valley of the 'Arabah, which extends from the Dead Sea to the Gulf of Elath; 2, a long, but narrow chain of mountains bounding this valley on the east, and 3, another mountain chain on the west of the 'Arabah, square in outline and much broader than that on the east, but extending only half as far southward as the eastern mountains.

The western chain is now inhabited by the Azazimah Arabs. Some late travellers, to favour their own particular theories, deny that these western mountains formed part of Edom till a period long subsequent to the reign of Solomon. Dean Stanley affirms:—

"Modern writers, who represent Edom as extending west of the 'Arabah in the time of Moses, commit an anachronism borrowed from the times after the captivity, when the Edomites, driven from their ancient seats, occupied the south of Judæa as far as Hebron." (*Sinai and Pal.* p. 94, note, fifth edit.)

It is scarcely necessary to point out that the Dean is in error. In Joshua xv. 21-31 is a long list of cities (allotted to the tribe of Judah) which bordered on Edom. Unless the Azazimah mountains formed part of Edom, not one of these cities could possibly have bordered on any part of that kingdom. Among these cities is Beersheba, which lies due north of the *western* extremity of the Azazimah range. It is plain, therefore, that the whole of these mountains must have been included in Edom. The supposed "anachronism" is a mere chimera. The book of Joshua is the oldest authority in existence; and the Dean himself has spoken of this book in the most rapturous terms:—

"There is one document in the Hebrew Scriptures to which probably no parallel exists in the topographical records of any other ancient nation. In the book of Joshua we have what may without offence be termed the Domesday book of the conquest of Canaan. Ten chapters of this book are devoted to a description of the country, in which not only are the general features and boundaries *carefully laid down*; but the names and situations of its towns and villages enumerated *with a precision of geographical terms* which encourages and almost compels a minute investigation." (*Sinai and Palestine*, preface.)

A "minute investigation" of the book of Joshua ought surely to have satisfied the Dean that, according to the authority of that venerable record—the most ancient which could be referred to on the subject—the Azazimah mountains, at the time of the exodus, and not merely "after the captivity," actually formed part of the kingdom of Edom. But the exclusion of these mountains from Edom was necessary to support the

* See a very lame attempt to reconcile the conduct of David with the Mosaic prohibition in Dr. Kitto's *History of Palestine*, p. 475.

Dean's extraordinary theory of the site of Kadesh, which he places at Petra, thus making the Israelites in the exodus to encamp in the principal city of Edom, and in the very centre of the chief division of a kingdom in which they were prohibited by Jehovah from placing even the soles of their feet.

The south-western extremity of Solomon's dominions was at the Nachal Mitzrayim, the present Wady el-Arish. In the time of most of his successors the south-western border only extended to Beersheba.

Instead, therefore, of the ample dominions which Michaelis (following, as he rarely condescended to do, in the customary track) assigned to Solomon—extending north to the thirty-sixth degree of latitude, and eastward to Thapsacus on the Euphrates—we find, on a careful scrutiny, the boundaries of a kingdom whose very moderate magnitude did not exceed that of the present kingdom of Bavaria. HENRY CROSSLEY.

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## ANGLO-NORMAN DRAMA OF ADAM.

"In dem in neuerer Zeit in Tours ausgefundenen Drama aus dem 12. Jahrhundert in nordfranzösicher Sprache, worin Hase ein Bruchstück eines Weihnachtsspiels vermuthet, spielt der Teufel auch seine Rolle. Nach Hase's Angabe, der wir hier folgen, enthält das Stück gleichfalls drei Acte: den Sündenfall, den zweiten blutigen Sündenfall, ernster liturgisch gehaltener Sprache und doch manches seelenkundig motivirt, womit sich sonst die Verfasser und die Weissagung der Propheten auf den Erlöser, in solcher Stücke nicht angegriffen haben, so die Versicherung: der Teufel versucht erst an Adam, ihn unzufrieden, neugierig, ehrgeizig zu machen und wird mit einem 'hube dich weg von mir' abegewiesen. Aber mit schlauer Smeichelei weiss er Eva's Eitelkeit aufzureizen. Er führt sich ein mit der Empfehlung dass er alle Heimlichkeiten des Paradieses erforscht habe und einen Theil derselben lehren wolle. Sie wünscht das sogleich zu hören. Er verlangt erst das Versprechen, dass sie niemand etwas davon entdecken wolle. Das verheisst sie. Nun tadelt er Adam, er sei zu thöricht (fols). Sie stimmt ein, er sei ein wenig hart (durs). Der Teufel meint, er werde schon weich werden. *Eva:* 'Il est mult francs' (er sei sehr frei). *Der Teufel:* 'Ains est mult serf' (vielmehr sehr unterthänig). 'Du bist schwächlich und ein zartes Wesen; frischer bist du als die Rose, weisser als Schnee. Es war unrecht vom Schöpfer, dich so zart, Adam so hart zu machen, aber trotzdem bist du klüger und hast deinen Sinn auf Hohes gerichtet.'"—Roskoff, *Geschichte des Teufels*, B. i. p. 367. Leipzig, 1869.

Roskoff cites "Hase a. a. O. S. 22. Adam, Drame anglo-normand, publié pour la première fois d'après un manuscrit, etc., par Victor Luzarrche." In another place he refers to "Hase, *Das geistliche Schauspiel*." *

I shall be obliged by the title and date of Hase's book, and also the date of Victor Luzarrche's. The following extract from a drama which was popular in Paris a few years ago is very remarkable if only a coincidence.

Satan as a serpent eats of the fruit, and appears as a handsome man. He urges this as a proof that, so far from killing, it has changed him from his former condition:—

"*Satan.* Soyez courageuse, te dis-je, et si la brute a pu s'élever au rang de l'homme vous vous élèverez au rang des Dieux.

*Ève.* Oh! comme je serais heureuse de te croire. Je le voudrais, je le veux.

*Satan.* Cueille donc alors, ou plutôt (allant arracher un fruit) j'ai cueilli pour toi; goûte.

*Ève.* Et tu penses que je deviendrai . . . ?

*Satan.* Dix fois plus sage.

*Ève.* Plus sage? (elle prend le fruit).

*Satan.* Cent fois plus heureuse.

*Ève* (regardant le fruit). Plus heureuse?

*Satan.* Et mille fois plus belle.

*Ève.* Plus belle! mille fois plus belle! (elle mange le fruit)."—*Le Paradis perdu*, drame par MM. D'Ennery et Ferdinand Dugué, représenté pour la première fois sur le théâtre de l'Ambigu Comique le 24 mars 1856.)

It may be noted that the Anglo-Norman Eve is tempted by power, the Parisian by beauty.

Garrick Club. FITZHOPKINS.

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ROMAN FRAGMENTS FOUND IN ESSEX.—It appears from a report given in the *Essex Times* of the 12th ult., that a very interesting discovery was made early in February last on Mr. Spencer's farm, Theydon Mount, Essex, and which may be deemed worthy of a niche in "N. & Q." While some labourers were land-draining on the above farm they came upon fragments of ancient pottery about 1½ feet below the level of the field. Among them were two urns, one of which contained portions of human bones. These, when exposed to the air, very soon crumbled to dust. However, the urns or vases were, at the request of the Society of Antiquaries, London, sent to Somerset House, and were exhibited to the Fellows of that society at a meeting on Feb. 24. They report that "the pottery is interesting as being Roman, and as indicating the site of probably a Roman cemetery." And it is considered likely that further diggings might result in even more valuable discoveries. Theydon Mount, or *Ad Montem*, so named from standing on the summit of the hill, appears to have been unknown prior to the Confessor's reign, according to our local historians, as they are silent upon that point. In the record of Doomsday it is described as being "The land formerly held by Godric, now by Robert, for a manor, of three hides and eighteen acres."

On the 8th of March, when an old house in Dogshead Lane, Ipswich, was taken down, the skeleton of a man, head downwards, was discovered in a cavity beneath the basement. How

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* *Das geistliche Schauspiel*, Leipzig, 1858, ed. N. 2.

long it has been there is not easily ascertained, nor is there any clue remaining as to its identity.

W. Winters.

Waltham Abbey.

Flight of King James II.—The following incident may be thought worth a notelet:—

Macaulay relates how, on December 12, 1688, James was surrounded and detained by a mob of boatmen at Emley Ferry, and

"rudely pulled and pushed about. His money and watch were taken from him. He had about him his coronation ring, and some other trinkets of great value, but these escaped the search of the robbers."

The *Diary of Ralph Thoresby*, the celebrated antiquary, records, June 2, 1714, an anecdote that at James's coronation the coffin of King Edward the Confessor was accidentally broken by the fall of a pole; that a gold chain and crucifix were extracted from it on that occasion, and that these ornaments were taken from King James "when he was rifled at his abdication," evidently the occasion referred to by the historian.

John W. Bone.

Privately-printed Books in the United States.—These are more numerous than may be generally supposed. My own little collection of books (less than one thousand volumes) contains the following:—

1. Letters descriptive of Public Monuments, Scenery, and Manners in France and Spain. Newburyport, 1832."

[These were written by Mrs. Cushing, the wife of the Hon. Caleb Cushing, to her family, and printed for him after her decease. She mentions that twice in France persons expressed their surprise at finding her a white woman. They supposed that the people of the United States were all negroes.]

2. A Journal of the Expedition to Quebec, in the year 1775, under the Command of Colonel Benedict Arnold. By James Melvin, a Private in Captain Dearborn's Company. New York, 1857.

[This was printed for Mr. John B. Moreau of New York. The edition was limited to one hundred copies.]

3. Ligan: a Collection of Tales and Essays. By W. D. Philadelphia, 1857.

[Of this book, ninety-nine copies were printed. They were pieces which had appeared in magazines and other periodicals.]

4. Diary of Washington: from the First Day of October, 1789, to the Tenth Day of March, 1790. From the Original Manuscript, now first printed. New York, 1858.

[This was printed for Mr. John B. Moreau of New York, the edition being limited to one hundred copies.]

5. The Levering Family; a Genealogical Account of Wigard Levering and Gerhard Levering of Roxboro' Township, Philadelphia County, Pennsylvania, and their Descendants. By Horatio Gates Jones. Philadelphia, 1858.

[The author, a member of the Philadelphia Bar, is descended from one of these brothers, who were among the first settlers in Roxborough. He has given the names of 2088 of their descendants. The work is illustrated with likenesses.]

Bar-Point.

Philadelphia.

Butler and Remy Belleau: a Poetical Parallel.—In a volume of the *Bibliothèque elzévirienne* I find quoted, as a motto for a chapter, a passage which furnishes so close a parallel to a passage in *Hudibras* that it is difficult to suppose that Butler was unacquainted with it. The quotation is from Belleau's comedy of *La Reconnue*, and is as follows:—

"Il faut que Jeanne entre les pots
Parle de réformation.
La nouvelle religion
A tant fait que les chambrières,
Les savetiers et les tripières
En disputent publiquement."

Butler has exactly the same thought, but, as his manner is, he amplifies it to the extremest limits of the ludicrous. In the whole compass of his inimitable satire there is not a more exquisitely absurd description:—

"When tinkers bawled aloud to settle
Church discipline, for patching kettle:
The oyster-women locked their fish up,
And trudged away to cry, No bishop!
The mousetrap-men laid save-alls by,
And 'gainst evil counsellors did cry;
Botchers left old cloaths in the lurch,
And fell to turn and patch the Church.
Some cried the Covenant instead
Of pudding-pies and gingerbread;
And some for brooms, old boots and shoes,
Bawled out to purge the Commons house.
Instead of kitchen-stuff some cry
A Gospel-preaching Ministry;
And some for old suits, coats, or cloak,
No surplices or service-book!"

*Hudibras*, pt. I. canto ii.

The coincidence here pointed out seems to have escaped the researches of all the commentators on *Hudibras*. Remy Belleau, however, is an ancient French poet whose works have only lately been rescued from the dust of the great libraries, to be started on a fresh literary life.

D. Blair.

Melbourne.

What are the Arms of So-and-So?—Mr. Editor would save some space and trouble if he could only convince inquirers of these two facts: First that arms are granted to a party and his descendants—*never* to a party and his *namesake*; and consequently, secondly, that the inquirer can make no honest use of the arms unless he can prove himself a descendant of the original grantee.

P. P.

A very old Picture.—The following advertisement, which appeared in *The Telegraph* of Saturday March 12, refers to a picture of such remarkable antiquity that it deserves to be recorded in "N. & Q."

"Loss of importance.—A parchment in Greek, being the will of Azarias, and relating to an ancient picture entitled 'Jesus Maria Hodegedria,' originally painted by St. Luke the Evangelist, and at present deposited in a London bank, but the parchment was only for a few days

ds of the late Sir Charles Barry, the architect Houses of Parliament. Sir Charles died, and nent is lost. Any person having the parch- aving seen it, would greatly oblige by com- g with Colonel R. C. Szerehney, 90, Belgrave h Belgravia."

A. T. J.

ORIALS OF TEMPLE BAR": SHALL PYN- DE WORDE HAVE A MONUMENT?—My ks being due to "N. & Q." for the kind my little work, I must confess to one ts compilation, and that is, the crowded its contents. I would also note that it t time an attempt has been made to give ic, in a *separate* work, a full history of Bar and Fleet Street. Mr. Wilson's *ar: the City Golgotha*, published in 1853, tated by me on p. 59, only "a chronicle ctims" whose heads were fixed on its or rebellion against their king. Any references respecting this remarkable district will be gratefully received and owledged by me at any time.

here be allowed to call attention to the , although the celebrated Wynkyn de the Fleet Street printer and Caxton's , was buried in St. Bride's church, there ndon monument (beyond his name and his memory? And may I be permitted space to reprint the remarks thereon have made on p. 140 of my *Memorials*?—

a bright day for England when William Cax- t us the art of printing, and Pynson and De laboriously worked to improve that art within s of the City of London. But it would be, I ally notable in our history were the printers of ndon, and the public at large, to testify their n of those labours by erecting even a tablet to ry of those worthies. It took over 300 years, erect a monument to Caxton at Westminster; t plead the cause of those who now cannot nselves, and ask the 19th century not to let ass by without recognising the claims of Pynson orde? This can be done by erecting a monu- ven a tablet to their memory in some place, place would be more worthy of its reception n the sacred fane of St. Bride, wherein about 1534 Wynkyn de Worde, the second English s carried to his grave? Our monuments to enius have not been, it must be acknowledged, thout a struggle; and many monuments thus been much better left alone, but there is no- rge against the improvers of the art of print- e I trust I shall yet live to see the present press recognising the claims of the first printers reet."

T. C. NOBLE.

t Dover Street, S.E.

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## Queries.

AUTHOR WANTED. — Who was the author of a poem published in England about forty years ago, entitled "The Separation," and commencing—

"He's gone, dear Fanny, gone at last!
We've said good bye and all is over;
'Twas a gay dream, but it is past;
Next Tuesday he will sail from Dover.
Well, gentle waves be round his prow,
But tears and prayers alike are idle;
Oh! who will fill my album now?
And who will hold my pony's bridle?"

It seems to me to be much in Praed's style. It appeared, I think, in the *London Magazine*.

BAR-POINT.

BOWER'S HALL ESTATES, ESSEX. — The last male heir of this family died in 1717 and the baronetcy expired. The estates, formerly the property of the Bendysh family, passed to Mrs. Sarah Pyke (who was sister to Sir H. Bendish, the last baronet), who entailed the property by will. About the year 1780 it came under her will to the hands of Mr. William Bishop, who added the name of Bendysh to his patronymic and died in April 1790.

Could any of your readers inform me into whose hands the Bendish family estates then passed, and in what way?

This W. B. Bendysh, Esq., left a will, but I have not been able to discover where it was proved, and have searched in vain at Doctors' Commons. Where is it likely to be met with?

Was Mrs. Wilkes, whom Lysons in his *Environs of London* mentions as the widow of —— Bendysh, relict of the above-named gentleman? If so, any particulars about her—her maiden name, marriage, death, burial—would be acceptable. Also any extracts from the registers of Steeple Bumstead (the parish in which Bower Hall is situated), as to the two last baronets, and the daughters of Sir John Bendysh (one of whom was Mrs. Cruch), and those who held the property afterwards, would be highly valued and of good service to

CHARLES RUSSELL.

Aldershot Camp.

CHATTERTON.—Can any one inform me whether the mother of the poet Chatterton received any pension, by virtue of her husband having been master of the Bristol Free-school? If so, what amount?

C. H.

OLIVER CROMWELL'S MOTHER.—On p. 11 of the small copy of *Leaves from the Journal of our Life in the Highlands*, we have the following:—

"On the opposite side you see a square tower, close to the water, called *Rosyth*, where Oliver Cromwell's mother was said to have been born."

Can any of your correspondents inform me upon what authority this statement is founded?

J. C. CROMBIE.

Stockwell.

Stephen Geree and John Geree, puritan divines, are reputed to have been born in Yorkshire. Can the place of birth be given?

Edward Hailstone.

Danish Verbs in English Dictionaries.—In most English etymological dictionaries, when under any verb the corresponding verbs in other languages are mentioned, their infinitive is always given, *except* in the case of Danish verbs, of which the first person of the present indicative is substituted for the infinitive, seeming in fact to be mistaken for the latter. One finds *törster* instead of *törste*, to thirst; *finder*, instead of *finde*, to find, and so on. Is this merely a mistake, copied by each lexicographer from his predecessors, or is it to be accounted for otherwise?

Dansker.

Sir Patrick Hepburn.—In 1691 Sir Patrick Hebburn [or Hepburn], of Blackcastell, was apprehended and imprisoned by virtue of four several captions raised at Thorneylees' instance, against him and three several other persons. The sums contained in the captions amounted to 20,000 merks. Can any one inform me who was Sir Patrick Hebburn? Where is Blackcastell?* Who was Thorneylees?

B. J.

Knighthood.—Two new orders of knighthood appear to have been created. One is the "Ordre Impérial Asiatique de Morale Universelle," and the other is the "Ordre Noble d'Epire." Can you or any of your readers give me some information respecting them? When were they created, and by what sovereigns are they conferred? Are they *bona fide* orders of knighthood and recognised as such? I can find no mention of them in any works upon the subject.

J. Bt.

Lysiensis.—When writing a reply to the query of a correspondent (4th S. iv. 568) I appended a query of my own as to the meaning of the word Lysiensis, which I find used to indicate the nationality of Thomas Geminus, or Gemini, in his English translation and abridgment of Vesalius's *Anatomy*. Probably my query has been overlooked, in consequence of its being mixed up with a rather long note. I shall be much obliged if any reader of "N. & Q." can tell me the English of the word.

J. Dixon.

Mayor of London and Lord of Finsbury.—By G. M. G.'s answer with reference to the Chief Justices (p. 257) I am reminded of a conversation which took place in my presence nearly sixty years ago. Some people were talking of the Lord Mayor of London, when a person present said, "There is but one Lord Mayor, that is the Lord Mayor of York: the Mayor of London has no real right to be so called; he is only M[illegible] London and Lord of Finsbury." He was [illegible] man with a loud voice, and though I ca[illegible] member his arguments, he seemed to [illegible] hearers without, as I think, convincing [illegible] He was from the neighbourhood of York. [illegible] this notion ever prevalent there, and ho[illegible] it have arisen?

E.

Craven.

[This query was raised in "N. & Q." 1st S. v. [illegible] out, as far as we can ascertain, receiving a re[illegible] "N. & Q."]

"Orthographic Mutineers in Fra[illegible] This apt phrase, applied to his own co[illegible] is the title of one of Thomas de Quincey's [illegible] and informing essays. He applies it to [illegible] ambitious reformers of English spellin[illegible] the Ritsons and Pinkertons down to [illegible] Savage Landor. But I find that France [illegible] had its orthographic mutineers, and co[illegible] amidst them stands D'Alembert. A [illegible] little volume entitled *Le Diogène de D'Al[illegible] ou, Diogène decent* (Berlin, 1755) co[illegible] oddest spelling of the commonest words. [illegible] *homme* is *home*, and generally the repe[illegible] sonant in any word is struck out; so t[illegible] French looks very puzzling at first to a [illegible] lish eye. Was this a passing whim [illegible] experimental attempt to reform French [illegible] graphy? Or did the *philosophes* of the [illegible] tury really set themselves to simplify the [illegible] of their native language?

D. [illegible]

Melbourne.

John Owen.—Can any one afford me [illegible] formation concerning John Owen of Mach[illegible] the author of a work well known in W[illegible] wards the close of last century called *Tr[illegible] Atheos, or the Conversion of an Atheist*? T[illegible] I wish to ascertain are touching his own [illegible] history and social position, and the branch [illegible] Owen family from which he derived origin[illegible]

Bel[illegible]

English Periodicals.—When did the [illegible] *Magazine*, once published by Sir Richard [illegible] and *La Belle Assemblée*, published by Bel[illegible] to exist?

Philadelphia.

Quotation wanted.—

"What means the mantling of Darnley's ha[illegible]
And the howling of Darnley's grew?
The falcon shook her warning bells,
And the kind hound round him flew."

R.

The Island of Scio.—What founda[illegible] there for the statement that, in the Middle [illegible] the island of Scio was pledged by the P[illegible] the Giustiani, bankers of Genoa, who gr[illegible] deported the Greek inhabitants and colonis[illegible] island with Italians. So that the merch[illegible]

[* Blackcastle is in the county of Haddington, where a branch of the Hepburn family resided.—Ed.]

Scio, who at the present day constitute in all countries the most influential Greek merchants, combine the well-known mercantile genius of the Italians with the proverbial shrewdness of the Greeks. I. O. S.

The Spartan Camel.—Mr. Sala, in his *History of the Danish War*, speaks of something as being "as uncommon as the celebrated long-necked camel at Sparta." Where is an account of this animal to be found? L.

Philadelphia.

Wm. Thomas, "Historie of Italie."—Can any of your readers give me information respecting a book printed in the year 1549, entitled

"*The Historie of Italie*, a Boke excedyng profitable to be redde, because it intreateth of the astate of many and divers Common weales, how they have ben, and now be governed. By William Thomas. London in the house of Thos Berthelet, 1549."

According to Lowndes the book was suppressed and publicly burnt, but I can find no proclamation or order to this effect. Can any reader of "N. & Q." guide me to the proceedings whereby this book was condemned to the flames?

W. H. Hart, F.S.A.

Lincoln's Inn Chambers, 40, Chancery Lane.

Westgate Hotel.—Will any reader of "N.&Q." inform me where the Westgate Hotel is in South Wales? One account says it is close to Stow Hill and Stow Church near Newport, but I cannot hear of it. H. A. Bainbridge.

24, Russell Road, Kensington.

Ypres Cure.—In Starkey's "Dialogue between Pole and Lupset," now in the press for the Early English Text Society, the following passage occurs:—

"And as for those the which nature hath brought forth impotent, or by sickness are fallen thereto, they should be but few and easily should be nourished, after a manner lately devised at Ipar [Ypres], a city in Flanders, the which I would wish to be put in use with us, or else some other of the same sort."

My queries are—What was the method "devised at Ypres"? and where can I get a trustworthy account of it? As the information is wanted early, I should feel obliged if correspondents would forward it to J. M. Cowper.

Favershain.

## Queries with Answers.

Abney, Lord Mayor of London.—Where can I find an account of the family of Abney, and pedigree of the lord mayor of that name? From whence is the name of Abney derived? Is it from the village of Abney in Derbyshire?

L. J.

[The family of Abney, originally D'Aubigny, is of great antiquity in the county of Derby, where it was seated at Abney (Habenai) in the Peak (to which doubtless it gave the name) about the time of the Conquest. The pedigree of Abney of Willesley and Newton Burguland is printed in Nichols's *Leicestershire*, vol. iii. pt. ii. p. 1032. For an account of the family consult *Sketches of the History and Antiquities of Stoke Newington*, by James Browne, Esq. p. 62, &c., in *Bibliotheca Topographica Britannica*, vol. ii. No. ix., and Burke's *History of Commoners*, ed. 1833, i. 572. Sir Thomas Abney was, it is well known, the steady friend of the celebrated Dr. Isaac Watts, who found an asylum for more than thirty-six years in his mansion, Abney-park, Stoke Newington. This knight was not more distinguished by his hospitality than his piety. Neither business nor pleasure interrupted his observance of public and private domestic worship. Of this a remarkable instance is recorded:—Upon the evening of the day that he entered on the office of Lord Mayor of London, without any notice he withdrew from the public assembly at Guildhall after supper, went to his house, there performed worship, and then returned to the company.]

Gladstone on "The Present Aspects of the Church."—In Churton's *Memoir of Joshua Watson*, ii. 214, occurs this passage:—

"We read a very able paper of Mr. Gladstone's on the present aspect of the Church (anno 1843). My uncle said his description of what bishops ought to be for the present time was so good that he would trust him to choose them."

What paper is alluded to? J. R. B.

[Mr. Gladstone's paper on "The Present Aspect of the Church" appeared in the *Colonial and Foreign Review* of October, 1843, and was reprinted in *The English Churchman* of 1843, pp. 684, 699, and 731.]

The Earl of Derby, 1592.—Under this date it is recorded in Baker's *Chronicle of the Kings of England*, that Ferdinand, Earl of Derby, "died a most horrible death." As the old chronicler is somewhat ambiguous in his statement, I wish to know what are the facts of the case?

George Lloyd.

Crook, co. Durham.

[According to Camden (*Annals of Queen Elizabeth*, anno 1594, p. 65), Ferdinando Stanley, the fifth Earl of Derby, died in the flower of his youth, not without suspicion of poison, being tormented with cruel pains by frequent vomitings of a dark colour, like rusty iron. There was found in his chamber a piece of wax, the belly pierced through with hairs of the same colour that his were, put there (as was thought) to remove the suspicion of poison. The matter vomited up stained the silver basons in such sort, that by no art could they possibly be brought again to their former brightness; and his dead body, though rolled in sear-cloths and wrapped in lead, yet ran with such corrupt humours that no one could come near the place of his burial. No small suspicion lighted upon the gentleman of his horse, who, as soon as the earl took to his bed, fled on his best horse. The

earl died at Latham on April 16, 1594. There is an old ballad entitled *A doleful Adewe to the last Erle of Darby, to the tune of Bonnie sweete Robin.* See "N. & Q." 3rd S. ii. 22.]

"The Scotch Presbyterian Eloquence displayed."—The edition, London, 1786, is dedicated

"To the R. H. P. and P. of the R. the most G. and very G. P. of the present P. of the C. in Scotland, E. C."

Can any of your readers explain the letters? Where shall I see a catalogue of all the editions of this book, its answers and imitations?

Cornub.

[Whatever may be the meaning of some of the initials, the dedication of this remarkable production was clearly intended for William, the fifteenth Earl of Crawford and second Earl Lindsay, who was President of the Convention of Estates, the Right Hon. President of the Privy Council, one of the Lords of the Treasury, and President of the University of St. Andrew's. The authorship of this curious work is usually attributed to Robert Calder; but Kirkton, in his *Church History*, p. 194, says: "The authors of this book are said to be Mr. Gilbert Crockat and Mr. John Monroe, confessors for the Scotch bishops, and pensioners to the English." An account of the origin and keen controversy occasioned by this work will be found in the *Miscellany of the Abbotsford Club*, vol. i. pp. 369, 370, by James Maidment, Esq., Advocate, and Lawson's *Scottish Episcopal Church since* 1688, pp. 157–166, and for a list of its numerous editions, see Bohn's *Lowndes*, p. 1959.]

Channel-Bone.—In Colvile's interesting work, *The Worthies of Warwickshire*, it is stated that Sir T. Berkeley was educated (in 1589) at Magdalen College, Oxford, where at play, slipping on the paved cloisters of that college, he broke his "channell bone" and was lame ever afterwards. Which is the channell bone? J. R. B.

[The channel-bone is the collar-bone on each side of the neck; or, as it is called in the *Nomenclator*, 1585, "the necke-bone or throte-bone." The word is used by George Chapman, *Homer's Iliads*, book xvii. line 266:

"The fell dart fell through his *channel-bone*,
Pierc'd through his shoulder's upper part, and set his spirit gone."]

## Replies.

### PROVINCIAL GLOSSARY.

(4th S. v. 271, 302.)

There is great value in Mr. Aldis Wright's suggestion. The railway whistle will certainly prove the death-knell of our patois, and it becomes, therefore, increasingly important to gather up, while we may, the fragments of the old speech which still remain. Of the value of such fragments to the philologist there can be little doubt. The language of the common people is, it would be easy to show, the true basis of the cultivated language. It is in what we now call patois that, by unwritten laws of natural development, the true genius of a language is formed. The special idioms which characterise it grow up in the mouths of the people before they find their way into the pages of the writer; so that, properly viewed, the patois of a country may be considered as the natural owners of an estate who have been ousted of their original right, and who, though obliged to descend to a lower rank, still retain the indubitable tokens of their earlier and better days. It is surely important to inquire for and catalogue these relics of antiquity, both as such and, what is equally important, as specimens of natural as distinguished from literary development. We have been culpably remiss in this matter, and have therefore utterly lost much that we might have preserved. Our glossaries and specimens of patois are, with a few notable exceptions (Sir George Cornewall Lewis's and Mr. Atkinson's, for instance), quite unworthy of the subject. They manage these things better in France. I have before me at this moment a catalogue of one hundred and twenty glossaries, specimens, and memoirs illustrating the patois of Poitou and Saintonge alone; and the archæological societies of France generally consider the search after the old words and phrases of the unliterary speech as much a part of their proper functions as the burrowing into tumuli.

The hints given by Mr. Skeat and F. C. H. are very valuable, but there is one point of importance untouched by them, on which I beg earnestly to insist. It is this: that the contributors of patois words and expressions should, if possible, agree upon some uniform system of phonetic spelling. No one living probably is so competent to give us valuable suggestions on this point as Mr. A. J. Ellis, whose whole life has been devoted to phonetics, and whose remarkable Treatise on *Early English Pronunciation*, published by the Early English Text Society, is a splendid evidence of his knowledge and intelligence. Such a notation as he could furnish for the use of word-collectors would greatly enhance the value of their labours, and enable us to arrive at clear notions respecting the actual provincial pronunciation—a point on which our glossarists are generally sadly deficient, and for want of knowing which we are frequently unable to detect the true identity of a word. The glossary-maker hears the sound correctly himself, but he has his own views about the proper symbols for representing it, and the spelling which he adopts often fails to give to others any definite notion on the subject. Thus Mr. Akerman, warning us against the supposition that *a* in Wiltshire patois has the sound of *a* in *fall*, tells us that many old Wiltshire

ive it the sound of *ae* or *ea*, which, he was doubtless the pronunciation of the *l*, all." Now, as *ae* = *æ* generally repre- *e* in *me*, and *ea* has one sound in *great* her in *meat*, who can possibly tell from his hat sound he means? May I add, that be very desirable that the exact locality, bitat" of each word should be noted, and ly the general area. J. Payne.

Gardens.

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ldis Wright makes reference to my ndence with him on this subject, and eat mentions me by name; I may there- ope, be permitted to make two or three ons on it. I have been word-collecting twelve or fifteen years, and my *Glossary* between 3900 and 4000 words. Of these collected about 1900 to 2000 myself, be- arly 100 more since the publication of the . In all I have not had anything like rds communicated to me by educated clerical or lay. Some of my parishioners he interest I took in the matter (and I stimulate general interest by giving a lecture on the dialect) have collected a me, but the more customary way with ho have given me a little help was, on or remembering an unusual word, to out in ordinary talk in my presence. I cked up many words thus, by the direct f the speakers, as well as out of their eous talk, from the men who worked most y for me in my barrow-diggings on the d moors. But, as a rule, I found a great among the people about using their true words, idioms, and tone in my presence. of course of such as had received some of dern schoolmaster's polish. Of the old ls who could neither read nor write—all w save one or two—that could not be

plans I have found most successful have write out lists of words I had reason to had been current in the district and were y not quite lost yet, and send these lists some of my most intelligent parishioners emed to take an interest in the matter, them to verify the words they knew, and examples from them afterwards. Shorter ntaining half a dozen or a dozen words, I y own sons, telling them to ask so-and-so d-so about them. I myself might fall in dozen of my parish friends in the course 's work, three or four of whom might be bout one particular word. I think I asked people for *bike*, and at last a casual pas- through the churchyard, where I was for a funeral, gladdened my ears by re- to my question "What, bee-bike, d'thee mëan?" But one very fertile method has been on all possible occasions to ask the names of different objects or parts of an object. I give an instance, a plough being the subject. "A *pleeaf* is made up of a beam, *steer-tree*, *hann'l*, heel, sole, *nose*, *struts*, *stowers*, sock, cou'ter, *streeak*, mo'd-board, and a shackle." I have found a retentive ear and a wakeful habit of observation indispensable. One of my worthiest farmers used a noun in my presence, some months since, the verb corresponding to which I had long had. I could not induce him to repeat it, though I tried to lead up to it without awakening his notice that I was word-hunting. I have met with this species of shyness so often (and in the folk-lore connection to so marked a degree) that I am sure I do right in adverting to it as a difficulty in the way of the word-collector, calling for great tact in its treatment.

I beg to endorse Mr. Skeat's hint as to "*verifying* Mr. Halliwell's explanations." I can personally speak to its being necessary in many instances connected with the Yorkshire dialects. There are also many deficits in Mr. Halliwell's collection. One afternoon in Somersetshire, some three years since, by asking the names of objects in a small farm-house, I picked up seven dialect words, three of which are not in Halliwell, and one of which in particular, from its presenting the German form *schlaf* (instead of English *sleep*), seemed to me of great interest. I would like also to add further that whatever aid I can give, in either of the ways indicated by Mr. Skeat, will be most willingly given, and I only hope it will be called for speedily. No one knows better than myself how fast the old words are receding and disappearing, not only out of use, but out of recollection. J. C. Atkinson.

Danby in Cleveland.

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They who would preserve the provincial words still to be heard must lose no time, for railroads and education will soon cause their entire extinction. Even now they are not so easy to come at as might be thought by those who have never tried. It is not in the conversation held between a poor man and a lady or gentleman that many will be found. Even now, except in very remote places, the working man can talk to the "quality" in very ordinary language. He who wishes to pick up provincial words and expressions must listen to the workpeople *as they talk to one another*—to the "chaff" which goes on in the workshop, in the harvest-field, at the washtub. I believe that only those who have good opportunities of hearing workpeople talking freely and unrestrainedly among themselves will gather many flowers of rich provincialism. To any one wishing to make such "notes" I would suggest the procuring of a glossary of the county or district

(and there is one to be had of almost every locality), and adding thereto any words or expressions not already in it. Such a glossary would be far less expensive than Halliwell, and would be better fitted to the particular dialect. I have in this way added not a few words to Mr. Akerman's *Glossary of the Wiltshire Dialect*.

G. Fielding Blandford.

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In connection with the valuable suggestions and notes by Mr. Aldis Wright, Mr. Walter Skeat, and F. C. H. in "N. & Q.," I may just record that in the *Reliquary*, besides a "Glossary of Derbyshire Words," which has appeared in its pages, several other contributions to provincialisms occur; and that at the present time, so far as this county is concerned, a more extended collection of words is being made. L. Jewitt, F.S.A.

Winster Hall, Derbyshire.

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## AN OXFORDSHIRE BENEFACTOR.

(4th S. v. 278.)

Some years since I observed the arms of Walter, az. a fesse dancetté between three eagles, displayed on the front of an almshouse at Sarsden. Can any correspondent living near supply the inscription and date underneath the arms, as an addition to the extracts given in "N. & Q.," which would perhaps decide whether "Sir John Walter, who gave fiftie pounds a-yeare more to mend the parsonage of Sarsden," was also the founder of this almshouse or school to which I allude, or his son William, created a baronet in 1641? E. W.

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There is a curious remark in the extract from the MS. sermon referred to, which is as follows: "Let the Thames flow into Westminster Hall as it did about a yeare since, it shall never wett his feete."

Sir John Walter died in 1630, which therefore fixes the date referred to; but to what does the preacher allude? It was common enough at that time, and I believe within the memory of man, for the Thames to flow into Westminster Hall.

N. H. R.

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If there was ever one case more than another which claims emphatically the attention of the Charity Commissioners, it is that of the charities of Sir John Walter, bequeathed to certain parishes in the county of Oxford. My wife being a collateral descendant of that worthy baronet, I had occasion, in the year 1857, to make some inquiries of the incumbent of Wolvercote relative to the tomb of Sir John, the church then being about to be repaired. In the close of a most courteous letter—containing a full reply to all my queries—he added:—

"The tablet records Sir John Walter's legacies several parishes in this neighbourhood, none of which ever reached the parishes for which they were designed. There is a tradition also that money was left for the support of the monument itself, but that has never been substantiated."

The inscription upon the monument—a singularly handsome one—is recorded in Le Neve's *Monumenta Anglicana*, the correctness of which I verified some years ago. The part of it relating to the legacies is as follows:—

"Collegio Jesu *Oxon* mille Libras; Ecclesiis de *Sarsden* et *Churchill* in Comit. *Oxon.* Centum, annuatim iisdem herciscundas; septem Parochiis totidem pecuniæ summas in usum pauperiorum in perpetuum mansuras legavit. Rarius certe exemplum, quod substantiæ suæ familiam Litriam Participem, Ecclesiam scripserit cohæredem. Sic Collegio propter Ecclesiam, Ecclesiæ devotus propter Deum, tandem honorum et dierum satur, Deo simul concessit et naturæ."

Of his eldest son and successor, Sir William Walter, there is a curious circumstance related in Kennett's *Register and Chronicle, Ecclesiastical and Civil*, vol. i. fol. p. 607, 1728:—

"I once," says Dr. Peter Barwick, "heard my countryman and friend, Dr. Wallis, say, that his first attempt upon decyphering was in his attendance as Chaplain to Sir *Will. Walter*, who one night at supper threw him a letter intercepted from the King's army, and bid him try if he could make anything of it. He looked upon the cypher and said he knew nothing of it, but possibly if he had the paper sometime by himself he might pick out a little out of it. Sir *William* bid him take it with him, and he presently rose from table, and retiring to his lodging, without any sleep, he found out the key by the next morning, and satisfied Sir William Walter in it. And that began his art and reputation that way."

Edmund Tew, M.A.

Patching Rectory, Arundel.

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Quiz (4th S. v. 316.)—I am not prepared either to agree with or differ from Mr. Creswell as to the origin of this word, but I find in my "kaitaloipa" (a book I keep for noting "odds and ends") the following story relating to the word, which may amuse or draw a reply from some of your readers:—

Sheridan was on one occasion in Dublin, and there laid a wager with some roystering companions that he would by the next day invent a new word, and that the said word should be in everybody's mouth. He forthwith struck off the word "quiz" as quite a novelty. To propagate it he hired a number of roughs, provided them with chalk or white paint, and ordered them (there were neither police nor gas in those good (?) old days) to scribble "quiz" on every door in the better streets of the town. This was done with the anticipated results of Sheridan.

Hic et ubique

9, Lancaster Gate, W.

appear that Daly originated "quiz." *Pronouncing Dictionary* says of the *Quiz*, noun and verb, and *quizzing* sub-d adjective."

words, which occur only in vulgar or collo-nd which Webster traces to learned roots, n a joke. Daly, the manager of a Dublin wagered that a word of no meaning should on talk and puzzle of the city in twenty-four e course of that time the letters *q*, *u*, *i*, *z*, l or posed on all the walls of Dublin with an on the wager."

an odd fellow" in Smart, matches *t*, a queer fellow," in Mr. Creswell's

J. Beale.

André (4th S. iv. 387, 543; v. 77, 184, H. and J. R. Haig, who take so much the unfortunate Major André, will not ed by my informing them that I pos-raving, dated Oct. 4, 1780, bearing the ascription:—

sentation of Major John André, Adjutant-he King's Forces in North America, going alture' Sloop of War to the Shore of Haver-in Hudson's River, the night of the 23d of 1780, in a Boat which was sent for him d by a Mr Smith) under the Sanction of a e, by Major-General Arnold, who then com-Rebel Forces in that District.

e is an exact Copy of a Drawing sketched by Major André himself the Morning on s to have been executed, with a desire, it is perpetuating a Transaction which terminated for him; and found on his table with other next day (being that of his death) by his delivered by him on his arrival at New -Colonl Crosbie of the 22d Regt, who has ngraving to be taken from the Original in , as a small mark of his Friendship for that and unfortunate Officer."

nly observe that the sketch of this is a very spirited production, and was father by his friend General Simcoe, Governor of Upper Canada. May it portrait to which your correspondent s as having been drawn by himself on intended for his execution?

Collins Trelawny.

nouth.

Days: Friday Unlucky (4th S. v. ain—at least in Aragon—the unlucky day, and a popular rhyme says:—

"El Mártes
Ni te cases,
Ni te embarques,
Ni de tu muger te apartes."

ay neither wed, nor go aboard ship, nor .)

John W. Bone.

s, Feorin, etc. (4th S. iv. 508; v. 23, -May I inform Hermentrude that a ttledale's *Craven Legends* contains an Lob"? The scene of the adventure described by the rhymester is Bolton in Craven, and its hero Pudsay of the famous leap, who

". . . could do what very few can;
And Lob and Michel could plainly see
And knew, but I hope as a Christian man,
Full manye a secret of gramarye."

From the context it appears that Pudsay saw the two goblins, for so they are named, near St. Arthur's Hole, a cave in the Bolton woods,

"Betwixt the gloaming and the day,
And by his art he made them stay."

I am unable to say whether there is any such superstition in Yorkshire, but in Lancashire it is believed that a child born at twilight or gloaming, or, as the natives poetically term it, "th' edge o' dark," can see spirits.

As to "Jenny Greenteeth," permit me to offer an objection to the theory propounded by your correspondent W. Davies. I hardly need say that the water spirits of the Gothic mythology, although in other respects endowed with marvellous and seductive beauty, had *green teeth*. Sweet, however, as was their Siren song to hear, it was death, and a "wandering grave" was the lot of all enchanted mortals who drew near to the brink of the water in which the spirit made her home. It is comparatively easy to trace the superstition from its Scandinavian disciples to the early inhabitants of Lancashire. I can remember, too, that not only the ponds, but also the river, the Belisamia of the Romans, near to which I lived during childhood and youth, had its "Jenny Greenteeth," and certainly the Ribble is not noted for "duckweed." No doubt the Danes peopled the Lancashire streams and meres with Nixen, whose delight it was to draw children under the water. In Germany and Denmark, at the present day, it is, if I err not, believed that the Nixen are seen dancing on the water before a child is drowned.

James Bowker.

Brixton, S.W.

Goethe on Lord Byron and Sir Walter Scott (4th S. v. 10.)—Mr. Kindt quotes Friedrich von Müller's recently published *Unterhaltungen*, in which the author states that he met at Goethe's house, in May, 1819, "an interesting young American of the name of Boxwell," and asks "Who was this Mr. Boxwell?" I presume it to have been Joseph Greene Cogswell, LL.D., who visited Weimar at about the period in question, and whose reminiscences of Goethe are full of interest. Dr. Cogswell was, many years ago, a professor in Harvard University, but is better known as the first superintendent of the Astor Library in New York—the best public collection, for the purposes of the scholar, in the United States. After purchasing, arranging and cataloguing the 125,000 volumes of this library, Dr. Cogswell retired from its superintendency, and

now resides in the vicinity of Boston, I believe, at the advanced age of eighty. W. F.

The Cornell University, Ithaca, U. S. A.

Fairies Baking (4th S. v. 273.)—In the West of England it was in my childhood, and probably is still, a saying, when the sun shines, and it rains at the same time, not as in Scotland, that the "Fairies are baking," but that the "Cuckolds are going to heaven." I know no other way to account for a saying so remarkable than by supposing it to mean that the one event is as little to be expected as the other. F. C. H.

Court or Manor House (4th S. iv. 175.)—There is no real difference in the words named by G. W. M. Of course the name "manor-house" necessarily implies the liberty of holding a court there, supposing the name is ancient, while the words "court" and "hall" are simply synonymous. The only distinction between the name "hall," "house," and "court" lies in the popular fancy. In many places an obscure tumble-down farm-house is graced with the name of "court," although perhaps the resident may be a bailiff of a large landowner, yet it was once the manor-house. In Kent at least nineteen-twentieths of manor-houses are called courts. I cannot discover one exception to this within a radius of six miles around Faversham. I know some people talk of Davington Hall, but this is wrong. The abbot was lord of the manor of Faversham. The ancient court street leads straight to the abbot's court, or rather to the spot on which it stood. The following is a list of names to which Court is affixed near Faversham, although it is not complete:—Badlesmere, Davington, Graveney, Lees, Luddenham, Nash, Norton, Perry, Queen.

In the particular cases cited by G. W. M., a stranger to the locality cannot throw much light. The question lies in a nutshell—courts manor were or were not held at the places named.

George Bedo.

Brixton.

Lord Macaulay and Plagiarism (4th S. iv. 558; v. 179.)—J. B. Wilkins, B.C.L., and James Henry Dixon, are both at fault—the first for having looked "through a glass darkly" to discover "spots on the sun," the second for having denied the existence of such spots. As, however, the fame of Macaulay cannot "pale" before the "ineffectual fires" of adverse criticism, I beg to improve, for the avoidance of a fault in scansion, the line—

"The red glare on Skiddaw roused the burghers of Carlisle,"

thus:—

"The red glare on proud Skiddaw," &c.

Or thus:—

"The ruddy glare on Skiddaw," &c.

Remembering the severe chastisement re
not long since, by sundry *improvers* of
Campbell, from Lord Lyttelton, I o
alternative suggestions with "fear and tre
R. W. I

Seaton-Carew, co. Durham.

The Ammergau Miracle Play (4th S.
The enclosed answers more fully the q
your correspondent F. C. G.:—

"The following, from a correspondent of *The A*
at Munich, refers to a subject mentioned lately
columns, and should be interesting to some read

'Ten years have passed since the last repres
of the "Passion Play" were given by the peasan
pretty village, Ober Ammergau, in the Bavaria
lands. The inhabitants represent, every ten y
the open air, "the Passion of Jesus Christ, the
of the World, for the furtherance of grateful
by the contemplation of the same, and that the
may be edified." Several representations are gi
ing the summer months, and from all parts, no
Germany, but from the remotest places in other c
visitors flock to witness a drama which, in the
and deep pathos of the events and scenes brough
the spectator, in the awe with which it impre
alike—even the most worldly—is quite unique
solutely without a parallel. This "Passion Pla
been described over and over again by men of tal
genius, by ordinary tourists, and others. On its
sive character, on the peculiar charm which su
it, and on the impossibility of conveying a just
the representation by description only, all agre
those who may contemplate a trip to the Co
between May and October, it may not be unwel
have thus early the dates of the different perfor
in order to plan the journey so as to be present
of them. Ammergau is to the south-west of M
and the journey from the capital to within a sh
tance of the spot may be accomplished by rail in
two hours. The days of performance are as fo
May 22, 29; June 6, 12, 19, 25; July 3, 10, 17,
August 7, 14, 21, 28; Sept. 8, 11, 18, 25, 29.'"—*A*
*server.*

Your correspondent should consult *Black*
*Magazine* for March. G. J. C. S

Wallacetown, Ayr, Scotland.

"Get up, sweet slug-a-bed," etc. (4th
296.)—D. M. S. will find these lines in a
poem by Herrick entitled "To Corinna,
a-Maying." Jonathan Bou

The Bourbon Family (4th S. iv. 435; v.
I have to thank your learned correspondent
mentrude for much valuable information
subject, but there are still one or two p
should like to have cleared up.

In the account of the death of Don
Count of Molina, given in the *London N*
March 17, 1855, he is said to have been
married, his second wife being the widow
*first cousin Don Pedro.* This Don Pedro
presume, the son of one of the three young
of Carlos III.—viz. Don Gabriel, Don Ant
Don Francisco. The eldest of these thre

l, married, I believe, Marianne Victoria, the aughter of Maria I. of Portugal; but as I nothing more about them I shall be glad of formation relating to them or their children.

T. B. Robertson.

et Geddes (4th S. iv. 135, 207.)—In the Litany" preserved amongst the manu- collections of Sir James Balfour of Den- and printed in a *Collection of Scotish Pasquils, to* 1715 (Edinb. 1868, 8vo, p. 57), there the following stanza: —

From pupill, pastor, tutor, flocke,
From Gutter Jennie, pupit Jocke,
From all such head-controlling taylles,
And from small barkes with too big saylles,
From him that Jesus name defaces,
And violats all holy places,
And all mad Mattes of Catharus
Almightye God deliver us."

ter *Jennie* undoubtedly means Jane or Jenny s, but who is meant by "pupit Jocke" is own.*

re is a rare tract entitled —

Narration of the most material Parliamentary lings of this present Parliament, and their Armies, r Civil and Martial Affairs," &c. Published "as iary leading all along successively, as they fell their several years." London, 1651, small 4to.

s work has various engravings on the letter- and at p. 3 occurs a representation of —

e Arch-Prelate of St. Andrewes in Scotland read- new service book in his pontificalibus assaulted n and women, with crickets, *stooles*, sticks, and

prelate, Archbishop Spottiswood, is por- in the pulpit in the act of reading the offensive whilst a crowd of men and women are pic- as throwing missiles of all kinds at him. Two are in the air, while a third is about to be by a man in the act of stooping down to t for that purpose. There are lots of stones icks flying in the direction of the minister, hat seems to be meant as a cricket is a tool with three legs.† In the centre is a , conjectured to be intended for "Gutter ," the leader of the fray. A man with his ncovered, with a gown, is perhaps "Pulpit of whose life and calling no traces are now found.

stools are small, and such as are known now as "cutty." Mr. C. K. Sharpe mentions that the female who led the attack had the previous Sabbath been publicly exhibited for incontinence upon one, perhaps the very one, with which hostilities commenced.

J. M.

The Auctioneer's Hammer (4th S. v. 272.)—Will you allow me to add a corresponding statement for our metropolis to that by Mr. John Fleming Jones relative to the metropolis of Ireland? My elder brother (B. R. Wheatley) has in his possession, mounted in a glass case, the original ivory hammer (well thumb-worn) of the old house of Leigh & Sotheby, now represented by Messrs. Sotheby, Wilkinson & Co. It may be considered a great curiosity in connection with the annals of the "Bibliomania," as having perhaps been the unconscious agent of a larger dispersion of literary property into new hands than any other of its kind. It successively belonged to the book auctioneers Langford, Baker, and George Leigh, and on the death of the latter to my father (Benjamin Wheatley), who used it on all occasions till his death. It is thus mentioned in Dibdin's "Bibliography: a Poem," 1812:—

"and down
Th' important hammer drops [this instrument
Had wielded been of old by Langford; he
With dying breath to Baker did bequeath
This sceptre of dominion, which now decks
The courteous hand of Leigh]."

As Langford sold books by auction between 1710 and 1744, and my father's death occurred in 1837, it was the instrument used in the sale of some of the most celebrated libraries during a period of time exceeding a century in extent. Among the many hundred libraries, &c. sold by its potent assistance, I may enumerate the following: — Those of Richard Mead, M.D., Martin Folkes, P.R.S., H. Pemberton, M.D., Uvedale Price, Samuel Chandler, D.D., Anthony Askew, M.D., Michael Lort, D.D., Earl of Bute, Dr. Kippis, Bishop Berkeley, Dr. Samuel Pegge, Joseph Addison, John Wilkes, Dr. Price, Michael Wodhull, Samuel Ireland, Francis Drake, Gilbert Wakefield, R. Heathcote, R. Pulteney, M.D., Samuel Tyssen, Joseph Ritson, Wm. Woodville, M.D., Marquis of Lansdowne, Rev. Jonathan Boucher, Sir John Sebright, Bishop Horsley, Wm. Pitt, E. King (author of the *Numismata Antiqua*), William Beckford, James Sims, M.D., Richard Porson, Richard Gough, J. C. Lettsom, M.D., Nevile Maskelyne, Thomas Hill, Rd. Pearson, M.D., Col. Stanley, Dr. Isaac Gossett, Granville Sharp, Ralph Willett of Merly, George Shaw, M.D., Lord Heathfield, Sir Charles Talbot, Dr. Burney, Prince Talleyrand, Charles Hutton, LL.D., Sir Robert Clayton, &c.; and in later years the libraries of the Rev. Theodore Williams, the Earl of Morton, Pugin, Dr. Maton, Hanrott, Bishop van Mildert, Lord Darnley, E. H. Barker of Thetford, and

e date of this pasquil being not later than the year and probably earlier, corroborates the ordinary hat Janet Geddes was the heroine of the Covenant, r desirous other female saints may have been to themselves of the honour, if it is one.

† Sheridan's *Dictionary* (1789, 4to) cricket is said t other things to mean a low stool or seat; and on, referring to the Scotch word *creepy*, describes low stool, sometimes used in the pulpit to elevate aker, and sometimes denotes the stool of repent- Dr. Johnson says cricket, a low seat, is derived from man verb *kriechen*, to creep.

several parts of the Heber Library; the museums of Heaviside and Joshua Brookes, and the magnificent collection of Rembrandt etchings of the Rt. Hon. R. Pole Carew, &c.

HENRY B. WHEATLEY.

JAMES BISSET, AND THE "INFANT ROSCIUS" (4th S. iii. 32, 206; v. 19, 67, 101, 254.)—I am obliged by T. reminding me of Bisset's defence of young Betty, which, singularly enough, I overlooked, though the work is in my possession, when putting together my bibliographical account of this sometime Birmingham worthy. There is no date on the title-page of my copy, but it could not have been published in October, 1804, as T. asserts, inasmuch as it contains an extract of a letter from Miss Seward excusing herself from favouring our author with critical remarks on the performances of Master Betty, on the score of indisposition, dated Nov. 11; and the editor's concluding remarks on p. 87 are signed "Museum, Birmingham, Nov. 15, 1804." This is, however, a point of the slightest moment, and I only mention it incidentally. On p. 91 we are informed that there was "just published, a Hieroglyphical Design of Justice balancing the Merits of the Young Roscius; also an Elegant Medal." This plate was then published *separately*, and must have been inserted in T.'s copy; mine, though new and uncut, has evidently never possessed it.

The following details of the infant prodigy's financial success in Birmingham are not given by Bisset, and may be thought interesting. With the elder Macready, then manager of the Birmingham theatre, he made the following terms. He was to play for six nights, and was to receive half of the receipts of each night after the deduction of 50*l.* for expenses; the receipts of the seventh night were to belong to the manager; while the eighth was for his own benefit, after the deduction of 40*l.* for expences. On the expiration of these eight nights, the engagement was renewed on terms substantially the same. The following were the nightly receipts: —

| | | £ | s. | d. |
|---|---|---|---|---|
| First | night (Douglas) | 76 | 6 | 0 |
| Second | " (Rolla) | 117 | 3 | 0 |
| Third | " (Hamlet) | 95 | 8 | 6 |
| Fourth | " (Richard) | 80 | 5 | 6 |
| Fifth | " (Hamlet) | 222 | 13 | 0 |
| Sixth | " (Osman) | 181 | 13 | 6 |
| Seventh | " (Douglas) | 193 | 9 | 6 |
| Eighth | " (Romeo) | 142 | 3 | 0 |
| Ninth | " (Achmet) | 261 | 5 | 6 |
| Tenth | " (Frederick) | 244 | 19 | 6 |
| Eleventh | " (Hamlet) | 170 | 4 | 0 |
| Twelfth | " (Octavian) | 234 | 13 | 6 |
| Thirteenth | " (Richard) | 266 | 4 | 0 |

This was, it must be remembered, before Betty's appearance in London, where an account of his marvellous success and brilliant, if ephemeral fame, is irrelevant to the matter in hand.

WILLIAM BATES.

MOONRAKERS (4th S. iv. 76, 165, 570.)—The good folks of Middleton, near Manchester, have long been satirised as "moonrakers." This opprobrious epithet arose—at least so said their neighbours, the "Blakeley Lions," "Rachdaw Gawbies," and "Owdam Roughyeads"—from the circumstance of some Middletonians espying the shadow of the moon on the surface of a pit, and conceiving it to be a Cheshire cheese. In less than no time they stripped off their jackets, rolled up their shirt sleeves, and set to raking it out. The most adventurous fellow was held forward, when, after an unsuccessful plunge, the "Gothamite" roared out: "Howd on; lemmi goo o bit fur, aw felt it then." What caused them to desist tradition sayeth not.

JOHN HIGSON.

Lees, near Oldham.

SIR HUGH CALVERLEY, OR CALVELEY (4th S. iv. 217, 265, 280, 343.)—Lodge's *Peerage* (vii. 3) states Sir H. Calverley married Maud, one of the three co-heiresses of Sir Henry Huberk; and Nichols, *The Topographer and Genealogist* (iii. 148), says Sir John Huband was married to —— widow of Sir —— Calverley of ——— in Yorkshire.

JAMES RUSBY.

17, Manor Road, Wickham Park.

DESIGNATION OF CHIEF JUSTICES: THE WORD "LORD" (4th S. v. 143, 257.)—I find in Lodge's *Desiderata Curiosa Hibernica* (Dublin, 1772, i. 453), in a King's Letter from James I. to Sir Arthur Chichester, Lord Deputy (A.D. 1605), the following passage: —

"And we are likewise pleased that for the countenancing of the principal officers of our justice there (*i. e.* in Ireland), the two Chief Justices, the Chief Baron, and all judges in their Circuits, shall be honored with the title of Lord, as in this realm is used; and do authorise you, our Deputy, so to stile and intitle them, and to make it known to all our people there that they may respect them accordingly."

W. F. LITTLEDALE.

Dublin.

SINGING MICE (4th S. v. 246.)—I can corroborate your correspondent H. A. B.'s statement respecting singing mice, of which, as far as I have been able to discover, very little seems to be known. As she says, the noise produced by these little creatures in no ways resembles the ordinary mouse-squeak—in fact, it is a perfect song. I have kept one for several weeks in a cage. Confinement did not appear to interfere with its harmonious propensities; but it was very wild, and, after a week's *entente cordiale* with a little white companion, murdered it in a most cowardly manner and was itself found dead half an hour afterward. On post-mortem examination, no abnormal peculiarity of the vocal organs could be discovered; the body appeared well fed, and the viscera healthy, except the liver, to which a large worm was firmly attached. It is supposed that the

s an expression of pain, and this instance gives me no reason to doubt the correctness of the theory. C. Berjeau.

Churchwardens (1st S. vii. 359; viii. 584.)—The following, relative to these parochial officers, from the *London Magazine*, Sept. 1787, may not be generally known:—

"George I., when landing at Greenwich, was elected churchwarden. It became a matter of dispute whether a king could be a churchwarden, and it was debated in the Privy Council for two months. The Archbishop of Canterbury declared 'he cannot be both,' but that he could take his choice, and his crown again after he had served."

H. H.

Portsmouth.

Derivation of York (4th S. v. 273.)—There is a tradition that York was built as a retreat from the wild boars in the forest of Gautries; and accordingly the name has been derived from the Saxon *efer-wic*, by corruption *yvor-wyc*, then York. But the most reasonable derivation would be from *eur-wic*—"the dwelling by the water." This would answer the objection of those who say there is no evidence that the Ouse was ever called the *Eure* at York; and that, therefore, the name York could not be derived from *Eure-wic*—"the dwelling on the [river] Eure." The primitive meaning of the vocables *eure, eur, ur, ar, aar, er, ir, or, hur, hor*, in geographical names, is usually that of "water," corrupted down by the Celts from ὕδωρ. R. S. Charnock.

Gray's Inn.

Macphersons: Scotch and Irish Freebooters (4th S. v. 245.)—Musical inquires regarding the violin of the famous Highland robber Macpherson. I have never heard of this instrument, but I can well remember seeing some years ago what I believe to be authentic relics of that celebrated outlaw—namely, a target and a huge two-handed sword, which were (and I suppose still are) preserved in Duff House, the seat of the Earl of Fife. I doubt the existence of the violin because, as the story goes, he broke it to pieces over the head of the hangman previous to taking a leap from the gallows-tree.

It is a circumstance well worthy of remark that I have heard and read in Ireland of a robber named Macpherson, who lived and died on the Fallows about the same time as the Scottish outlaw of the same name. Is it possible that the two freebooters could have existed simultaneously in the sister kingdoms?—a strange coincidence if true. The Irishman is known as "Strong John Macpherson," and his personal strength, it is said, was so great that he could crumple up a horseshoe in his hand.

Regarding the existence of the Scottish Macpherson there can be no doubt whatever; but is the Irishman a really authentic character, or have the Irish been endeavouring to appropriate the Caledonian champion in the same manner as it is alleged they have appropriated Fingal and other heroes of the Ossianic chronicles, who certainly exist (poetically) both in Scotland and in Ireland? Perhaps some of your correspondents may be able to throw some light upon this subject.

M. Lloyd.

Rome and Louis XIV. (4th S. v. 276.)—The passage quoted from Massillon has allusion to a well-known incident, which furnishes a curious comment on those pretensions to papal infallibility which are to be discussed at the council now sitting at Rome. In the year 1662, when Alexander VII. was pope, and the Duke de Créqui French ambassador at Rome, some of the duke's domestics attacked the Corsican guard of the pope. The Corsicans were not the men to put up with an insult. Spurred on by their insular thirst for the vendetta, they attacked the palace of the ambassador, killed some of the duke's servants, and even fired at the duke himself. The carriage of the duchess was attacked, and the ambassadress (I believe) alarmed but not injured.

The French had doubtless been the original aggressors; but Louis (the most arrogant of princes) demanded an exemplary atonement from the pope. Alexander wished to negotiate and delay; and Louis, by way of putting on the screw, seized upon Avignon—a mode of arguing which at once brought the pope upon his knees. The Holy Father, despatched his nephew, the Cardinal Chigi, to beg pardon of his imperious "son"; and the king condescended to accept the humiliation of the "apostle" on the terms that the Corsican guard should be dismissed, and a pyramid erected in the Eternal City, with an inscription recording the offence committed and the satisfaction granted.

The pyramid was duly erected, but in 1667, with the consent of Louis, this monument, so odious to papal pride, was again pulled down.

That Massillon should have cited this instance of a pope placed on the stool of repentance is a proof how much the spirit of a Frenchman overpowered, in this eminent preacher, the feeling of a Catholic.

As to the swaggering reference to the bounty of Charlemagne, we may observe that the ingratitude of the popes had been long before displayed to the descendants of that emperor. The "apostles" of Rome were rarely very grateful, and would scarcely have acknowledged that the house of Capet had any share in the merits of Charlemagne. Henry Crossley.

The allusion is to the rupture between Louis XIV. and Pope Alexander VII. in consequence of a riotous quarrel which occurred in Rome in 1662. Certain soldiers in the papal corps of Corsicans insulted some members of the suite of the French

ambassador, and proceeded to further outrageous acts of violence against the ambassador himself and his wife, killing a page in attendance on the latter. Louis resented this vigorously and rigorously; and compelled the pope to a humiliating submission in 1664, including the erection of a pyramidal monument setting forth the misdeeds and proscription of the Corsicans, for their compatriots were declared for ever incapable of military service in Rome. It must be curious for the French soldiers now garrisoning Rome to con the words of this monument (if still unerased, as to which I am not certain), and to reflect that they themselves are French subjects set by a Corsican, or quasi-Corsican, now on the French throne, to execute a service which a French king of yore prohibited to all Corsicans. Thus does the whirligig of time bring in its revenges.

W. M. Rossetti.

Birds' Eggs unlucky to keep (4th S. iv. 114.) In the vicinity of Manchester it used to be believed that it was unlucky to suspend strings of blown birds' eggs in a dwellinghouse, but good luck ensued from placing them in an outhouse. Another piece of folk-lore relative to birds' eggs was, that "bit-bats" were generated from eggs being sat upon by toads whilst in the process of hatching. John Higson.

Lees, near Oldham.

"Therefore let a Jury come," etc. (4th S. v. 277.)—The above form of the *venire facias*, i. e. the award of the court that a jury be summoned, made as of course upon the parties having arrived at an issue of fact, is quite modern, having been introduced in 1852 (when certain useless formalities as to the summoning of juries in civil causes were swept away by the Common Law Procedure Act), as a substitute for the following:—

"Thereupon the sheriff is commanded that he cause to come here on, &c., twelve, &c., by whom, &c., and who neither, &c., to recognise, &c., because as well, &c., the same day is given to the parties aforesaid at the same place."

The form is very ancient. I find in a record of 3 Edw. II., cited in the case of tanistry (Davies's 38 a.), the following:—

"Et præceptum est Viconto quod venire faciat coram, etc., a die Paschæ in 15 dies ubicunque, etc., duodecim, etc., qui nec, etc., per quos, etc., ad recognoscendum, etc. Idem dies datus est partibus prædictis, etc. Postea ad diem," etc.

I should be very glad to know the full ancient form. I have never met with it except abbreviated as above. T. D. H.

Temple.

Clan Tartans (4th S. v. 146, 255.)—The Mac Lellans of Bombie were a powerful Galloway family. Every reader of Scottish history will recollect the murder of the tutor of Bombie at the castle of Thrieve, in 1452, by the Earl of Douglas, whose speech on that occasion has become proverbial. The male line of Mac Lellan, Lord Kirkcudbright, became extinct in 1832. The people of Galloway continued Celtic and Gaelic-speaking to a comparatively late period. As to their attire, we are told how Maline, Earl of Strathearn—called "Maline with a bright brand"—and his Galwegian followers, cast away nearly all their clothing, before making to the fight at the Battle of the Standard in 1138. Let me recommend to the perusal of Anglo-Scotus the article on the costume of Macbeth, among the notes to Mr. Charles Knight's edition of Shakespeare; and let me also thank him for explaining the derivation of *tartan*—a word that has hitherto perplexed me, inasmuch as it is not Gaelic, and would have to be rendered into that language by *breacan* or *cadath*, speckled or parti-coloured. Lydiard.

Ancient Custom: Lost Sheep (4th S. iv. 232, 370.)—Touching this ancient custom may be cited a passage from the 1856 edition (p. 86) of Edwin Butterworth's *History of Oldham*:—

"The eminence of Count Hill was the spot where the flocks of sheep brought from the hills were usually counted by their owners, previous to being disposed of, either in the locality or at the adjacent markets."

Count Hill is an eminence, giving name to a hamlet three miles north-east from Oldham.

John Higson.

Lees, near Oldham.

Lunch: Luncheon at 8 p.m., a.d. 1713-1768 (4th S. iv. 118, 182; v. 258.)—

"It was about eight in the evening when I got to the house. . . . . They were all sitting down together to their lentil-soup. . . . The old man rose up to meet me, and with a respectful cordiality would have me sit down at the table . . . . so I sat down at once like a son of the family; and to invest myself in the character as speedily as I could, I instantly borrowed the old man's knife, and, taking up the loaf, cut myself a *hearty luncheon*; and as I did it, I saw a testimony in every eye not only of an honest welcome, but of a welcome mixed with thanks that I had not seemed to doubt it . . . . If the supper was to my taste, the grace which followed was much more so."—*Sentimental Journey*, by Laurence Sterne, ii. 142.

W. H. S.

Thomas Winnington, M.P. (4th S. v. 317.)—The following extract from the *Gentleman's Magazine*, vol. xviii. p. 56 (Jan. 1748), will probably be thought decisive as to the spuriousness of this "Apology":—

"Whereas an impudent, false, scurrilous pamphlet, entitled *An Apology for the Conduct of a late celebrated second-rate Minister*, written with a most treasonable view, and dispersed with the most malicious industry by its concealed author said to have been found among the manuscript papers of the late Right Hon. Thomas Winnington, Esq. We, the under-written executors of the said Mr. Winnington's will, do hereby, in justice to the memory of the deceased, and for the satisfaction of

ic, declare in the most solemn manner, that we part nor the least line or trace of the said libel he papers of the said Mr. Winnington. And ereby promise the sum of 50*l.* to any person who over the author of the said scandalous libel, so y be convicted thereof.

"H. Fox, Wm. Bromley, John Ingram."

the "concealed author" ever brought to A "Proper Answer" to this "scurrilous ppeared at the time, and, according to the *an's Magazine* (xvii. 574), was written by ielding." William E. A. Axon.

Cottage, Reddish.

True and Admirable Historie of a f Confolens" (4th S. i. 7, 86.)—The f this tract, Citesius, compares this anom- se to the inextinguishable lamp recorded ugustine in his *De Civitate Dei*, lib. xxi. ose learned commentator, Vives, adds:—

y father's time there was a tombe found, here burned a lampe which, by the inscription mbe, had been lighted therein the space of one five hundered yeares and more. Beeing touched, to dust."

ppose," observes one of your correspond- it is now in vain to search for the Latin of this tract." Not so; the following s from a copy before me:—

ucernæ ardentes) exiguo fomite quam diutis- nentur, quia humoris, qui olei vicem præbet, ius est, et bene undique sibi constans; sive is lum illud (quod chymici radicale vocant) ex nni rerum nihil deperire creditur, tractum &c. rbarus cœlestem aquam vocat, sive potius divi- mistarum, quam a Democrito et Mercurio to modo θεῖον ὕδωρ, modo Scythicum laticem, uma appellatam notat, hoc est spiritum ex atura et essentia rerum quinta, unde aurum n, et jactatus ille, necdum inventus, inquit, orum lapis et sabulum constet. Ad hunc fomi- an referre debeam perpetuæ lucernæ flammam, ninit Cedrenus, quam quidem imperante Jus- dessæ cum Christi imagine repertam refert . . . iit, allatis supra rationibus adducor, ut minus templo quod in ora nostra Pictonica, a tribus est in omnium oculis, puellæ Confolentanæ tempore vitam etiamnum sine alimento tra- t."—*Abstinens Confolentanea, cui obiter annexa nberto Apologia.* Montispessuli [*i. e.* Montis Montpellier], 1602, p. 6.

Bibliothecar. Chetham.

s Ball Hughes: the "Golden Ball" v. 520; v. 92, 257.)—In Mr. Grantley s *Reminiscences* Mr. Bates will find an and a well-told story about Hughes Ball proposing one day, whilst dining with of Fife (if I mistake not), to start for a lark, which they did on the spur of ent—Hughes's barouche, with four fine being in the space of an hour on the d. That was long before the invention ls had made travelling "quick and easy." ter years of his life "the golden Ball," inished in size, still occupied a hand- some house in Paris (Rue Chauchat, near the Rue de Provence), spending the summer months on the borders of the Lac d'Enghien, well known to Parisians; and he was often seen either on horse-back or driving a cab, always in prime style, both horse and man; also in a *stalle d'orchestre* at the Opera in the good days of Lablache, Rubini, Tamburini, Grisi, and Mario. Very tidy in his dress, which to the last had kept the D'Orsay cut, with a long, white, double-buttoned, unblemished waistcoat, and large black satin stock, turned up wristbands and straw-coloured kid gloves, totally unlike the scanty appearance of the young and old *petits crevés* of the present day. P. A. L.

Black Cows' Milk (4th S. iv. 362; v. 265.)—I do not think that much reliance can be placed on the assertion that black cows give poor milk, and red cows rich; for instance, Alderneys, which are sometimes marked black and fawn, and light brown and white, are known, I believe, to be exceedingly productive both as regards the *quality* and the *quantity* of their milk.

J. S. Udal.

10, Park Street, Grosvenor Square, W.

Captain James Cook (1st S. viii. 6, 108; ix. 423; x. 95; 2nd S. iii. 226; iv. 225, 317; 3rd S. iv. 375; v. 402; 4th S. v. 266.)—There is a collateral descendant of the great circumnavigator living in a village in East Sussex. His mother was a daughter of Captain Cook's brother, and was twice married. Her first husband's name was Ashdown, a man in the seafaring line; her second was named Tree, whose son, now an old man, is a honest, hardworking agricultural labourer. His mother has been dead many years, and she always, he says, bade him remember that he was grand-nephew to Captain Cook, "who sailed round the world." T. W. W. S.

"A Pot of Burton" (4th S. v. 276.)—Some fifty years ago, when I was a youngster in Bristol, I often used to be sent out for the family dinner beer. Ordinarily it was "fourpenny *ale*"; on high days and holidays it was "sixpenny *beer*," and on occasions less special it was "fivepenny *Burton*." The latter, I remember, was always drawn out of two separate taps, and therefore I suppose was an admixture of the other two—a sort of "half-and-half," though why called "Burton" I cannot say.

Bristolian.

Miss Ramsbottom states that, having taken lodgings on Durdham Down (Bristol), her "Ma was asked at dinner time whether she would have a pot of Burton." She describes the Burton as an uninviting washy beer, and asks the origin of "a pot of Burton." Allow me to take a slight exception to the word "pot." I was born in Clifton and lived for many years upon the Downs, and I think I may venture to say that in no house on the Downs would the term "a pot of Burton"

be used. A pot is peculiar to London and, I believe, the North. In Bristol the universal designation is "a can," and, in domestic circles, a "jug," as a pint or quart of any liquid.

Some thirty years ago, when beer *was* beer and not molasses, &c., there were two or three houses in Bristol (one near Princes Street, one in the neighbourhood of Wine Street, and another near Stokes Croft) celebrated for the Burton mixture, the charm of which consisted in a marriage or blending of two beers (a mild and a stronger) when drawn. It really was half-and-half—ale and beer, *not stout*—and was a sort of morning or hot-weather drink when XXX was not desired. Afterwards a Burton was brewed of this medium quality, but there was an absence of "something" in the new production which the "marriage" from the two taps produced, and the true palate for Burton was not satisfied with it.

With the beers as *now* brewed it is impossible to make anything approaching the real Bristol Burton, but had your fair correspondent drunk it as I drank it when a youth she would not have complained of its washiness. The Burton-on-Trent and bitter ales of to-day grew out of the Burton mixture. ANTIMONOPOLY.

Portman Square, W.

VULCAN DANCY (4th S. i. 590; ii. 612.)—One of your correspondents, who divined that the true reading of this startling phrase must be "through the welkin dance I," may like to hear that the MS. of Bishop Percy's *Ballads and Songs* fully confirms his surmise. In the verbatim copy of this work recently printed, under the editorship of Messrs. Hales and Furnivall, I find the song "Hollowe me Ffancye" in vol. ii. p. 30. The two opening lines are printed—

"In a melancholly fancy, out of my selfe,
Thorrow the welkin dance I."

W. M. ROSSETTI.

BEZA'S NEW TESTAMENT (4th S. v. 28, 157, 259.)—As MR. TEW is "thoroughly convinced that the preponderance of evidence. . . . is so immeasurably in favour of St. Paul as author of the Epistle" to the Hebrews, and as most readers would, I venture to believe, be of the same opinion, may we not be spared a flood of Dean Alford's prolegomena to that Epistle? The good Dean has come to the conclusion that Apollos was the author. A CONSTANT READER.

JOHN LESLIE, BISHOP OF ROSS (4th S. v. 174, 266.)—I think MR. KING has erred in the restoration of this inscription, in consequence of not having noticed that the first six lines are written in hexameters and pentameters. The seventh and eighth lines are quoted from Proverbs, the only variation from the Clementine Vulgate being "*in* pacem" instead of "*ad* pacem." We are only concerned with the first six lines, and the version I offer to "N. & Q." is founded upon the hypothesis stated above, and upon the fact that *some* contractions have been used in the inscription. P̄ for *pro* is very common in Latin MSS., and *pūs* for *prius* occurs frequently.

I have endeavoured to keep as closely as possible to the imperfect transcript of the letters, and any harshness in the construction must be attributed to the exigency of the conditions imposed.

"Dedico pro patriâ, pro principe tot mala *passus*,
Me tibi summe Deus; conscia mens satis est.
Heu! patriæ requies sit, justi ubi principis *alsi*
Pace fruantur agri; vincula me cohibent.
Vim superam præstans in eos converteris iram,
Namque vident gratum sit mihi velle tuum.

B. E. N.

Bishop Leslie's inscription is evidently in elegiac verse, as may be seen from the terminations of most of the lines. The quotation from Proverbs is likely to reflect the sentiment of the concluding lines. The following is my conjecture as to the way in which the *lacunæ* in the inscription may be filled up. I do not think that MR. KING's restoration will commend itself to many:—

"Hic ego pro patria pro principe tot mala passus,
Sed tibi, summe Deus, mens mea nota sat est,
Ut patriæ requies sit et ut sub principe (¯ ¯)
Pace fruantur agri, vincula me cohibent.
Vim superam præsta; sontes mitescere *siris**
Qui videant gratum quam mihi velle tuum."

"Quum placuerint Domino viæ hominis inimicos ejus convertet in pacem."

T. C. D.

GEORGE BUCHANAN'S LATIN PSALMS (4th S. iv. 178.)—Did not the coincidence noticed by MR. R. MEIKLE, between Buchanan and Mr. Gladstone, arise from each having had in his mind Virg. *Æneid.* iv. 336—

"Dum memor ipse mei, *dum spiritus hos regit artus*"?

T. W. C.

FOSTER AND DUFFIELD FAMILIES (4th S. v. 245.)—If N. E. D. can prove that the Fosters of whom he speaks had any connection with Aylesbury, in Buckinghamshire, I may be able to give him one or two particulars in reply to his queries. Of the Duffield family I am not informed.

P. HUTCHINSON.

THE "EDINBURGH REVIEW" AND LORD JEFFREY (4th S. v. 273.)—Let me question the correctness of F. W. J.'s assumption, that the words quoted by him in italics show the keen eye of Jeffrey & Co. to financial results. It seems to me plain that Jeffrey, by *riches*, meant intellectual wealth. As editor, proprietor, or contrib

* *Siris* is a common contraction for *siveris* = pe[illegible] In line three, for "sit et ut" perhaps *satius*.

cial interest would be to put as little as into a page, so as to show as many pages le. W. T. M.

## Miscellaneous.

### NOTES ON BOOKS, ETC.

*f the French Revolution, by* Heinrich von Sybel, or of History in the University of Bonn. *Trans- rom the Third Edition of the original German by* Walter C. Perry, Esq. *Vols. III. and IV.* y.)

ot often that it can be said of a translation that useful than the work from which it is trans- we have the author's own confession for it in Professor Von Sybel informs us in a prefatory , for the present translation of the third and g volumes of his work, he has been enable to n addition to the large number of original docu- ready specified by him, a very considerable f diplomatic papers contained in the archives of thanks to the courteous liberality of Count Von and adds, that he has had the satisfaction of is general views of events and persons con- them; while their use has enabled him to im- d enrich his narrative in many important par- It is unnecessary here to enter into details as culiar merits of Professor Von Sybel's complete pendious History of the French Revolution, here brought to a close, and made more useful full index; but this much may be briefly and edicted, that the Professor's work is destined to place among the chief authorities which must be by all who desire to make themselves masters entful chapter of modern history to which it is

*plete Poems of George Gascoigne. Tam Marte Mercurio. Now first collected and edited from ly printed Copies and from Manuscripts. With a r and Notes by* William Carew Hazlitt. *In two s. Vol. I.* (Printed for the Roxburghe Li- )

oodly volume of upwards of five hundred pages, litt here presents to the subscribers to the Rox- Library the first portion of his collected edition oems of the soldier-scholar George Gascoigne, ill be completed by a second volume of smaller ns, in which Mr. Hazlitt will include his Notes, c. The reader will find in the volume before us, e's "Flowres," containing a collection of miscel- poems, mostly of an amatory character, and all marked with the writer's peculiar style; his es"—in which division are contained his "Comedie pposes," and "The Tragedie called Jocasta," and hteen or twenty miscellaneous poems; and lastly edes," among which will be found a prose transla- The pleasant Fable of Ferdinando Jeronimi and de Velasco, translated out of the Italian riding Bartello." These are preceded by an Introduction, Mr. Hazlitt furnishes us with all that is known Life of Gascoigne, supplementing the materials by the late Joseph Hunter and others with the his own inquiries; so that the book will be a all students of Elizabethan literature.

rtes late than never" may well be said of the which is now being brought forward to erect a Hall and Free Library to the memory of Lord Brougham. It must seem strange to foreigners, to whom he was so well known, that no steps have ever been taken to place a memorial of him, whether considered as a statesman or man of letters, in the Abbey.

The *North German Correspondent* announces the death of Dr. Carl Friedrich Neumann, the historian and orientalist, the well-known author of the "History of the British Empire in India," and the "History of the United States."

The National Gallery in Berlin, which was begun five years ago, will be roofed before the end of this year, and it is expected will be finished in about three years more.

It is now understood that Her Majesty will open the new building of the University of London, in Burlington Gardens, on Wednesday, May 11th.

A complete "Shakespeare Grammar," in which all phraseological points differing from modern usage are treated, by the Rev. E. A. Abbott, is in the press.

The discovery at Paris of an autograph of Henry Duke of Guise, written on the fly-leaf of a MS. Book of Hours, which belonged to Queen Catherine of Medicis, is reported. The words in the duke's handwriting are "All is arranged for the 24th," and are supposed to have reference to the 24th of August, 1572, the eve of St. Bartholomew's festival. The signature attached is "Le B.," which is explained as "Le Balafré," under which name Henry of Lorraine was known on account of the scar upon his face. Some doubt however, as to the whole affair, is entertained by the *Pall Mall Gazette*, which says: "Autograph-collectors in Paris have recently shown themselves so easily hoaxed that we should not be surprised to learn that this was only another instance of successful forgery. No evidence is adduced to prove that Henry of Guise ever adopted the nickname for his signature, and the sensational character of the hint savours rather of the modern stage than of real life in the sixteenth century."

The *Abingdon Herald* lately reported the discovery of a massive stone sarcophagus in the grounds of Mr. E. J. Trendell of the Abbey House, Abingdon. It is seven feet long, fifteen inches deep, and two inches and a half thick, and is supposed to have contained the remains of Cissa, King of Wessex, father to King Ina, and reputed founder of Abingdon. On the lid of the coffin is an elaborately cut raised cross, with the figure of a cross-bow, and other tracings now almost obliterated.


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## Notices to Correspondents.

UNIVERSAL CATALOGUE OF ART BOOKS. *All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.*

C. C. M. *Most usually* Celts, *but sometimes the word is both spelt and pronounced* Kelts, *from the Greek* Κελτοί.

C. *will find the passage ending*—

"Arts which I loved, for they, my friend, were thine,"

*in Cowley's "Ode on the Death of Mr. William Harvey."*

HERMENTRUDE, B. H. C., Rev. Mr. GATTY, *and* F. C. H.—"*Percavi.*"

G. A. SCHRUMPF, F. G. S., *and* B. H. C. *anticipated.*

PHŒNIX ISLAND, &c. *The writer has not forwarded his name and address.*

F. R. S.'s *reply on the subject of* The Garrison Chapel, Portsmouth, *is unavoidably postponed till next week.*

SIDA. *The term "Baker's dozen" probably arose from the practice of giving, in addition to the twelve loaves, a further quantity as* inbread. *See* "N. & Q." 1st S. iii. 520. *For another conjecture as to the origin of the phrase, formerly called "Devil's dozen," see Nares's* Glossary, ed. 1859, i. 47.——*The Long Hundred,* 120 lbs., *is the hundred-weight legalized on most of the canals and navigable rivers in the North of England, and of the Midland Counties, by their acts for collecting tolls. The standard Hundred,* 112 lbs., *is the legal hundred-weight of the custom-house in London, and all the southern parts of England.*——*The legend of the building of Cologne Cathedral will be found in* The Rhine, Legends, Traditions, *&c., by Joseph Snoxe,* ed. 1859, i. 19-29.

PUTNEY. *The first Oxford and Cambridge Boat Race was in* 1829, *from Hambledon-lock to Henley, two miles and a quarter. It was won by Oxford by sixty yards, or five or six lengths.*

A. F. *The expression, "To love her (Lady Elizabeth Hastings) was a liberal education," occurs in* The Tatler, No. 49, *by Sir R. Steele.*

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## Notes.

### ANECDOTE OF BURNS AT BROW.

The following anecdote respecting Burns dur- his last days is given on the authority of Drummond of the *Perthshire Advertiser*, and ufficiently interesting to be transferred to your es. It appeared in the *Dumfries and Galloway ndard* of March 9:—

Mr. Drummond tells us that the story which he now ates was communicated to him many years ago at village of Brow, on the Solway, where Burns spent e sad dying days. During his sojourn there, poet's health was so much reduced that he lived ot entirely on port wine. Being off duty, his poor ry of 50*l.* was now reduced to 35*l.* 'What way, in name of thrift,' he wrote to Mr. Cunningham, 'shall aintain myself, and keep a house in country quarters, a wife and five children at home, on 35*l.*?' In e sad circumstances, of which no one can think with- profound emotion, the poor poet's little stock of port e and cash ran out simultaneously. 'In a state bor- ng on despair,' writes Mr. Drummond, 'he went to the inn at Clarencefield, the landlord of which was one is devoted admirers, and, laying down an empty le on the bar counter, asked for a bottle of port wine. en the wine was handed to him, he whispered to the llord that the deil had got into his pouch and was sole essor; but taking his watch seal in his hand, tendered e the landlord, and began to unfasten it. The land- observed the motion, and gave a stamp with her , while the landlord pushed the poet towards the door, when they passed the bar window the landlord had arm round the poet's waist, and floods of tears rushed n both the men's eyes. One would like to know the name of the landlord of that little inn at Clarencefield. He and his spouse must have been a worthy pair. The high sense of rectitude and honour in the poet—his determination to pay his way even in that hour of deepest poverty and impending death—rises to the sublime, and is in fine contrast to the mean and insolent advantage which some would-be geniuses take of those with whom they deal, as if such superior beings as they are could not owe any obligation to an humble shop- or innkeeper, and as if the latter were legitimate victims to be plundered by the former. There is a fine pathos, too, in that stamp of the landlady's foot. She was a poet as well as Burns, though she waited in a bar, and carried mutchkins ben the house to the not over-refined and roystering carles of that Solway shore. For them to dream of taking the poet's watch seal! What a scandal and disgrace that would be! And to think, that in this sad hour, broken, shattered, dying, the man whose songs have filled all Scotland with melody should be so poor! You see both of these reflections flashing in that stamp of the landlady's foot. She must have been, we repeat, a good soul; and so must the landlord too. Cannot some one rescue their names from an oblivion they do not deserve?"

In respect to this anecdote, I was desirous to discover, if possible, independent evidence to corroborate it, and for this purpose I communicated with Mr. James Scott, the intelligent parish schoolmaster of Ruthwell, where Brow is situated, a small watering-place about eight miles from Dumfries, not far from the shores of the Solway. There is a mineral well, chalybeate, of no great strength, but to which the invalids of Dumfries and its neighbourhood resort in search of health. Mr. Scott writes to me thus:—

"The landlord at the inn at Clarencefield, at the time of Burns's sojourn at Brow, was Mr. John Burnie. He appears to have been a man of considerable intelligence, and some of his deeds of kindness have been reported to me by some of the old inhabitants with gratitude and affectionate remembrance. He was dead before I came to the parish, but I lived for two or three years nearest neighbour to his widow, who died in 1845, nearly eighty years of age. She recounted to me several anecdotes of Burns; the story of the seal and the bottle of wine, as reported in the *Dumfries Standard*, is literally correct. When she told me this, I asked what kind of a seal it was, when she replied, "a gold seal with a stone, on which was engraved a man crouching behind a bush, with the motto 'Better a wee bush than nae bield.'

"As anything respecting Brow in 1796 may be interesting to you, I may state that it lay on the great drove road between Dumfries and Carlisle, was a clachan containing eight or ten families and a public-house, the chamber end of which was occupied by the poet. As it was a convenient resting-place between Dumfries and Annan, the inn was largely patronised by drovers as well as by health-seekers like the poet.

"But before the year indicated above, the new road leading through the village of Clarencefield had been made; this led the traffic away from Brow. When the new road by Clarencefield was opened, a resting-place for the wayfarer was required at Clarencefield, it being about equidistant from Dumfries and Annan. The Mr. John Burnie indicated was at this time tenant of Clarencefield farm; he married the daughter of the landlord at Brow, Miss Davidson, and these were the worthy couple who supplied our poet with wine. The writer in the *Standard* makes a mistake when he talks of the *small inn*. I am informed that while it was conducted by Mrs

Burnie there was not a larger or better kept inn between Glasgow and Carlisle. You are not, however, to suppose that it was the house now occupied as an inn, but the two-story farm-house to the north of it.

"Mrs. Burnie did not tell me that she stamped with her foot when the seal was offered to her husband, but I could readily imagine how eminently qualified she would be for such a movement. When I became acquainted with her, when approaching fourscore, she was surrounded by a joyous group of roistering grandchildren, and I could not but observe the complete command she exercised over the whole party. To the last the old lady entertained the profoundest feelings of admiration for Burns."

I find on further inquiry that while the poet resided at Brow he had to go to Clarencefield Inn for port wine, as in the public-house at Brow there was sold only "British spirits, porter, and ale." This house, where the poet spent a few of the last sad days of his life, was rased to the ground about twenty years ago, and the tree under the shade of which it stood was uprooted at the same time.

As to the length of time that the poet was at Brow, a friend has drawn my attention to a discrepancy between the account given by Dr. Chambers and the memoranda on the point by Mrs. Burns as they appear in the Life by Mr. Waddell. Mrs. Burns says in these memoranda that her husband was only about a week at Brow, while in referring to his own letters dated from Brow, it will be seen that he went on July 4, and returned on the 18th, making the time to be a fortnight.

Mr. and Mrs. Burnie have long since been "gathered unto their fathers," but some of their children still survive, and move in a respectable sphere of life. One of his sons was the late William Burnie, farmer, Clarencefield—a man well known in Annandale. His daughters were married, and some of them, though widowed now, still survive and are much respected.

CRAUFURD TAIT RAMAGE.

P.S. In a subsequent communication from Mr. Scott he says:—

"Mr. Joseph Hetherington, who died here six or eight years ago, perfectly remembered Burns when at Brow; from him I received a great deal of information respecting the changes which had taken place during his life. He knew the anecdote respecting the wine."

Again:—

"When Mr. Davidson died at Brow, all his effects were brought to Clarencefield. I asked Mrs. Burnie what had become of the bed in which Burns slept, she replied, 'that when brought to Clarencefield the cow-herd slept in it; but it had been destroyed on account of the filthy state into which it had come.' I asked if she had *anything* connected with the poet when at Brow—any of the furniture of the room he occupied. I think she said; 'I have one thing which was brought to the Brow by Mr. Burns, and was much used by him while there. I'll try to find it, and you shall have it.' Next day she sent me the tattered remains of an old Bible.'

## FRENCH PRISONERS OF WAR AT LEEK.

Ere it be too late, I should much like to call attention to the subject of the French prisoners of war quartered on parole in the Midland Counties soon after the termination of the Peace of Amiens, April 29, 1803. Possibly some of their descendants now living in sunnier climes and under happier auspices may like to see even this very meagre record of their sojourn in the Moorlands; or, better still, may be induced to add to the small crumbs of information here garnered together. It is at least very certain that an eleven years' residence of a large body of energetic, high-spirited sons of Mars in such out-of-the-way country towns as Ashburne, Leek, &c., must have left more or less of impress on "ye manners and customs of ye place," and resulted in connections whose moral and physical effects will permeate through all time.

The officers appear to have received all courtesy and hospitality at the hands of the principal inhabitants of Leek and its charming neighbourhood, with many of whom they were on terms of the closest intimacy, frequenting the assemblies, which were then as gay and well-attended as any within a circuit of twenty miles. (It must be borne in mind that, not as in our days of manufacturing industry, these old-fashioned market-towns were the then acknowledged domiciles of the dowagers and cadets of the great county-ocracy. They used to dine out in full uniform, each with his body-servant stationed behind his chair.) My uncle Hugh was at that time captain of the Yeomanry; and a troop of the Oxford Blues, under the command of Captain Charles Slingsby, of Scriven Park, was also stationed in the town, besides three companies of local militia, commanded by Major William Badnall.

I have before me an old card intimating that James Francis Néau, of Derby Street, has on sale "straw hats, beautiful straw, ivory, and bone fancy articles, made by the French prisoners;" and many exquisite drawings and models of ships and other nick-nacks still in existence testify to the facile talent and marvellously patient industry of these victims to an unprincipled lust of power.

Their number at Leek never exceeded 200 (says Pierre Magnier, ex-paymaster des ouvriers militaires, and taken at Flushing; one of the last survivors in the place), and they came by detachments in 1803, '5, '9, and 12; almost all clearing out immediately after Napoleon's abdication on April 5, 1814. Curious traditions still linger of the men turning out in the early mornings in search of *snails* as an additional *bonne-bouche* to their doubtless limited cuisine; and more notably, the record still exists of a duel fought on Baldone, in which Captain Decourbea was shot by one Captain Robert, who had been taken in

e of their quarrel I have not yet
is remains lie in the lower "God's
to the old church, marked by an
iterated stone with this touching

Decourbes, ens^e de v^sau de la mar' imp'
17 Oct. 1812.
*occubuit Patrique Deoque.*"

thers who sleep clustered around
iefly enumerated:—
Millot, capitaine 72d French
nevalier, ob. June 9, 1811; æt. 43.
c, capitaine du navire "La So-
s, ob. Sept. 2, 1811, æt. 54.
eaud, captain in the French navy,
12.

iet was captured at St. Domingo,
with his aide-de-camp Degouillier,
e, adjutant-general.
, of the artillery.
nville, notaire.
et, taken at Flushing.
çois Vevelle was at Leek in 1809.
ert, commander in the navy, mar-
stry of Leek Moor.
ist, of the navy; son of the cele-
Nicholas, Prince of Eckmuhl, the
o, Austerlitz, &c.
: Monier, Berthot, &c. ("Birtin, a
belonging to the imperial navy,
parole about the space of eleven
ved himself extremely well all the
ith us," &c.)
nel occurs A.D. 1809.
iet, a sea-captain, left a son still

t, a sea-captain, left issue in the
low, *née* Agnes Lownds, having
last, æt. eighty-four.
u, a privateer's-man, married Mary
survives; and
servant to General Brunet, still in
and hearty; and who, if he live
t, will have attained the eighty-
is earthly pilgrimage. This is he
of seven years old, with his own
the execution of Louis Seize; with
hearing the drums' roll, at the in-
re's command, which drowned the
rch's dying speech; a detailed ac-
will be found in 3rd S. xi. 396, 520.

JOHN SLEIGH.

Akewell.

ANDREW CANT.

*ator* (No. 147) the following sen-

ome people derived from one Andrew
ay was a Presbyterian minister in some illiterate part of Scotland, who by exercise and use had obtained the faculty, *alias* gift, of talking in the pulpit in such a dialect that it is said he was understood by none but his own congregation, and not by all of them."

It is hardly necessary to say that this derivation of the term *cant* is fanciful and ill-founded. But a few sentences, to say who the person here referred to actually was, may not be out of place. Andrew Cant was a rigid Covenanting minister during the reigns of Charles I. and Charles II. He had been born about the end of the sixteenth century, and appears to have been a native of East Lothian. He was chosen one of the ministers of Edinburgh in 1620; but Episcopacy being then in the ascendant, the king and bishop refused to sanction the appointment. Eighteen years thereafter he was appointed minister of Pitsligo, in the north-eastern part of Aberdeenshire; and in July of that year was sent as one of the commissioners for the Covenant to Aberdeen. He was a man of a fiery and vehement temperament, and possessed a courage that nothing could daunt. His zeal earned for him the title of "The Apostle of the Covenant"; and when he preached before Charles I., on the occasion of his visiting Edinburgh, he did not hesitate, as we learn from Ballie's *Letters*, to "press" the ultimate measure—"the extirpation of Prelacy." In 1641 he was chosen one of the ministers of Aberdeen, and local records supply abundant illustrations of Cant's temper and actings.

Alexander Jaffray, an early adherent to the principles of the Quakers, who held the office of Provost of Aberdeen, and who was married to a daughter of Cant's, speaks of him in his *Diary* as "that gracious and worthy man." On the other hand Spalding, who held the office of Town Clerk of Aberdeen and wrote a *History of the Troubles in Scotland*, marked by not a little superstitious gossip, gives vent to his anti-Presbyterian leanings by exhibiting Cant as the most fiery and intolerant of bigots. He relates how Cant and his fellow commissioners "disdainfully refused" the "treat of wine" offered them by the "Provost and Baillies" on their arrival—an insult "the like whereof was never done to Aberdeen in no man's memory." And he tells how, after he had come to Aberdeen as minister, on a "Yule" day at afternoon sermon, when his colleague was preaching, and he sitting beside the reader, hearing some noise of children outside, he got up suddenly from his seat, and "through the kirk and people goes he and out at the door, to the great astonishment of the people." The "bairns," it is added, "fled, but he chased them into the new kirk, whereat the people there were offended; at last he returned back to his own place, and the people became settled and pacified, but wondered at his light behaviour."

There is no doubt that as an ecclesiastic, in a

church whose basis is democratic, Cant carried matters with a singularly high hand. He did not hesitate to set the magistrates of the town at defiance within what he considered his own province, and declaimed against them from the pulpit when they ineffectually endeavoured to interfere in the complaints of his congregation against the strictness of his rule.

Cant was for a time "Humanist," or teacher of Latin in King's College, Aberdeen. He lies buried in the St. Nicholas burying-ground there, with a broad sandstone slab, now getting a little time worn, over his grave. His epitaph, in the fulsome style of a bygone time, and in barbarous Latin, I have copied from the slab as follows:—

HERE LYES ANDREW CANT, MINISTER OF ABD., DEPATD APR. 27, 1663, & MARGARET IRVIN HIS SPOVS.

SUB HOC MARMORE QUIESCIT DEI SERVUS D ANDREAS CANTÆUS UIR SUO SECULO SUMMUS; QUI ORBI HUIC ET URBI ECCLESIASTES UOCE ET UITA INCLINATAM RELIGIONEM SUSTINUIT DEGENERES MUNDI MORES REFINXIT ARDENS ET AMANS BOANERGES ET BARNABAS MAGES ET ADAMAS ACADEMIÆ RECTOR LABANTEM REM LITERARIAM LEVAVIT INTEMERATÆ PIETATIS ILLIBATÆ CONSTANTIÆ INUICTI ANIMI. QUEM TOT ANNOS CUM DEO PURUM PROBASSET HOC ÆUO UIRTUTUM EFFŒTO ATQUE SUMMAM UITREÆ HUIUS FELICITATIS UIDENS IN UANITATE SISTENTEM UERAM EAM QUÆ NEC TEMPORUM METIS NEQUE UOLUPTATIS MODO CIRCUMSCRIBITUR EROPIORI SPE ET AUGURIO PRÆCEPISSET, CHRISTO SUO PLACIDE CREDIDIT XLIX ANNIS SACRI MINISTERII PRIUS EMENSIS NEC PAUCIORIBUS AUSPICATISSIMI FOEDERIS CUM MARGARETA IRUINA MULIERE LECTISSIMA. O. NAT. DOM. CIDIↃCLXIII IV KAL. MAII, ÆTAT. SUÆ LXXIX. QUI MORTUUS ADHUC LOQUITUR. UALE.

W. A.

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The "Grove": Idolatry of the Old Testament.—The Edinburgh reviewer of Mr. Ferguson's superb work on *Tree and Serpent Worship in India* (*Edin. Rev.* for Oct. 1868, p. 490) appears to be unaware of the real significance of the Hebrew expression rendered "groves" in those passages of the Old Testament where mention is made of the ancient Phœnician idolatry. He evidently supposes the "groves" to mean thick clumps of sacred trees, under whose awful shade the mysterious rites of that strange compound idolatry were celebrated. This misapprehension, I may point out, has been extinct amongst Biblical students ever since the time of Selden. That learned jurist and antiquary first pointed out, and Gesenius subsequently demonstrated, that the Hebrew plural noun *Asherah* (אֲשֵׁרָה) cannot be correctly translated "groves" in any of the passages where it so occurs. Its true meaning is "wooden images of Ashtaroth," the Syrian Venus. (See the articles "Asherah" in Smith's *Dictionary of the Bible*, and "Ashtaroth" in Kitto's *Biblical Cyclopedia*. In corroboration of the true rendering, reference may be made to the Vulgate version of 2 Chron. xv. 16: "Eo quod fecisset in luco *simulacrum Priapi*." The "Asherah" were in fact phallic emblems, which, as is well known, were common objects in groves and gardens amongst the Greeks and Romans, as well as amongst the more antique nations of the East.

D. Blair.

Melbourne.

Vampire.—I have not yet seen a satisfactory derivation of this word. In the Dutch it is written *Vampyr*; but it is certainly not of Dutch origin. Todd says, "Vampire, *Vampur*, Germ. blood-sucker," but no etymology is given. Adelung says:—

"Der Ursprung des Wortes *Vampyr* selbst muss in der servischen oder einer der verwandten Sprachen aufgesucht werden. Wenn es mit den jetzt gedachten Nahmen der mittlern Griechen gleich bedeutend ist, so scheinet es mit dem Oberdeutschen *Wamme*, *Wampe*, ein Wanstdicker Bauch, verwandt zu seyn. Uebrigens wird in der Naturgeschichte der Neuern auch eine Art amerikanischer Fledermäuse, welche den Menschen und Thieren im Schlafe das Blut aussuget, *Vampyrus* (Linn.), mit diesem Nahmen belegt."

In Polish the word is found written *wampir* and *upior*; in Slownik *upior*, *upir*. In the Ukraine it is *upeer*; the Croatian word *vimpe* is rendered *intestina*. The word *vampire* is not found in the dictionaries of Bailey (1731) and Ash (1775), and is probably not very old. I think it may have originated in Hungary, and that *vampire* may be a corruption of the Magyar *vad-ember*, a savage man (*vad*, savage, &c.). This derivation is strengthened by the fact that Hungary and its dependencies were formerly the principal seat of vampirism; that in Kiss Mihály's Hung. Dict. *vadember* is given as an equivalent for *Ogre*; and that *Ogre* is also a Hungarian word, being derived from the Ugri, *i. e.* the Hungarians. The modern Greek name for vampire is *Broucolackas* or *Vroucolackas*, a corruption of *Morlachs*, *i. e.* the Morlachi of Dalmatia.

R. S. Charnock.

Gray's Inn Square.

Workmen's Hours of Work about 1800 A.D. An old gentleman who was born in 1789 states workmen's hours, during his boyhood, as follows:

"In the latter part of the last century, and for some years in the present—I cannot say how many—the working days of journeymen tradesmen, of the following classes, were:—

Carpenters, Bricklayers, Masons, Plumbers, Glaziers, and Housepainters from 6 A.M. to 6 P.M. In summer, if trade was brisk, they worked over hours, so as to make seven days in the week.

Tailors, Shoemakers, &c. from 6 A.M. to 8 P.M.

I am not quite sure that Clock and Watchmakers worked so many hours. My present impression is that their day was an hour less, either at the beginning or end of the day.

Lawyers' and Merchants' Clerks from 9 A.M. to 6 or 7 P.M.

arriers about thirteen hours in the day.
rocers and Drapers from about 7 or 8 A.M. to between
d 9 P.M.
acksmiths from 5 A.M. to 8 P.M.
oolcombers from 4 or 5 A.M. to 8 or 9 P.M. But this
optional, as they were paid not by the day but for
quantity of work done. By working so many hours
weekly earnings were much more than the wages
arneymen in other trades; *e.g.* if a Carpenter's wages
18*s.*, the Woolcomber's earnings were 27*s.*, I mean
earnings of the most able workmen. When I was
young, I lived opposite a Woolcomber's shop, was
in it, and well knew their habits and working
s."

W.

Original Prices of the Old Quarto Plays.—If not noted previously, these three indications of price on the copies I possess may be th recording. On the title-page of Ben Jonson's "*Execration against Vulcan*, with divers Epigrams, &c. never before published," twenty-nine ves, 4to, 1640, is, in pale ink, partly cut away, ." As regards clearness and size of type this well got up, though the composer did not al Mr. Benson's intent, for it contains several s printer's errors. On Geo. Chapman's double of the *Conspiracy, &c. of Biron*, sixty-five es, 4to, 1608, is written "pret 10d 1° Junii 8." And the address from "The Book to the der" prefixed to Day's *Law-Tricks, or, Who ld have thought it* (thirty-six leaves 4to), 1608, s with—

"Farewell,
Thine or any mans for a testar.
*Who would have thought it.*"

he play is very incorrectly printed, but this, in other instances, was, I think, chiefly due the incorrectness of the manuscript. The eral rate, from the above instances, would m to be a penny for every six or eight leaves.

B. Nicholson.

Rhyme.—In a late number of *The Graphic*, der this title, is a letter which states, *inter alia*—he word *dismal* has long been held by *Notes Queries* to be without rhyme. But *paroxysm* seems to me to answer all necessary conditions."

Surely there must be some mistake in this rtion, or the contributors of "N. & Q." must ve altogether ignored the vow *baptismal*.

C. Petiet.

French Mystification.—I hereby advise all ders of "N. & Q." not to buy a so-called new tion of Michaud's excellent *Biographie Uniselle*, which new edition has been repeatedly vertised in the French papers. In a following icle I shall prove that MM. Delagrave, the blishers of the so-called new edition, have done thing but produce a reprint of the *nouvelle édi*, new in 1842, but old in 1870, and that they ve thus rendered themselves guilty of a most nstrous mystification.

H. Tiedeman.

## Queries.

### ENGRAVED PORTRAITS: WHO ARE THEY?

Byron used to say "I like to be particular in dates sometimes," and he was very right. Some people have the bad habit when writing letters of never adding the *year* to the day of the month, so that after a while it is impossible to tell the exact day, which at times may be very important. In former days, before the use of envelopes so generally obtained, this omission was less objectionable, because the post-stamp was on the letter to indicate the date. In like manner you not unfrequently meet with engravings, portraits bearing mottoes, panegyrics of the person represented, the painter's name, that of the engraver, everything in fact but the "one thing needful"—at least the most interesting—the *name* of the person. I have now before me several cases in point.

1. The portrait of a man in robes, time Henry III. of France, with a large flat shirt collar, turned-up moustache, and thick curly hair, holding a cross suspended to his neck. "Cor. Gall f." Underneath is written:—

"Veus-tu voir un homme Immortel,
En voicy le Parfait Immage,
Cet (*sic*) le Miracle de nostre Age,
Car sa vertu la (*sic*) rendu tel."

2. The portrait of a man, time Louis XIV., with a large wig and richly embroidered coat, engraved by B. Picart, 1718, after J. van Helmont, 1713, with the motto "NEC TEMERE NEC TIMIDE," and the following lines:—

"N'être dans les plus grans Emplois
NI TÉMÉRAIRE NI TIMIDE;
Prendre en tout l'Équité pour guide,
Ne parler jamais qu'avec poids;
Pour le bien de L'ÉTAT agir toujours en Père,
De ce digne CONSUL c'est le vrai caractère."

3. A man with powdered hair and Cadogan, time Louis XVI., sharp nose, and knowing side-glance. Underneath:—

"Quid verum atque decens curo & rogo, & omnis in hoc sum. Hor. I. L. Ep. I. VII. Peint par C. Monnet, Peintre du Roi, gravé par P. Beljambe des Acad^ies R^les de Caen et d'Orléans &c."

It would be interesting to know who these three *raræ aves* were. Can any of your correspondents give a clue to them? They would oblige

P. A. L.

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Addi's Inquisition or Report.—Can any of your readers assist me in finding an inquisition or a report of one Thomas Addi, dated 1730, upon property in the county Donegal, Ireland? Any assistance given I shall esteem a favour.

Thos. L'Estrange.

Bentham's Common-Places.—Since the venerable Sir John Bowring sees "N. & Q.," I would venture, publicly, to ask him this question:

What have become of Jeremy Bentham's common-place books, sheets, and memoranda?

I remember to have heard that the walls of his usual study were strung with tabular matter of his own compiling, such as paradigms of verbs in different languages, handy notes for reference as to diverse systems of chronology, classifications in genus and order of plants, shells, minerals, &c. As I have understood, all were in his own MS., and kept rolled up, being opened only for reference. I, for one, should much like to have an opportunity of inspecting these sheets, if practicable. A. H.

COQUILLE.—Is this word used in the sense of an epigram or pithy saying? The following epigram occurs in Richelet's Dictionary, word "Crosse":—

"Au tems passé du siècle d'or,
Crosse de bois, évêque d'or;
Maintenant changeut les lois,
Crosse d'or, évêque de bois."

This is given as "Coquille"; but whether the name of the author, or as a word to express an old saw, I know not. Z. Z.

FOLK-LORE RESPECTING THE VIRTUES OF CORK. It is believed pretty generally in some parts of Lincolnshire that cork has the power of keeping off cramp. It is placed between the bed and the mattress, or even between the sheets; or cork garters are made by sewing together a series of thin discs of cork between two silk ribbons. In connection with this it would be interesting to know when and how cork was first introduced into this country. J. T. F.

Winterton, Brigg.

A LENTEN CUSTOM.—Fifty years ago the clergy of the Protestant Episcopal Church in this city always wore the black gown during Lent, as well during prayers as whilst preaching. This custom is now disused. I have been told that it was formerly practised in England. Was it, and is it so now? BAR-POINT.

Philadelphia.

HUMFREY GIFFORD.—

"A Posie of Gilloflowers, eche differing from ether in colour and odour, yet all sweete" (1580). By Humfrey Gifford, Gent."

The only copy of this priceless little book known to me—that in the British Museum—being imperfect, I am very desirous to hear of another complete.* Can any reader of "N. & Q." help herein, or give any information on Gifford? A. B. GROSART.

St. George's, Blackburn, Lancashire.

GENEALOGY, ETC.—Can any of your readers inform me where I will find an account of Sir Adam de Hereford, who was so famous at the first conquest of Ireland—what was his pedigree, or whence he came?

2. Can any one tell me in what book I can find the best account of the first settlers in Ireland from England?

3. Can any one give me the pedigree of Admiral Sir John Norris, K.C.B., P.C. &c., who lived at Hemstead in Kent, and who married a daughter of Admiral Lord Aylmer? In the history of the Admirals he is said to have come from Ireland. J. R. F. A.

LINES SUNG AT SHROVETIDE.—The following lines are sung every Shrovetide by the children of this district at the houses of the principal inhabitants. The form differs from Mrs. Bray's version, and may be altogether new to some of your readers:—

"Lancrock (?) a pancake,
A fritter for my labour;
I see by the string
The good dame's in.
Tippy tappy, toe,
Nippy, nappy, no;
If you'll give something,
I'll be ago (*i. e.* gone)."

Can any of your correspondents tell me whether the custom, evidently very ancient here, prevails in other parts, and whether children of mature growth formerly took part in the perambulation, song, and collection? FRANCIS JOHN BRYANT.

Brentor Parsonage, Tavistock, Devon.

NUMISMATIC.—I shall be much obliged if any correspondent of "N. & Q." will put in full the following legend from the reverse of a coin of Prince Ludwig von Batthyani: "PERFECTUS IN NEM. ET VICAR. S. C. R. A. M. ACT. CAM. INC. COM. CAST. PERP. ET SVPR. COM. 1788." And also the obverse of a Schwabian ducat of Karl Rudolph of Würtemberg (1737): "I. F. E. C. & A.—C. R. W. A. & T. The legend begins after the line—"Carl Rudolph Duke of Wirttemberg A (?) and Teck." The A puzzles me; the first part I cannot read at all. Fliersbach, in his *Münzsammlung*, does not explain these legends. NEPHRITE.

MEDIÆVAL ICONOGRAPHY.—I have lately met with a piece of mediæval iconography which is new to me. Seated upon a throne is a divine person, either the father or son, with right hand lifted in the act of blessing, and on the elbow of the throne is a golden chalice with the host rising from it (the common representation of the Eucharist). Is this intended to portray the "Dixit dominus Domino meo?" It occurs before the Penitential Psalms. J. C. J.

"MARCHANTS ADUENTURERS RESIDING AT HAMBOROUGH."—Such is the designation of an English merchant-company by quaint William Loe from his "Studie within the English hous

[* Ritson states, that the copy in the Royal library is the only one known. See "N. & Q." 3rd S. xi. 395.—ED.]

mborough: Jan. 24 [1620]." Wanted in-
tion or references concerning this company.
'sweet Singer" of "the Songs of Sion, set
joy of God's deere ones who sitt here by
ookes of this world's Babel," dedicates suc-
portions to John Powell, Thomas Barker,
as Backhouse, William Christmas, Isaac
Walter Pell, William Walcot, Edward
, John Greenwell, John Stampe, and George
yn, "assistants of the most worthy com-
f marchants-aduenturers residing at Ham-
h," and one (Christmas) a "deacon of the
h Church" there. Wanted any light on
all of these names. A. B. Grosart.
eorge's, Blackburn, Lancashire.

EYERS.—Where are the records? or is
any separate history of the Guild of the
ers, dissolved at the end of the last cen-
Snelling and Ruding have been examined.
W. H. O.
ry, Guildhall.

Prati.—Under date of June 16, 1825,
bb Robinson records in his *Diary* that at
ouse of a friend he met Dr. Prati, and
es that "Coleridge treated him with marked
on. . . . Indeed Prati talked better than I
eard him." An editorial footnote informs
t Dr. Prati was an Italian, and a lawyer by
ion. Is not this a mistake? If I re-
r aright, the name of this gentleman was
r to the public some thirty years ago as
nedical adviser" of a journal published by
nin Cousins, of Duke Street, Lincoln's Inn
, called the *Penny Satirist*. The same
l also contained an exceedingly interesting
of autobiographical notes of the doctor's
hat chequered career, which, even at this
vill well repay perusal. It would, however,
ly be exceedingly difficult to procure a copy
paper in which they appeared. As the
n the diary which I refer to is the only one
ich Mr. Robinson mentions the doctor's
perhaps some of your readers will give in
lumns of "N. & Q." some outline of the
es of this certainly very remarkable man.
C. B.
erby Street, Hulme, Manchester.

ICHARD THE THIRD."—In dressing for the
character from the time of Cibber to Charles
did our eminent tragedians keep in mind
More's description of him? In Hogarth's
of "Garrick" in that character, if we can
aright, his right shoulder appears to have
he highest:—
le of stature, Ill fetured of limmes, Croke backed,
Shoulder much higher than his right, hard fa-
visage."
H. H.
mouth.

Riddle.—The following rebus or riddle, which I have only lately seen, has sorely puzzled the members of my fireside circle. Can any reader skilled in this class of composition supply the solution, and, if known, favour me with the name of the author?—

"A woman, tho' my head and tail are both of them the same;
And still, both head and tail cut off, I bear a woman's name.
You may turn me topsy-turvy, but the change will naught avail—
A woman, whether taken by the head or by the tail;
But when you cut my head off, should my tail escape the shears,
Metamorphosed to a man then, the woman disappears!"

Chester. T. Hughes.

Schall the Artist.—I am anxious for information respecting a painter named Schall, whose pictures fetched large prices the other day at the San Donato sale in Paris. The *Art Journal* of this month has, in an article on this sale, the following remarks (p. 115):—

"A painter whose name, Schall, we never remember previously to have heard, nor, singular to say—and this may perhaps plead as some excuse for our ignorance—can we find it in any biographical dictionary to which we have access."

This being the case, I venture to apply to "N. & Q.," and I should really be exceedingly obliged if you or any of your numerous English and foreign correspondents would inform me who Schall was, of what country he was a native, and when and where he flourished.* The only picture of his which I know of as giving any clue to its date is one representing Madame Du Barri at the fête of Louveciennes; this of course proves that he was subsequent or contemporary to Louis XV.
Travellers' Club. X.

Swiss Boy's Song.—James Douglas, in his *Travelling Anecdotes through Various Parts of Europe* (2nd edit. London, 1785), tells us of "a Swiss boy who approached the carriage with a box, out of which he pulled a *marmote*, and putting it on his shoulder, sung something in a *patois*, making the animal dance at the same time. There was some drollery in the boy and his Swiss song." Mr. Douglas goes on to say:—

"The following verse of the boy's song I have translated as near the original as I possibly could, excepting the last line, which contained so much *patois* I could not make it intelligible:—

'See my pretty little marmotie dance;
Oh! it's a pretty marmotie,
Better than any Swiss boy has in France,
Quand Blanche béquille la culottie."
Avé que oui
Avé que oui
Avé que oui
Marmotie.'"

[* Seven artists of the name of Schall are noticed by Nagler, *Kunstler-Lexicon*, xv. 134-136.—Ed.]

I should be glad if any of your correspondents can supply all the words of this song, and give a correct translation. What is known of the author of *Travelling Anecdotes?*

The above reminds me of a song which, in my young days, I frequently heard sung in Edinburgh—

"Buy a broom, buy a broom;
Oh! buy of the wandering Bavarian a broom."

Can I also obtain the words of this delightful song? J. MANUEL.

Newcastle.

SONG.—Where is to be found the ditty on the troubles of a bachelor, commencing—

"A single man of twenty-two,
I'm sorely, sorely tried;
In daily martyrdom I live,
In Hoxton I reside."

W. H. O.

WEATHER SAYINGS: A FOXY SKY: FOXY.—During a recent sojourn at Rottingdean, Sussex, a fisherman with whom I was conversing, remarking upon the weather, pronounced the appearance of the sky to be very *foxy*. I am curious to know if the term was original, or if it is an old weather saying. F. W. J.

KING WILLIAM'S BANK is the name of one of the Bahama banks off the north of the Isle of Man. Query: Does this bank take its name from the grounding of a part of the fleet which conveyed King William III. and his troops to the Battle of the Boyne, and is there any historical record or tradition concerning the getting off the fleet, or whether damage was sustained?

JOHN HIGSON.

Lees, near Oldham.

## Queries with Answers.

DAULIUS.—What is the meaning of this word in the following lines of the schoolboy's home-returning song?—

"Jam repetit domum
Daulius advena,
Nosque domum repetamus."

A. B.

[Our correspondent has been misled by a corrupt version. The word should be *Daulias*. *Daulias advena* = the Daulian stranger or visitor, so called from Daulis being the country of Tereus. The allusion is to the nightingale, as is shown by the English translation of the lines quoted:—

"Now the sweet guest is come,
Philomel, to her home;
Homeward, too, our steps beguiling."

The versions of "Dulce Domum" we have referred to, original and translation, are those in Hullah's *Part Song Book*, and in Chappell's *Popular Music of the Olden Time*, ii. 579.]

HOG BARBECU'D.—Can you inform me of the meaning of this singular term? J. T.

[This is a West Indian term, and means a hog roasted whole, stuffed with spice, and basted with Madeira wine. Oldfield, an eminent glutton of former days, gormandised away a fortune of 1500*l.* a year. Pope thus alludes to him:—

"Oldfield, with more than harpy throat endued,
Cries, 'Send me, gods, a whole hog barbecu'd!'"

In *Mist's Journal*, Feb. 9, 1726, appeared the following advertisement: "On Tuesday next, being Shrove Tuesday, there will be a fine hog barbyqu'd whole at the house of Peter Brett, the 'Rising Sun' in the Islington Road, with other diversions. *Note.* It is the house where the ox was roasted whole at Christmas last."]

ANGEL INN, OXFORD.—Was there not formerly another inn at Oxford bearing the sign of "The Angel," anterior to the one now known by that name? TOM HEARNE.

[At the beginning of the eighteenth century a man who kept the *old* Angel Inn in Oxford, dying, bequeathed his business to his two daughters—very handsome, and admired by all the gownsmen. Their names were Prudence and Grace. An old Oxonian coming to Oxford some time after, found the inn shut up; and inquiring for the two fair ones, was informed that one was dead, and the other had joined the class now styled the "Social Evil," upon which he produced the following epigram:—

"Prudence and Grace once kept this place,
An angel at the door:
Now the angel has fled, Grace is dead,
And Prudence turn'd a ——."

The *new* Angel Inn afterwards sprang up, and is now a most respectable and flourishing establishment.]

SLAUGHTER THE ARTIST.—I have here two (and probably more) portraits painted in the time of George II., and marked "Slaughter." Perhaps some of your correspondents can say when he died, &c. &c. C. C. W. DOUVILLE.

Santry, Dublin.

[Stephen Slaughter succeeded Mr. Walton as supervisor of the king's pictures, and had been for some time in Ireland, where he painted several portraits. He had a sister who excelled in imitating bronzes and has [illegible] to the highest degree of deception. He died at Kensington, whither he had retired, May 15, 1765. A three-quarter length by Slaughter, of Sir Edward, second son of Sir Robert Walpole and Catherine Shooter, was bought at the Strawberry Hill sale, by Earl Waldegrave, for [illegible] guineas. Walpole's *Anecdotes of Painting*, ed. 1849, ii. 705.]

HERALDIC.—I should be much obliged by being informed to what family the following arms belong:—Argent, on a chevron azure three scallop shells or, in chief a crescent of the third. Crest: A St. Andrew's cross of the second, charged with

hell of the third. *Motto:* "Spero et
" C. W. Jones.

ns appear to be those of the Pringle family
o. Roxburgh, and The Haining, co. Selkirk,
s described in Burke's *Armory*: "Az. on a
three escallops of the first. *Crests*: First, an
in two palm branches; second, a saltire ar.
e centre with an escallop az. *Motto*: 'Spero
.'"]

: Godin's "Voyage."—Can you refer
easily accessible account of Madame
lventurous voyage down the Patassa
and Amazon rivers in 1769?
A. B. C.

count of the Adventures of Madame Jean
Odonais, in passing down the River of the
the year 1770," will be found in Constable's
ol. xi. pp. 307-334.]

## Replies.

### N CHAPEL (OR CHURCH), PORTSMOUTH.

(4th S. iv. 197; v. 149, 318.)

rence to the reply of Archdeacon
on the subject of the restoration of
and the mutilation of the monuments
be permitted to say that my memory
not "at fault," as asserted by him.
ary of the committee alluded to in my
munication was not Capt. Molesworth,
Col. G. A. Schomberg, R.M.A., from
er (now before me), written May 1,
swer to my inquiry whether the monu-
ld be left uninjured, I quote the an-
graph:—

numents in the Garrison Chapel will not be
cept absolutely necessary for the repair of
if removed, they will be most carefully re-
same positions which they now occupy."

assurance I subscribed to the restora-
and, I repeat, I have been grievously dis-
n the result. I deny that my "attack,"
acon Wright is pleased to call it, is
y unjust; and the charge I have made
mutilation of the monuments remains
refuted. It is admitted by the Arch-
t the instructions given to the builder
relieve (!) the monuments of the ugly
, black marble, and black painted back-
this sufficiently accounts for the subse-
edings. But I would fain ask, whether
ler" was authorised by these instruc-
tilate the large and handsome monu-
olonel J. P. Desmaretz, the eminent
who was commissary for the demolition
rks at Dunkirk, and whose elaborate plans of the towns and fortifications of Portsmouth, Gosport, and Portsea Island are still preserved in the King's Library at the British Museum? This monument (erected in 1786) stood formerly at the east end of the north aisle, just outside the chancel, and consisted of an oval white tablet in the centre, with entablature and side pillars of white, green, and variegated marbles. At present only the centre slab is preserved, which is embedded in the wall of the new vestry! Again, how did these instructions authorise the mutilation of the monument of Major-General Sir George Allan Madden, C.B. (commemorated as having defeated the French army of Andalusia at Fuente de Cantos in 1810), which was composed entirely of white marble? In neither of these instances were there any "ugly black" slates or marbles, and the monuments were most unwarrantably *relieved* of the ornamental portions so fitly belonging to them. It is no doubt true, that the grandson of Capt. Hay, R.N., may have approved of his ancestor's monument having been placed behind the surplices in the vestry, but he probably did not know that the shield of arms had been previously taken away from it. I beg leave to add, that it is not only for myself I write, but for all the members of my family; and if we are to be classed among the "few complainers," we must be content to remain so; but I should be glad to know if there is any legal remedy in such a case. F. R. S.

The case of F. R. S. so much resembles numberless others in church restoration, undertaken by silly or ignorant people, that it will not command the sympathy which it deserves. I believe there are many instances where the monuments, instead of being replaced after the operations are completed, as common justice to those who had paid for them would suggest, are cut to pieces or mutilated as at Portsmouth, and nothing retained but the flat slabs in the middle, and these are let in flush with the wall. There are two reasons sometimes put forward as excuses for so doing: one is, that the monuments detract from the architectural effect of the interior of the building; and the other, that they are mostly obelisks, cinerary urns, or such like pagan devices in style, and therefore ought not to be retained in a Christian church. F. R. S. may take these reasons for what they are worth, as I do. Is there any architect bold enough to clear out of St. Paul's Cathedral or Westminster Abbey all the monuments of a pagan—that is to say, of a Grecian or Roman type, or of a classical character, as it is otherwise called?—a style that in a past age was thought to be the only standard of true taste, and Gothic denounced as barbarous. The case which has come the most closely under my own observation occurred some ten years ago when

the parish church of Sidmouth was rebuilt. When the pulling down of the church was about to be entered upon, a tradesman in the town contracted to take down all the monuments from the walls, and when the new church should be finished to refix them carefully, and as nearly as the altered circumstances would permit, in places corresponding to where they were before. One day, during the long interval of several months that they lay packed away in a wareroom, he came to me and said rather cautiously that the architect had proposed, as he understood, to have all the monuments cut up, and nothing re-admitted into the church but the square slabs in the middle, on which are placed the inscriptions. As a member of the committee, he asked me if such a procedure could really be intended? The monuments were then in his custody; he should feel very unpleasantly situated if any order to mutilate them in that way were given to him, for he had the greatest repugnance at the very idea of it. I replied that the subject was quite new to me, that it had never yet been brought forward at a committee meeting, and that I could not imagine any gentlemen, who were merely acting as trustees for a short time, would take such unwarrantable liberties with what I considered to be other people's property. The case, however, came forward afterwards, but I set my face against it steadily throughout. It was not that I thought the monuments either beautiful or valuable; indeed, with the exception of about three, they are ugly and in bad taste. But I remembered that they had been bought and paid for by people who relied on the sacredness of the place for their safety, and I felt that as honest men we had no right to injure what did not belong to us. As a shield the man was ordered to write to or inquire of the survivors their permission to have them cut; but this order was a mere farce, for owing to deaths and removals he knew not where or how to apply.

It is not pleasant now to look back and recall to mind how much contumely, slight, and abuse I had heaped upon me by the other members of the committee, and their supporters, for persisting in what I thought, and still think, merely an act of common honesty. I can safely say that I, alone and individually, was the means of saving all the monuments from being cut to pieces, and they are now replaced in the church in the same state as they were before. But F. R. S. inquires whether there is not a legal remedy against such proceedings? After the deed is done I think there would be some difficulty in getting a verdict, that is, unless the inscriptions themselves are destroyed. These inscriptions are looked on as historical documents, and might be produced as important evidence before a jury, as going to support points in genealogy or the like, and therefore they are protected by the law of the land. In a back number of "N. & Q." (I am sorry I cannot just now find the reference) the Rev. H. T. Ellacombe quoted the state of the law from the Act of Parliament; and I think that the destruction or obliteration of an inscription is a misdemeanor, punishable by fine or imprisonment. But I will do the bishop of the diocese the credit of saying that he takes what steps he can, before the works are commenced, to inform the public of what is going to be done. In the diocese of Exeter the process was as follows, and I suppose the same, or nearly the same, forms obtain elsewhere. First of all, the vicar and churchwardens of a parish, acting on the consent of the parishioners previously obtained in vestry, make an official representation to the bishop, stating that the parish church is now too small to contain the congregation, owing to the increase of population; or that it is in a dilapidated condition, and requires such and such repairs (the bishop takes no note of mere ornamentation); or that the woodwork of the seats is much decayed, and requires new, &c. &c., as the case may be—and so petition him that he will grant them a faculty or license to carry out these proposed alterations. But the bishop is cautious enough not to allow a church to be pulled down by a few zealous but not always over-wise people, unless he has good security that it shall be built up again, lest the parishioners be left without a church at all. A local committee is therefore formed, and it ought to consist of persons of at least some little substance; for the bishop requires them to execute a document by which they bind themselves to carry the proposed work to a successful termination and to his satisfaction, whether the subscriptions should be sufficient or whether they should not: so that, if the subscriptions fall short, the different members of the committee must smart for it and put their hands into their own pockets. This is the bishop's security, and it is a very necessary one too. To prevent any underhand advantage being taken of the inhabitants, he further requires that public notice shall be given of these intended proceedings. In the case to which I have more particularly alluded, I think there was a paper affixed to the west door of the church under the tower, during at least the whole Sunday, and from the Saturday night to the Monday morning, which would take in a portion of three days, though I forget exactly what the law requires, but there was a specified time. Probably not ten people in the parish saw this paper or noticed it. Placed there by the vicar and the churchwardens, it was not mentioned in committee, and, though a member thereof, I never knew that it had been there until after it had been removed, when a friend told me so who happened to see it by the merest chance. This notice recited what alterations were proposed

ed out at the church, and warned any
o had anything to object, to appear in
torial Court of Exeter between such
ays to propound their objections, and
eral occasions the officer of the Court
lled upon such persons, if any, to come
but no objectionist appeared," as the
ases it. These forms show that the
k every reasonable precaution in his
es; and having done thus much, he
faculty or license to have the works
ith. This document contains a clause
the point at issue. It runs thus:—

also, that in the removal of any human
same be removed and immediately re-
careful and decent manner, under the in-
e vicar himself. And that all memorials of
ich may be removed in the course of the
rations and improvements, and particularly
ns, to be carefully removed and preserved."

e evident, however, that if things have
o far as that the local committee have
eir faculty, they have virtually be-
e time being, complete masters of the
The church and all it contains is
their hands to do what they please
public can rely upon nothing but
ion and their good taste. If the public
hey may turn round upon them and
id you not complain at the right time?
v too late; hold your tongues.
ntion is better than cure, I should
rsons to fly back to their parishes as
learn that the church is in the hands
tee who propose to "restore" it, as
By being on the spot they may pre-
fterwards they cannot cure.
ng the preservation of inscribed slabs
(instead of burying them under tiles,
surd preservation), I have sometimes
t perhaps they might be ranged on
wall where there are no seats. They
sible as records, and above the injury

Q." 4th S. v. 248, there is a very
by MR. GILBERT SCOTT on the subject
l church, but not too strong for the
look upon MR. SCOTT as one of the
rchitects of the day, and so careful,
rch in his hands may be considered

d I shall not give F. R. S. much con-
he above remarks; but he will learn
many sympathisers who have alike
the blunders of ignorant committees,
rtheless endowed with plenty of self-

P. HUTCHINSON.

## LASCELLES FAMILY.

(4th S. v. 313.)

Though unable to give a complete answer to MR. HELSBY's query as to the origin of my name, I can supply some facts which throw light upon the subject.

At the time of the Domesday Survey Picot held the manors of Scruton, Kirkby-Wysk, Maunby, Solberg, and Thirntoft in Yorkshire, and of Swallow, Alesby, and Fulstow in Lincolnshire.

In 1130-1131, 31 Hen. I. Roger de Lacell held lands in Yorkshire and Lincolnshire, and John de Lacell held lands in Yorkshire. The original name "Picot" was used as a Christian name down to the time of Edw. I., Roger and Picot being the Christian names of the heads of the family in alternate generations. Thus, in the reign of Henry II., Picot Lascels or De Lascels was Lord of Scruton. An inquisition made in 1185 mentions gifts of land in Alesby and Scruton which had been made to the Hospital of St. John by Pigot de Lasceles. In 1224-5, Hen. III. confirmed a grant of lands in Fuglostowa (Fulstow) which had been made to the priory of Louth Park in Lincolnshire by Roger de Lasceles and Picot his son. In 1261 Picot, son of Roger de Lasceles, confirmed the grants of land in Kirkby-Wysk which had been made to Fountains Abbey, and Roger, son of Picot de Lasceles, did the same; Picot de Lasceles gave land in Escrick to Selby Abbey, and Picot de Lasceles held Scruton and Maunby in the early part of the reign of Edw. I.

By the 7th, 9th, and 15th Edw. I. all the manors which were held by Picot at the time of the Domesday Survey had descended to Roger de Lasceles, together with Escrick, Kirkby-Knoll, &c. This Roger was afterwards a lord of parliament by writ of summons, and his coat of arms was ar. three chaplets gules. For proof of the above statements see Domesday Book, the Pipe Rolls, Dugdale's *Monasticon*, Burton's *Ecclesiastical History of Yorkshire*, Placita de Quo Warranto, *temp.* Edw. I. II. III., Kirkby's *Inquest*, Parliamentary Writs, Dugdale's *Baronage*, Banks' *Extinct and Dormant Peerages*, *Registrum Honoris de Richemond*, &c. Deeds xxiii. and xv. in the appendix to the work last referred to are signed "Baldrico de Sygillo" and "Gerardo de Lacel" respectively, and the following note occurs:—

"*Baldrico de Sygillo* Fortè pro *Baldrico de Lascel. Le Scel* etenim *Latinis* est *Sigillum*; *Subscribit* chartæ *Gerardus de Lacel*, in Append. N. xv."

An award made in 1200 in pursuance of a bull of Pope Innocent III. as to a dispute between W. de Lasceles and the monks of Old Malton Abbey respecting lands in Malton and Sowerby has the signatures "Roberto de Sigillo," and

"Adâ de Sigillo." (Dugdale's *Monasticon*, edited by Caley and others.)

I think it may be safely inferred—1. That the name "de Lacell, de Lascell, or de Lascelles" was substituted for the original name "Picot" some time between the Domesday Survey and 1130-1131, 31 Hen. I.

2. That this name was given to my ancestor, or was assumed by him, on account of a remarkable circumstance respecting a signet or seal.

The MS. referred to by Mr. Helsby, and which is in a collection known at Leeds as the Wilson MSS., affords an explanation of the change. This explanation is entitled to the credit usually accorded to undesigned coincidences, for the writer states the gift of the signet-ring by Wm. Rufus, and that Sir Humphrey de Lascelles placed it as a charge upon his shield, &c., as historical facts without any reference to the name. Indeed, he appears to have been under the impression that Sir Humphrey's father was called "de Lascelles," for in the pedigree he writes "Humphrey de Lascelles, Knt. son of Picot de Lascelles" without any comment. I think Picot's eldest son alone took the name of "de Lascell," and that his other sons retained the original name, and held under their brother as subtenants. For evidence of this see the records referred to in Burton's *Ecclesiastical History of Yorkshire*. Some of the books give a gem ring as one of the crests used by the family of Lascelles. This may be the signet-ring given by William Rufus, which has been mistaken for a gem ring by the authors of the works in question. I shall be glad to know the date at which this crest was used, and also the date at which the bearing ar. three chaplets gules was changed for sa. a cross flory or, which, with the gold border added in 1584, is now our coat of arms. JOHN LASCELLES.

Slingsby, Yorkshire.

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## OATH OF THE JUDGES ON NOMINATING THE SHERIFFS.

(3rd S. v. 157.)

As this query deserves to be answered, I beg to refer to the impeachment of the Earl of Macclesfield (1725), at which a question was raised concerning it. The Commons charged that the Earl took the oath of Lord Chancellor, and "such other oaths as have been accustomed."

In his answer he admits having taken (and sets forth) the oath of Lord Chancellor, "but no other oath of office besides that above set forth."

The managers for the Commons say that his lordship hath forgot an oath administered to his lordship and established by Act of Parliament, and proceed to prove it thus:—

"*Mr. Serj. Pengelly.*—We beg leave that Mr. Eyre may be produced and sworn, in order to prove the administration of this oath, and to prove the s taking it several times.

[*Mr. Thomas Eyre* sworn.]

*Mr. Serj. Pengelly.*—My lords, we desire Eyre may be asked, whether he is an officer o chequer, and what that book in his hand is?

*Mr. Eyre.*—My lords, this book I have b custody ever since I have been in the offic been there forty years. This is the book in statute of 12 Rich. II. is entered; and, before council name the sheriffs, this statute is re them, and then the privy councillors are all swo

*Mr. Ladwyche.*—My lords, we desire the oath read.

*Mr. Eyre.*—There is no oath in the book, 'tis statute.

*E. of Mac.*—Will your lordships be pleased may speak aloud? He says there is no oath in t

*Mr. Eyre.*—The statute is read, and as soo read the book is presented to the privy counci they are sworn.

*Mr. Serj. Pengelly.*—My lords, we desire he asked, whether he was present at any time w Earl of Macclesfield has taken the oath to per statute in the Court of Exchequer?

*Mr. Eyre.*—Yes, several times.

*E. of Mac.*—I beg leave to ask this questi first place, Is there any oath there in that book

*Mr. Eyre.*—No, nothing but the statute of R

*E. of Mac.*—Nothing but the statute of R What is it you read, or do at that time, when the privy councillors are sworn?

*Mr. Eyre.*—As soon as this statute is read, is presented to the privy councillors, and the book.

*E. of Mac.*—Is there any one word said to th them?

*Mr. Eyre.*—No, the statute is read over, and councillors kiss the book.

*Mr. Serj. Pengelly.*—My lords, we desire he m

*E. of Mac.*—My lords, I desire he may rea words in the book, as he reads them in the Ex

[*Mr. Eyre* reads the statute.]

'Anno XII. Richardi Secundi.

'Item, Accorde est & assentez' que le Ch Treasurer Gardein du Privy Seal Senescall' de Roy, Chamberleyn du Roy, Clerke due Rolls, lune Bank & de lautre, Barons de la Exchequ autres, que Serrounte Appelles Dordoignez no Justices de la Peace, Viscounts Escheators, Comptrollers, ou Ascune autre Officer du R nistre, seroit firmement Jurez, & Serements Ordeigne noient ne facent Justices de la Peac Escheators, Customers Comptrollers, ne null a ne Ministre du Roy, pur null' manner Don' favor n'affection, nique null que par sui par autr' en priv' ou en Apert Destre en Ascu Office, soit mijs en mesme l'Office, ou en A unque que ils facient toutz tielz Officers & M le pluis Bon & Loyalz & les pluis sufficientz sient & lour Conscience.'

*E. of Mac.*—Those, you say, are the very read at that time when the sheriffs are nomin Court of Exchequer?—*Mr. Eyre.* Yes.

*E. of Mac.*—I suppose you read in that ver

*Mr. Eyre.*—Yes.

*E. of Mac.*—Do you say any one syllable m

*Mr. Eyre.*—No.

*E. of Mac.*—In the next place, I desire l your lordships what it is that the officer o

—*Mr. Eyre.* He carries the book to all the privy
llors, and they kiss it.
*f Mac.*—Does he not carry it to the judges too?
*Eyre.*—Yes, every one present kisses the book.
*f Mac.*—Does he say anything to them?
*Eyre.*—No.
*of Mac.*—You say he doth not say anything to
—*Mr. Eyre.* No, nothing at all.
*Serj. Pengelly.*—My lords, we desire that Mr. Eyre
e asked, whether, during his time, this hath not
he usual method of swearing the lords of the privy
l?—*Mr. Eyre.* Yes, my lords, it has.
*Lutwyche.*—My lords, it seems to be a question
r this is swearing at all. Therefore the question I
may be asked this witness is, what book it is they
—*Mr. Eyre.* My lords, it is the Bible.
*Lutwyche.*—I desire he may be asked, whether
th not been taken to be swearing them to do what
nanded by this statute?
*Serj. Probyn.*—My lords, we beg leave to object
t question. We apprehend the witness is only
to give evidence as to the fact, and not to state his
and constructions of facts.
*Lutwyche.*—My lords, I beg leave then to ask a
on that I hope they won't object to: Whether or
is is the manner of swearing the lords, upon the
ation of sheriffs in the Court of Exchequer?
*Serj. Probyn.*—My lords, we humbly beg leave to
to that question. We apprehend, that centres in
ne thing with the former. The witness has already
your lords an account of all that is said and all
done when this Act of Parliament is produced.
ls your lordships the Act of Parliament is read:
is the book; nothing is asked of them, nor is any-
answered: and yet the gentleman is pleased to ask,
r this is called a swearing? The witness has
his evidence; your lordships will determine whether
swearing or no.
*Lutwyche.*—My lords, I desire he may be asked
r this kissing the Bible upon the reading this
not usually done at the time of appointing the
?
*Eyre.*—As soon as ever the Act is read over the
ouncillors kiss the Bible.
*Serj. Pengelly.*—My lords, I desire it may be
whether they proceed to name or appoint any
before they kiss the book in this manner?—*Mr.*
No, they do not.
*Serj. Pengelly.*—My lords, we shall rest this
here.
*Lechmere.*—My lords, I would be glad if this
n might be asked the witness: Whether there is
ry or memorandum made upon record in the
f Exchequer of any oath taken by the privy
lors on this occasion?—*Mr. Eyre.* No, there is

earl's counsel contend that this was not
ing of an oath, but "a particular exhorta-
admonition to that august assembly."
earl says, the examination of the witness
"to have the statute entered in the old
f the Exchequer in obsolete French, and so
d as hardly to be understood, to pass for
rm of an oath then administered," and
the question, concluding that he "thinks
f not to have taken any oath upon the
of Richard II. which in any way extends
ters in Chancery, and hopes their lordships
will think so to." To which the managers for the Commons reply with great energy. (*State Trials*, Hargrave, vi. 504.) W. C.

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The Duke of Monmouth: The Man in the Iron Mask (4th S. v. 291.)—The identification of the Man in the Iron Mask with the Duke of Monmouth has been noticed in Roberts's *Life of the Duke of Monmouth* (vol. ii. pp. 166, 167). He says:—

"The sprightly St. Foix printed at Amsterdam in 1762 a small pamphlet to prove that the Duke of Monmouth was the famous man with the 'Iron Mask.' Hume having remarked that the Duke's party flattered themselves that somebody else was executed in his stead, the French writer asserts, with more confidence than authority, that one of his officers taken after the battle was his substitute; and that a great lady, having gained certain persons to open his coffin, after viewing his right arm, exclaimed, 'Tis not he!' Some other vague reports, with the tradition of Provence, that the person confined at St. Marguerite was a Turkish prince named *Macmouth*—a name easily corrupted from Monmouth—are the only authorities for this new system. Hutchins, in a note to his *History of Dorset*, refers to this subject."

Voltaire, *Age of Lewis XIV.*, says this man was confined twenty years before Monmouth's expedition. Samuel Shaw.
Andover.

Lord Macaulay, in his *History of England*, ch. v. (Cab. ed. ii. 209), mentions the hypothesis that the Man in the Iron Mask was the Duke of Monmouth, and says that Voltaire had thought it necessary to confute it. He gives a reference to the *Philosophical Dictionary*, where it is probable a detailed statement of the argument *pro* and *con* may be found. A. J.

Centenarians in America (4th S. v. 338.)—I shall occupy but a short space with my remarks on these cases. If the House of Representatives have voted a pension to Mr. John Fitz on the ground that he was born in 1762, I think, in the absence of very clear and indisputable evidence of his age, that gentleman is rather to be congratulated on his good fortune than the House on their wisdom.

With regard to Mr. Lahrbush, having in *The Standard* of the 2nd and 11th inst. given my reasons at considerable length for discrediting the fact that he is in his 105th year, I content myself with referring any readers interested in the subject to that journal, and merely state here that the first independent proof of Mr. Lahrbush's existence is his being gazetted to an ensigncy in the 60th Regiment on Nov. 18, 1809. He got his lieutenancy on Oct. 20, 1810, and was removed from the service in 1818 for what in 1846 he pleaded to be "youthful errors"—a strange plea

for a man of fifty-two, which Mr. Lahrbush was in 1818, if born in 1766. William J. Thoms.

40, St. George's Square, S.W.

P.S. May I take this opportunity of saying I shall be greatly obliged by references to and information where the two following cases of alleged centenarianism have been investigated:—

1. Mr. Davies, the father of the Rev. Thomas Hart Davies, chaplain at the Dockyard, Portsmouth, in 1800, who died at *the supposed age of* 116, *but his age was afterwards investigated and found to be only* 109! Where?

2. Mr. George Fletcher of Poplar, who died on Feb. 2, 1855, at the supposed age of 108. This case was subsequently investigated, and found to be grossly exaggerated. Where?

Tennyson: "In Memoriam" (4th S. iv. 561; v. 52, 213, 352.)—I am much obliged to J. A. K. for the quotation which he supplies, but am unable to ascertain the name of the author from whom the lines are taken. Would he be so kind as to state this? H. B.

"Snape" or "Nape" as a Termination in Topographical Names (4th S. v. 148.)—*Local Etymology*, by Richard S. Charnock, F.S.A., 1859 (a highly interesting and useful little work), supplies the following reply to Major Fishwick's query:—

"Snape or Nape, a frequent termination of local names in Lancashire, as Bullsnape, Fairsnape, Hares nape Kidsnape. *Nape* or *Knap* may sometimes mean 'the top of a hill'; primarily, a protuberance or swelling; from A.-S. *cnaeb*, a knob. *Nape* in Devon is said to signify 'a hollow fracture'; and *snape*, 'a spring in arable land.'"

The correctness of etymologies of the names of places frequently, as in this instance, admits of being tested by an examination of the physical features of the localities in question. If any other correspondents of "N. & Q." can state, as a matter of fact, that places whose names end in *-snape* are hills or hill-tops, or otherwise, such information will be a valuable addition to that given above.

I find there is *Snape* in Suffolk, south of Saxmundham. Thoresby in his *Diary*, Nov. 7, 1682, mentions *Snape* Hall, apparently near Bedale, North Riding. In Lancashire, besides the above-named, I can only find *Snape* and *Snape* Green, both in Scarisbrick, near Ormskirk; Blacksnape, five miles south-south-east of Blackburn; and Boysnape, in Barton, eight miles west-south-west of Manchester. John W. Bone.

26, Bedford Place, Russell Square.

Heraldry in a Prebendal House at Chichester (4th S. v. 275.)—With reference to these arms, no colours being given, the names can only be ascertained satisfactorily by the help of local knowledge, and of church dignitaries in connection with the cathedral history.

Party per pale, a lion rampant, may be Marshall. On a saltier five water bougets, Sacheverell. The letter on the shield seems to have been imperfectly drawn, or it might lead to a discovery of the particular family amongst several bearing this coat.

The coat quartered with Weston is Camells.

The third shield is evidently symbolical, and not a coat of arms, perhaps intended to set forth the virtue of fasting. A word seems wanting or understood in the legend "Falco . . . abstinentia." It is explained by the practice of falconers never to fly a hawk *gorged*. The portcullis and crown are often found in late Perpendicular buildings, as well ecclesiastical as domestic; and in the old houses belonging to the Maltravers race their coat, the fret, is not unfrequently placed in association with the rose and portcullis. E. W.

Sword-Blade Inscriptions (4th S. v. 296.)—I beg leave to say that I have a sword with the inscription:—

"Constanter et Constantia:
Nec temere nec timide."

On the swords sold at the Bernal sale the following are noted:—

"No mi salves sin rason,
No mi embaines sin honor."
"Por Dios e my Rey."
"En cherchant l'honneur je trouve la mort."
"Pro aris et focis; pro Christo et patria."
"Soli Deo gloria."

R. W. Binns.

Worcester.

Sir Walter Scott, in his *History of Scotland*, London, 1830, vol. i. p. 122, has the following notice:—

"Scotsmen saw hanging like hallowed reliques above their domestic hearths the swords with which their fathers served the Bruce at the field of Bannockburn."

To which he appends the note:—

"Such weapons were actually in existence. The proprietors of the small estate of Deuchar, in the county of Fife, had a broadsword, transmitted from father to son, bearing this proud inscription:—

"At Bannokburn I served the Bruce,
Of whilk * the Inglis had na russ †"

* "Which = Gothic *huilk*, Danish *huilke*."—Thomson.

† Boast, from Icelandic *raus-a*, jactabunde multa effutio; *ros-a*, extollere."—Jamieson.

J. C. Roger.

Position of Creed, etc. in Churches (4th S. v. 31, 158, 285.)—P. P. definitely lays down that the chancel arch has "generally windows on each side of it," and that "the east ends (?) of the nave were generally appropriated as chantry chapels, as the numbers of piscinæ prove." What became of the unapproachable chancel? Also may I venture

ask for instances of either arrangement, or of the squires' pews and vaults so situated even now"?

P. P. suggests that the proper place for the Commandments is at the "east end of the chancel," and animadverts, perhaps without immediate cause or argument, on "a movement to exclude the laity from the chancel as too holy for them, but it clearly was not the feeling then."

Now Grindall only required "the table of the ten Commandments" to be provided with other furniture between mention of the homilies and pulpit; Bradford simply says that they were "written upon the walls in the churches" (Works, i. p. 9). In a MS. inventory of church goods at Carbroke, *temp.* Edw. VI., I find "setage the comandements abought the walls"; and finally in 1560 Queen Elizabeth ordered them —

"To be comely set or hung up in the east end of the chancel, to be not only read for edification, but also to give some comely ornament and *demonstration that the place is a place of religion and prayer.*" (Parker's *Works*, [illegible])

The fact was the laity did not regard the chancels as "holy," and in consequence of

"Open decays of walls and windows, unmeet and unseemly tables, with foul cloths for the Communion, and generally leaving the *place of Prayers desolate of all comeliness* and of meet *ornaments* for such a place, whereby it might be known *a place provided for Divine service*,"

therefore, "amongst other things," the Commandments of God were to be set up in that consecrated place. The Canons of 1603 (when churches were regarded with more observance) require that the Ten Commandments be set up in the east end of every [*parish*] *church* or [dependent] chapel where the people may best see and read the same." (Can. lxxxii.) At that time the laity occupied the nave; and in the Rubric of the canon the distinction is drawn between "the church" [*i.e.* the nave] "*or* chancel." It is idle to pursue a self-evident argument.

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

ARMORIAL TILES (4th S. v. 274.)—Some account of the four heraldic tiles mentioned by G. W. M. he will find, with a good woodcut of each, in an interesting paper by Mr. Lewis Way in the Bristol volume of the Archæol. Inst. 1851.

1. Raleigh.
2. Ferneaulx.
3. Peverel without doubt.
4. Fitzwaryn.

Three at least of these families were allied. Will. Fitzwaryn (le frère), ob. 1361, married Alicia (not Joan), daughter of Sir Henry Haddon by Eleanor, daughter (and ult. coheir) of Sir Matthew Furneaux, by Maud, daughter of Sir Symond Raleigh. (See *Coll. Top. et Gen.* i. 243, &c.) Lands in Kilve, co. Somerset, descended in this line. A. S. ELLIS.

Brompton.

In reply to the inquiry of G. W. M., in the absence of any information as to colours or the names of ancient landowners at St. Decuman's, I am unable to assign with certainty the arms on these tiles to the names they signify. A similar case enables me to suggest the advantage of ascertaining the prebendary of St. Decuman's and the cathedral dignitaries of Wells, at the date when the tiles are presumed to have been laid down. Collinson's *Somerset*, if not already consulted, may supply some valuable information.

1. A bend sinister fusilly may be Archard.
2. A pale fusilly, — Daniel, Bradston, or Nigel.
3. Gyronny of eight, called Peverell, may be rightly named upon some local proof not alluded to. Gyronny of eight, in the absence of colours, is the bearing of several families.
4. Quarterly per fesse indented (the correct blazon of the fourth coat) most likely is Fitzwarine. E. W.

"THE BRUNSWICK," A POEM (4th S. v. 274.)—The Royal Brunswick Theatre, situated in Goodman's Fields, was opened on Monday night, Feb. 25, 1828. Its iron roof fell down on Wednesday morning, February 1828, during a dress-rehearsal of *Guy Mannering*. The theatre was rebuilt and re-opened in the early part of 1829, and within a week was a second time destroyed by fire. These two destructions form the subject of the poem *The Brunswick*, in three cantos, written by Mr. Charles Thompson, a barrister-at-law, and published within a week of the second destruction of the theatre. G. F. T.

*The Man of Ton*, a satire, was written by Sir John Dean Paul, Bart. See *Literary Gazette*, xii. 179.

*The Press, or Literary Chit-Chat*, a satire, was written by James Harley. See *London Catalogue of Books*, 1816-51.

*Crockford's, or Life in the West*, appeared originally at the end of 1827 or beginning of 1828, under the title of "*Life in the West, or the Curtain Drawn* . . . By a Flat Enlightened." The author is said to have been a Mr. Deale, of whom I know nothing beyond the fact that he wrote another anonymous novel called *Craven Derby*. S. HALKETT.

Advocates' Library.

"LA HENRIADE" (4th S. v. 270.)—It is always worth while correcting an error, however slight. QUERY is mistaken in supposing the copy of *La Henriade*, of which he speaks, to have been given as a prize in a *Jesuit* college. The Jesuits were suppressed in 1773, and the date of his prize is 1784. Even before their suppression by Clement

XIV. they had been expelled from France. From the terms of the inscription in the prize, I should say it was given at a college of the *Oratory*, a congregation of secular priests in the church of Rome. G. R. K.

Query, in quoting from a burlesque French poem published in 1746 the following couplet—

> "La Discorde, en beau Berlingo,
> Paroit à leurs yeux *tout de go*"—

refers to the "very English phrase" contained in it. In doing so he appears to imply that the French expression is fashioned on our English one, "all the go." This has also been conjectured by various French etymologists, who could not see their way to any other explanation. The better authorities, however, as Littré and others, have come to the conclusion that *go* is a shortened form of *gob*, "a mouthful," "a gulp" (cf. our *gobble*, *gobbet*, and provincial *gob*, "a lump," "mouthful"); so that *tout de gob* means "all at a gulp," and hence "suddenly," "unceremoniously." In the sixteenth century (see Littré's dictionary) we find it thus used: *Il l'avala tout de gob sans mascher*, "he swallowed it at a gulp without chewing"; in the seventeenth, Oudin, in his translation of *Don Quixote*, has *J'entrerai tout de go dans la taverne*, "I shall go into the tavern without hesitation," or at once; in the eighteenth (see quotation in Nisard's *Curiosités de l'Etymologie française*, p. 253), we find a writer speaking thus of marriage—*Jadis tout alloit plus de gô*, "formerly things were done more unceremoniously"; and in modern French, such expressions as *cela va tout de go*, "that is done very freely," *il est entré tout de go*, "he entered without ceremony," &c., are commonly used. It is pretty obvious, then, that *tout de go* and *all the go* have no connection with each other, though the burlesque writer above quoted probably meant to play upon the English phrase. (Can any one show how early *all the go* was in use?)

Those who wish to investigate this subject further may turn to Nisard's work before cited (where four pages are devoted to the conjectural etymologies of *tout de go*), and to Littré's and Scheler's dictionaries. J. Payne.

Kildare Gardens.

Touching Glasses in drinking Healths (4th S. v. 277.)—I heard an explanation of this query while drinking Bavarian beer at the Café Solidarité, Antwerp. It means that all the senses are gratified at once,—the sense of touch by holding the glasses, that of hearing by the sound of their jingling, that of sight by the friends looking at each other, and those of smell and taste by the smell and taste of the liquid.

Charles Sulley.

*Ipswich.*

"Plant" as applied to Machinery (4th S. iv. 533.)—It appears to me that *plant* as above applied may be from the Latin word *plenitas*, and I ground this idea upon a comparison of the Lowland Scotch *plenishing*, i. e. furnishing, from *plenus*, full, our own word re-plenish, and implement from *impleo*—all allied words.

The A.-S. equivalent for *plant*, in the sense of fixtures, utensils, tools, is said to be *plentin*, which sounds like plenty, and is spelled in a different way from the equivalent for plant=a shrub, from the Latin *planta*. A. H.

French Folk-Lore: "Corde de Pendu" (4th S. v. 295.)—French superstitions are more numerous and extraordinary than those which prevail in our own country. This one supposes that wearing about the person a piece of a rope with which a criminal has been hanged will make the wearer lucky in gaming. This is mentioned among many other charms in the *Traité des Superstitions*, by Thiers, in these words:—

> "Il y a des gens assez fous pour s'imaginer qu'ils seront heureux au jeu, et qu'ils y gagneront toujours, pourvu qu'ils ayent sur eux un morceau de corde de pendu, ou du trèfle à quatre feuilles, ou un cœur d'hirondelle."—ch. iii. § 3.

F. C. H.

To have the above entitles the possessor to extraordinary luck in gaming. This superstition is current all over France. I remember playing often *écarté* at Nice with M. de ——, a rather dried-up specimen of the *ancienne noblesse*, and I remarked that he had a sort of snuff-box lying on the table, in which he often dipped his long fingers; but it was not to take snuff, as I soon learned, but to touch a bit of cord which was in it, and which, according to the tradition in the club, had done good service in causing some ruffian "to dance upon nothing." I must add that his luck was very good, but I cannot say whether in other hands the same means "pour corriger la fortune" would be equally efficacious.

Henry d'Arnim Blumenau.

The Ranties (4th S. v. 269.)—When a lad I spent some summers at Lahinch on the Bay of Miltown-Malbay, co. Clare, where I saw once or twice people who came from a place called Tempel Rann (I write the name phonetically). It was some miles distant in a wild part of the country. They were looked upon as nearly savages by the people of Lahinch, and a race whom it would be most dangerous to provoke to anger. None of them spoke English, and their dialect of Irish was nearly unintelligible to the people of Lahinch. The men were comfortably dressed in frieze of a dark purple colour, and the women wore red cloaks: both colours were said to be peculiar to them. They always came in pairs, each riding on one horse. Frequently two women came on the

he horse, the one in front on a man's saddle, ing *en cavalier*. She wore long hose of knitted rsted the same colour as the men's frieze, which ched to the hips. They intermarried only among mselves; they most likely were of the same as the Ranties. *Rann* was the Neptune of Norsemen. This might point to an origin re northern than Ulster. *Togher* or *Tougher* I believe, an Irish word, but I do not know its aning. I was not aware of the anecdote about French in Bantry Bay mentioned by R. C. hen the French troops were landed in Wales is stratagem was used with success, and their der was furious when he found he had surdered to some volunteers, militia, and an army Welsh women in their red cloaks.

Francis Robert Davis.

Henri Heine's Letters (4th S. v. 275.)—E. asks, "who was the *autre pauvre garçon* uded to" in a certain passage in Heine's corpondence. The phrase cited is, "*maint autre vre garçon*." Surely it is manifest that no rticular individual is referred to. Heine is ply speaking of any young and promising solr in the first Napoleon's army, who, like many ther such soldier (*garçon*) might have risen to h distinction if only he had not died on the tlefield.

W. M. Rossetti.

G, Euston Square.

Press Yard in Newgate (4th S. v. 276.)—possess a copy of this curious work. It was ted in 1717 "for T. Moor, in St Paul's Churchd," 8vo, pp. 141. Besides the matter noted in advertisement, the volume contains

IV. Young Mr *Botair's* Account of the Action been the King's Troops and the Rebels; with the true es of their Surrender.

V. The Escape of Mr *Forster*: the Demeanour of *Oxburgh* and Mr *Gascoigne*, as also of Mr *Paul* and *Hall*, after sentence of Death; with several original ers from them, relating to the Crimes for which they d, to the Dukes of *Marlborough*, *Argyle*, &c. Likeone from Sir *H*—— *B*—— to Mr *Gascoigne*.

VI. The Usage and Sickness of Mr *Francia* the Jew; Escapes of Mr *Radcliffe*, Mr *Budden*, and Mr *George* ; The Releasement of the Author; and other inal Letters sent to a Noble *English* Peer, relating e Hardships the *Preston* Prisoners labour'd under."

cannot give any information about *Florimel*.

William Bates.

rmingham.

Author wanted: Motto to Burns's Poems S. v. 314.)—In answer to L., I have to rek that the motto referred to has never apd in any edition of Burns's poems since ept, of course, in my Fac-simile), but in the *cal Miscellany*, published by Brash & Reid, , the said lines are given under the heading nes characteristic of Burns, written by him-" As to the authority for this, I cannot k; but I may say that I have no doubt but that the lines are Burns's own. They have his pure, true bell-metal ring.

James M'Kie.

Kilmarnock.

Diglake (4th S. v. 315.)—The last part of the name is doubtless from the Saxon *leag*, *legh*, *lega*, a field, place. Conf. *Beverlega*, the ancient form of Beverley. Most local names ending in *lake* are thus derived.

R. S. Charnock.

Gray's Inn.

A well-known street in Birmingham is called *Digbeth*. The two names are so much alike, and their localities are so near together, that they would appear to have had one common origin, though I am not prepared to explain what it was.

F. C. H.

Martin Parker (4th S. v. 296.)—Of the history of this sometime celebrated ballad-writer, little, almost nothing, is known. J. Payne Collier, in his *Bibliographical Account of Early English Literature*, says, "No particulars have reached us regarding Parker's private history," and "When he ceased to produce his rhymes, or when or where he died, we cannot state." For further information regarding him I would refer Alpha to the above work, also to *Popular Music of the Olden Time*; for a list of his works, to W. Carew Hazlitt's *Handbook to Early English Literature*; and for the ballads themselves, to the last issue of the Ballad Society.

Arch. Watson.

Glasgow.

Lord Macaulay and Plagiarism (4th S. iv. 558; v. 179, 366.)—If Mr. R. W. Dixon had but looked into Macaulay's poem to refresh his memory before writing to you, he would have seen that the line, which he "begs to improve for the avoidance of a fault in scansion," runs thus:—

"*And* the red glare on Skiddaw roused the burghers of Carlisle."

I trust that Mr. Dixon will at least now take the trouble of ascertaining that this is the case, and make amends to the memory of Macaulay by frankly acknowledging that the line is a very good line as it is, and stands in need of no "improvement."

L. M. Y.

"Fles, viator," etc. (4th S. iv. 561.)—From an epitaph in Rugby Church on a boy named Spearman Wasey, written by Dr. James, Head Master of Rugby School:—

"Innocens et perbeatus more florum decidi:
Quid, viator, fles sepultum? flente sum felicior."

It was formerly in the churchyard by the path; hence the word *viator*.

J. R. B.

Miracle Play at Ammergau (4th S. v. 342, 366.)—In *The Bookseller* for this month (April 1, p. 315), the days when the *Passionspiel* will be performed at Ammergau this year are noted as—"May 31, 29 (*sic*); June 6, 12, 19, 25; July 2, 10, 17, 24, 22 (*sic*); August 7, 14, 21, 28; Sept.

8, 11, 18, 25, 29." The authority quoted is *American Register*.

Is the play usually the same; if not, where could a list of those performed be seen? Are printed copies accessible, either of plays acted in past years, or of that about to be acted?

AIKEN IRVINE.

Brookville, Bray.

COLWORT (4th S. v. 315.)—A name very like this is *Kolercraut*, which occurs in an old German book of medical botany for the Veronica, or Speedwell; also called in German *Ehrenpreiss*, which the book says was bestowed on this plant by a King of France for its wonderful virtues. But I fear this little plant could hardly furnish "long stalks" for the shepherds and maids on Allhallows Eve. There can, I think, be no doubt that the stalks of *colwort* mean *kail* or cabbage stalks; and that the superstition on Allhallows Eve is the same still prevailing in Scotland, and so graphically described by Burns in his *Halloween*.

F. C. H.

REFERENCE WANTED: ST. JEROME (4th S. v. 316.)—The inquirer's object appears to be to obtain from St. Jerome evidence of early horology. I fear he will not be successful, nor was success to be expected. The passage which he quotes from *The True Catholic* of March 1, 1870, is as follows:—

"It was St. Jerome's reproach to the Pelagians that, according to their theory, God had, as it were, wound up a watch once for all *and then gone to sleep*, because there was nothing more for him to do."

St. Jerome wrote against the Pelagians his "Epistle to Ctesiphon," and afterwards three long "Dialogues" against them, between Atticus and Critobulus: the first representing a Catholic, and the second a Pelagian. In these, if anywhere, one might expect to find the passage inquired for, but it does not occur in any part of them. There are expressions, however, which I suspect have been accommodated to the sense intended in the foregoing quotation. Thus St. Jerome puts the following into the mouth of Atticus in his first "Dialogue," in answer to an assertion of his Pelagian antagonist:—

"*Dormitat ergo Deus* in operibus nostris, semel data liberi arbitrii potestate, etc."

This corresponds very closely with that part of the extract which I have put in italics; and I believe the same not to have been intended for an exact quotation from the holy Father, but rather a paraphrase or expansion of his meaning.

F. C. H.

GENEALOGY: SIR SYDENHAM POYNTZ (4th S. v. 316.)—MR. STEWART asks for information concerning Sir Sydenham Pointz. He was a very successful Parliamentary leader; and there is a silver medal of him executed by Thomas Simon. *Obverse:* Bust of General Pointz, in profile to the left. *Reverse:* The following inscription in six lines:—

"1646 . SIDENI . POINTZ . 10000 . EQVIT . ET . PED . ASSOCIAT . SEPTENT . DVX . SVM . EBOR . GVBERN."

"Sydenham Pointz, General of 10,000 horse and foot of the North, Governor of York."

The medal is 1⅝ in. in diameter.

"By this medal he seems to have been appointed Governor of York, on its surrender to the Parliament's army, 1644. . . . . On the 26th Sept., 1645, he fought the King's forces at Rowton Moor, near Chester, and obtained a complete victory over them, killing about 800 men, and taking many prisoners. In November he stormed Shelford House, a seat of the Earl of Chesterfield, for which he received the thanks of the House of Lords; and in May 1646 was appointed Commander of the Parliamentary troops at the siege of Newark. He was probably of the same family as Sir Robert Pointz, who, in 1626, was committed to prison with many other gentlemen for refusing a loan to the King. . . . Mr. Le Neve showed the Society of Antiquaries, 1727, one of these medals in the possession of Mr. William Pointz, Receiver of the Excise."—*Vertue.*

See George Vertue's *Works of Thomas Simon*, 2nd edit., 1780, p. 33, and plate xxi.; also the *Medallic History of England*, 1802, p. 71, plate xxiv., 11.

HENRY W. HENFREY, M.N.S., &c. &c.

Brighton.

"BELIVE" (4th S. iv. 500; v. 51, 158, 286.)—Sir Walter Scott uses this word in the same sense attributed to it by MR. DICKSON. It will be found in the last chapter but five of *The Antiquary*, and in the glossary appended to the original edition of that work it is rendered "immediately." Perhaps it would be best to consult Jamieson's *Scottish Dictionary*.

LYDIARD.

MR. WM. DICKSON need not to have gone so far back as his great-grandmother's or even grandmother's time seeking a solution of this word. It is quite a common expression in Scotland at the present day, and had he taken the trouble to turn up the glossary to Burns' *Poems* he would have found the meaning there given to be "by and by." The spelling invariably is (when correctly written) "belyve." *

JAMES M'KIE.

Kilmarnock.

THE DUNMOW FLITCH (4th S. iv. 194, 262; v. 19, 102.)—What can MR. PIGGOT mean by—

"The bacon was not fit for my trow,
At Essex in Dunmow"?

The lines should have been written (as in the edition of Wright, lines 5799-5800)—

"The bacoun was nought fet for hem, I trowe,
That som men fecche in Essex at Dunmowe."

MR. PIGGOT's version seems neither metre (I was going to say rhyme, but it *is* rhyme) nor reason. I suppose he must have quoted from

* "Belyve the elder bairns come drapping in."

memory. As he says nothing about it in his second letter (p. 102), it looks as if it cannot have been a mere misprint; and therefore I thought it well to point out the right version, especially as it enables me to give the note of Mr. Wright on this passage, which bears on the question, and affords an extremely amusing picture of conjugal felicity in "Merrie Englond" during the Plantagenet period.

Mr. Wright's note is as follows:—

"The Dunmow bacon appears to have been in great reputation in the fourteenth and fifteenth centuries. The following notice of this curious custom is found among some poetry of the latter period, printed in the *Reliquiæ Antiq.* ii. 29:—

"I can fynd no man now that will enquere
The parfyte wais unto Dunmow!
For they repent hem within a yere,
And many within a weke, and sonner, men trow;
That cawsith the wais to be rowgh and overgrow,
That no man may fynd path or gap,
The world is turnyd to another shap."

ERATO HILLS.

Trin. Coll. Camb.

DEFOE: "MERCURIUS POLITICUS: MESNAGER'S "NEGOTIATIONS" (4th S. iii. 548; v. 177, 202.)—I wish to ask MR. LEE if Defoe's own son may not have been his father's *double* in respect of the *quasi* Defoe productions specifically repudiated by the great Daniel? It seems to me probable that the son, if the dates suit his assumed age, may thus have acted with his father's knowledge: familiar with his thoughts, and assuming his style so effectually as to exonerate the father from the charge of direct falsehood in these his public repudiations.

We do know that the son wrote, and that very considerably; we know also that the mutual relations of father and son were not always of a cordial character. This point is for MR. LEE's consideration. A. H.

WHIPPING AT UNIVERSITIES (4th S. iv. 534; v. 48.)—Perhaps the following extract from a "Letter of King James 1st to some person unknown in Scotland" may illustrate this practice:—

"They [the Puritans] fled me so from argument to argument, without ever answering me directly, *ut est mores moris*, as I was forced at last to say unto thaime: that if any of thaime had been in a college disputing with thair scholars, if any of thair disciples had answered them in that sort, they would have fetched him up in a place of a reply; and so should the rod have plyed upon the poor boyes buttocks."

The letter is given at p. 161 of Cardwell's *History of Conferences on the Book of Common Prayer*, 2nd edit., Oxford, 1841. T. W. C.

"APPLAT" OR "APPLATMENT" (4th S. v. 294.) Richelet's Dictionary, Rouen, 1719, "Aplatir, Rendre plat. (Aplatir une chose ronde)." Perhaps it may be found with the single *p*.

Z. Z.

THE DOMINIONS OF SOLOMON (4th S. v. 336, 355.)—For the detailed proofs that the Edomites did not acquire the possession of the desert south of Judah till the latter period of Jewish history, MR. CROSSLEY is referred to Smith's *Dictionary of the Bible*, art. "Edom," vol. i. p. 488, 489.

A. P. S.

## Miscellaneous.

### NOTES ON BOOKS, ETC.

*The Mythology of the Aryan Nations. By* George W. Cox, M.A., late Scholar of Trinity College, Oxford. *In two Volumes.* (Longman.)

It is impossible, in the limited space which we can devote to the work before us, to do justice either to the great interest of its subject or to the varied scholarship and ingenuity of its author. What Geology, which dates its birth from the present century, has done for the history of the earth, Comparative Mythology is clearly destined to accomplish for the early history of the races by whom it is inhabited. Those of our readers who are old enough to have read and enjoyed the two or three remarkable articles on "Popular Mythology" which that accomplished scholar, the late Sir Francis Palgrave, contributed to the *Quarterly Review* some forty years since,—before Grimm, in his *Deutsche Mythologie* had startled scholars by the profundity of his views and the extent of his learning,—and who have watched the development of this new science by successive English and Continental scholars, will be prepared to hail with great satisfaction the appearance of these two volumes. They owe their origin to the deep impression which Professor Max Müller's *Essay on Comparative Mythology* made on the author's mind some thirteen years since, and established the fact that the myths of a nation are as fitting a subject for scientific investigation as any other phenomena. Much time, thought, and study devoted to these myths have led the author to the discovery of the important fact that the epic poems of the Aryan—or as they are more popularly called, Indo-Germanic—nations, "are simply different versions of one and the same story, and that this story has its origin in the phenomena of the natural world and the course of the day and the year." Accordingly the volumes before us contain a vast accumulation of facts tending to prove that the mythology of the Vedic and Homeric poets contains the germs, and in many instances more than the germs of almost all the stories of Teutonic, Scandinavian, and Celtic folklore; and to show how "this common stock of materials, which supplements the evidence of language for the ultimate affinity for all the Aryan nations, has been moulded into an infinite variety of shapes by the story-tellers of Greeks and Latins, of Persians and Englishmen, of the ancient and modern Hindus, of Germans and Norwegians, Icelanders, Danes, Frenchmen, and Spaniards." It will be seen from this how vast are the materials of these volumes; how calculated to interest scholars generally, and to instruct the wiser student of Folk-lore who desires to know what great truths are veiled under our popular myths; and consequently how well the book deserves to take the very foremost rank as an authority in the important study of Popular Mythology.

*The Annual Register. A Review of Public Events at Home and Abroad for the Year* 1869. *New Series.* (Rivington.)

While, for the permanent value of such a record as *The Annual Register*, it is imperative that it should be ably and impartially written, it is equally essential for

its success that it should be produced without delay. This new volume fulfils both these requirements. It is published as soon as it could be, with due regard to care in its preparation, and it gives a clear and unprejudiced account of the more striking events of the past year; together with the usual obituary notices and official records necessary for future use, and so maintains the high character for utility which has been so generally bestowed upon the New Series of this record of contemporary history.

*The First Proofs of the Universal Art Catalogue of Books on Art. Compiled for the Use of the National Art Library and the Schools of Art in the United Kingdom.* By Order of the Lords of the Committee of Council on Education. *Vol. I.—A to K.* (Chapman & Hall.)

The Science and Art Department has at length brought to a close the heavy and important task which had been imposed upon it—the preparation of an Universal Catalogue of Books on Art: the first volume of which is now before us, to be followed next month by the second, which completes the work in its present form. Few unprejudiced readers will turn over its pages without acknowledging that the Catalogue as it now stands is creditable to those engaged in its preparation, and that it is likely to prove useful and valuable to students and lovers of Art. That in a bibliography of some fifty thousand works the eye of the unfriendly critic may detect errors and omissions, no one can doubt; but such shortcomings are inseparable from all first attempts, and it was the knowledge of this inherent imperfection in all such works, that led to the issue of the work as we now have it, not professing to be a perfect Catalogue, but *the First Proofs of the Universal Art Catalogue.* The homely old English proverb—"Half a loaf is better than no bread"—applies with great force to works like the present: and we trust that all who use it will show their sense of its value, and their gratitude to its compilers, by communicating to the editor all the additions and corrections which their special knowledge may enable them to detect.

Old Books in America.—A remarkable book sale has lately taken place in America. The books were the property of a citizen of Chicago, and the collection, which contained about 7,000 volumes, was considered as ninth or tenth among the private libraries in America. Some idea of the spread of bibliomania among our Transatlantic cousins may be formed from the fact, that John Eliot's translation of the Bible into the language of the Indians in New England, printed at Cambridge in 1663, sold for 1060 dollars, about 200*l.*; and Dibdin's "Antiquarian and Picturesque Tour," profusely illustrated, which had formerly belonged to Sir Francis Freeling, produced 1960 dollars, about 380*l.*

The Stamp on Newspapers is to be abolished, and newspapers hereafter will be transmissible by post with an affixed stamp of one halfpenny for a paper not exceeding six ounces. Other printed matter will be sent at the rate of one halfpenny for two ounces.

Registrarship of University of Oxford.—Among the candidates for this office is the Rev. W. D. Macray, M.A., Assistant Librarian of the Bodleian. His recently published "Annals" of that treasure-house of learning, his "Chronicle of Evesham," his "Manual of British Historians," and other valuable contributions to literature, give him a claim to fill the post once so worthily occupied by another hard-working man of letters, Dr. Bliss, which we trust the University will cheerfully recognise.

## Notices to Correspondents.

H. Dottridge. "*Hele and conceal*" are synonymous w hale *is to hide or cover, from the Anglo-Saxon* helan, *to hide or*

G. A. B. *will find the line* —

"Incidis in Scyllam, cupiens vitare Charybdim"

*in the* Alexandreis *of Philip Gualtier*, lib. v. line 301.

A. Z. *It is true that Sharon Turner*, in his History of th Saxons, edit. 1802-1805, 4 vols., *adopted the singular orthogra word* Cymmry; *but in the sixth edition* (1836) *the word is spelt* Cymry.

Young Oliver. *The day familiarly known as "Goldsmi day" was spent in a long ramble about the rural lanes in the heights of London, and the whole party dined at the expense of (frequently himself suffering from the malady of hypocon bacon and eggs at some little ale-house at Kilburn, Islington, H Hornsey.*

Modern Inventions.—That great invention the "Chro which times all the principal events of the day, and has superse old-fashioned "Stop-watch," seems likely to be eclipsed in that still more useful invention the "*Keyless Watch.*" The ab key being required renders these Watches indispensable to the the nervous, and invalids. The enormous number sent out in all parts of the world, is a convincing proof of their great utili price range from 5 to 100 guineas. Thousands of them are tured by Mr. J. W. Benson, of Old Bond Street, and of the Sta tory, Ludgate Hill, London, who sends post free for 2d. a most ing historical pamphlet upon watch-making.

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*LONDON, SATURDAY, APRIL 23, 1870.*

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s on Books, &c.

## Notes.

### ROMANTIC SCOTISH BALLADS.

a note to the fourth edition (1869) of his *lar Rhymes of Scotland* (p. 399), Dr. Chamintimates a considerable change in his opinion o the age and authorship of this class of ds. He says:—

am now sensible of having pressed the claims of Wardlaw too exclusively; it is more probable that l persons were engaged in this task throughout the enth century, though it is difficult to make sure of articular group attributable to each person."

is is another question, or rather another form e same question, which seems to me much probably true than even the first. If the r argument has any cogency at all, it is rds the opinion that these ballads were one ll written by a single lady—Lady Wardlaw. Chambers now confesses this position untenand would assign their authorship to several ns throughout the last century. To an undiced observer it seems sufficiently ridiculous y that a whole group (twenty or thirty in er) of such ballads could be written by one without the knowledge of her most intimate ls, but the absurdity is intolerable if you see the same thing possible to a number of ns. When Dr. Chambers has solved his new lty of breaking up the close unity and simiof thought and expression which he forfound in the whole group, into several smaller unities, there is a still greater task ahead—where to find the authors to whom these are to be assigned? For we cannot allow, as Dr. Chambers would no doubt have us believe now, that these ballads were written either by those individuals who communicated them or their friends. Anything we possess like evidence goes to prove that these persons were nothing more than they pretend to be—mere vehicles of genuine tradition.

But, continues Dr. Chambers—

"I am anxious to take this opportunity of showing that my opinions on the romantic ballads, however disrelished by my countrymen, had, unconsciously to me at the time, the support of a very high authority. Ritson, in the Historical Essay prefixed to his collection of *Scottish* Songs*, 1791, pronounced regarding the ballads as follows: 'It must be confessed that none of these compositions bear satisfactory marks of the antiquity they pretend to; while the expressions or allusions occurring in some would seem to fix their origin to a very modern date.'"

This is a new discovery. How shall we excuse in an editor of ballads, and one who seeks to impugn the authenticity of a large class of them, this ignorance of Ritson's Essay? Unfortunately this is only a specimen of what a faithful seeker after truth will too often find in Chambers' writings on this subject. But let us examine this "support" of the Doctor's theory.

Ritson is not writing, in the passage quoted, distinctively of those ballads with which we are at present concerned. He says (*Scotish Songs*, 2nd edit. Hopkins, Glasgow, 1869, p. 77):—

"There are in Scotland many ballads, or legendary and romantic songs, composed in a singular style, and *preserved by tradition among the country people*; some of these will be found inserted in Mr. Herd's collection of *Scots Songs*; and for a collection of others not hitherto published, the editor of these volumes is indebted to the liberality and politeness of Alexander Fraser Tytler, Esq."

Then follows the sentence quoted above. Now here there is not and cannot be any distinctive reference to those ballads embraced by Dr. Chamber's theory. But, says this writer, in the above category are included "the *Gay Goshawk*, the *Fause Foudrage*, and others of a specially romantic character, strongly adverted to in my paper on account of their 'style of romantic beauty and elevation, *distinguishing them from all other remains* of Scottish traditionary poetry.'" Yet it so happens that these *distinguished* pieces are included by Ritson (whose keen antiquarian eye, we are to suppose, failed to discern the distinction so patent to Dr. Chambers) among a greatly preponderating number of ballads of a literary quality precisely the opposite of that from which we are asked to draw so large an inference. And that it is chiefly of this larger number—characterised by 'a sort of wild whimsical puerility of

* The *literal* accuracy so well known in these columns is not one of Dr. Chambers' "points." The italics are his own.

idea, barrenness of language and neglect of rhyme'—that he speaks will be evident, I think, from the remainder of the passage, which Dr. Chambers does not quote:—

"But, in fact, with respect to vulgar poetry preserved by tradition, it is almost impossible to discriminate the ancient from the modern, the true from the false. Obsolete phrases will be perpetually changing for those better understood; and what the memory loses the invention must supply. So that a performance of genius and merit, as the purest stream becomes polluted by the foulness of its channel, may in time be degraded to the vilest jargon. Tradition, in short, is a species of alchemy which converts gold to lead." Excepting four specimens of this species of ballad, "few of the others will bear publication, being rather remarkable by a sort of wild whimsical puerility of idea, barrenness of language, and neglect of rhyme—by a total want, in short, of everything for which poetry even of the vulgarest kind is entitled to admiration or allowance," &c. &c.

Will Dr. Chambers assert that this language applies to his group of ballads? If he does not, then it is not true that Ritson supports his theory. If he does, we must believe that the antiquary, in speaking of compositions of quite an opposite character, fails to discern the difference between these and the disputed ballads. But the extraordinary qualities of the "romantic ballads" is the very starting point of the northern editor's hypothesis. So that, so far from supporting Dr. Chambers, Ritson appears to differ from him *in limine*.

Again, let us for a moment grant that Ritson's words have a meaning the contrary of that which they express, and allow that he is speaking of the two or three ballads common to the two collections and to the disputed group rather than of the great mass of Herd's and Tytler's songs. Even in this case he does not affirm that these pieces are of modern date. All he says is that they do not "*bear satisfactory marks* of antiquity, while some (of two or three) have apparently modern expressions or allusions." What he does assert is, that the present form of such songs is to be accounted for by the channel through which they reach us. Adopting his own simile—just as the purest stream becomes polluted by the foulness of its channel, so these performances may in time be degraded to the vilest jargon; but if the channel be pure they may come down to us in their original, or *possibly* in greater than their original, excellence. That is, Ritson's very high authority lends its weight in favour of the opinion of Dr. Chambers' opponents.

It may be objected, however, that Dr. Chambers does not quote Ritson as asserting the modern origin, but merely as "suspecting" it. To this I can only say that, if Dr. Chambers confine himself to *suspecting*, he will find much fewer opponents than he now does; but in that case he is not warranted in saying he has Ritson's authority for *his opinions* on the romantic ballads. His particular "heresy" consists not in his suspicions so much as in his belief that his fanciful hypothesis accounts satisfactorily for the difficulty.

Further:—

"And now let those who railed at my scepticism observe that not only were these very ballads suspected by Ritson as above shown, but even by Scott himself, as now fully appears from a letter of Dr. Robert Anderson to Dr. Percy written before the collections of either Scott or Jamieson were published."

I have already taken the liberty of animadverting on Dr. Chambers' acknowledged ignorance of Ritson's opinions, when he published that extraordinary pamphlet. It would now seem that the learned writer has just become acquainted with the opinions of a higher authority than even Ritson's on a subject on which he had for a long time meditated before he gave his conclusions to the world—now ten years ago. Dr. Anderson's statement of Sir Walter Scott's opinion follows:—

"It is remarkable that Mrs. Brown never saw any of the ballads she has transmitted here either in print or manuscript, but learned them all when a child by hearing them sung by her mother and an old maid-servant, who had been long in the family, and does not recollect to have heard any of them either sung or said by anyone but herself since she was about ten years. She kept them as a little hoard of solitary entertainment till, a few years ago, she wrote down as many as she could recollect to oblige the late Mr. W. Tytler, and again very lately wrote down nine more to oblige his son the Professor.

"Mr. Jamieson visited Mrs. Brown on his return here from Aberdeen, and obtained from her recollection five or six ballads and a fragment. . . . . The greater part of them is unknown to the oldest persons in this country. I accompanied Mr. Jamieson to my friend Scott's house in the country, for the sake of bringing the collector to a good understanding. I then took on me to *hint my suspicion of modern manufacture, in which Scott had secretly anticipated me.* Mrs. Brown is fond of ballad poetry, *writes verses*, and reads everything in the marvellous way. Yet her character places her above the suspicion of literary imposture; but it is wonderful how she should happen to be the depositary of so many curious and valuable ballads."*

I confess my utter inability to see in these italicised words any support whatever of Dr. Chambers' opinions. Are we to be asked to believe that Sir Walter, while pretending to give us traditionary ballads, *secretly* held the opinion that they were modern forgeries? Or are we merely to accept this letter as evidence (second-hand) of Scott's "suspicion" of them? This will not help Dr. Chambers.

But it is a pity that one who ought to know the value of direct evidence should encumber this discussion with Anderson's notions of what Sir Walter Scott believed. Scott has himself often told us how much he suspected, but it would have supported Dr. Chambers' claim of ha

* Dr. Chambers quotes from the last volume Nichols's *Illustrations of Literature*, p. 83.

rity for his opinions to have quoted
words. In the introduction to "Fause
*one* of the disputed ballads, Scott
*Minstrelsy of the Scottish Border*, Mur-
t, p. 322): —

lad has been popular in many parts of Scot-
hiefly given from Mrs. Brown of Falkland's
xpression—

tared wild like a gray goss-hawk' (v. 31)—
mbles that in 'Hardyknute'—

e'en like gray goss-hawk stared wild':

ce which led the editor to make the strictest
the authenticity of the song. But my doubt
. . . . . The editor is therefore compelled
hat is just the gnat Dr. Chambers strains at]
hor of 'Hardyknute' copied the old ballad;
ence be not altogether accidental."

your readers will agree with me in
Scott's own statement of his belief.
en, is the "support" which these very
rities afford to Dr. Chambers' opinions
antic ballads. Ritson in the passage
he touches the question at all, main-
gument of the opponents of the modern
d Scott, in connection with the one
which he had suspicions, expressly de-
he does *not* hold that opinion in sup-
ch his authority is here claimed. We
ed to conclude that the merit of main-
modern manufacture of these ballads
ly with Dr. Chambers.
e former arguments, they have already
answered by MR. NORVAL CLYNE of
and by my friend Mr. Watkins, to
er your correspondent refers (4th S v.
addition to theirs, I hope soon to pro-
further evidence.
eed be no wonder that Dr. Chambers'
e much disrelished by his countrymen
I hope, equally with others, open to
by fair argument, even though it be of
are not at first inclined to believe;
n editor of those very ballads, whose
y he now impugns, and a justly dis-
Scotsman, should persist in justifying
nce of the less to the greater proba-
n argument of this kind, is to them
dest cut of all." W. F.

---

TER, THE SURGEON: MRS. GILBERT, OF BODMIN.

efore me an elegant volume entitled:—
iumph of Old Age: an Elegiac Poem, in
s, occasioned by the Death of Mrs. Gilbert,
, Bodmin. By Edward Durell, A.M., Curate
Cornwall." Bodmin, 8vo, 1818.

n is in elegiac stanzas, and in sentiment
ation is evidently the production of a
d cultivated mind. But what imparts additional interest to the volume is the fact, that it was one of the four copies subscribed for by Anne Hunter, the "dear and esteemed wife" of the great surgeon John Hunter. At the end of the volume a number of blank leaves are added, on which, in the calligraphy of this lady, are found some stanzas entitled—

"A MONODY ON THE DEATH OF MRS. GILBERT, OF BODMIN PRIORY, CORNWALL, APRIL 8, 1818.

I.

"Oh friend belov'd! so dear thy name,
With ev'ry thought it seems to twine;
Still o'er my soul returns, to claim
Some fond remembrance mix'd with thine:
Nor comes in vain—with deep regret
I mourn thee—and can ne'er forget.

II.

"While I recall our life's gay prime,
And progress of succeeding years,
Feeling how firmly fix'd by Time
(Like some fair plant he slowly rears),
Our friendship stood; and I possest
Of heaven's choice gifts the first and best.

III.

"A faithful friend! Oh bond rever'd!
Long tried, long trusted, still the same,
Which way the vane of fortune veer'd
Around the points of praise or blame;
Unchang'd amidst each rise or fall,
Possessing much, or losing all.

IV.

"Can love so nurtur'd e'er decay?
Ah no! while memory shall last
This solitary heart must pay
Its sacred tribute to the past:
But feeble were my strains to tell
The pang of nature's last farewell.

"September, 1818.
ANNE HUNTER."

"To Mr. Clift,
From the Author,
November 24, 1818."

The next piece (all that I shall now trouble the reader with) will be read with interest as an affectionate tribute to the worth and talents of her illustrious husband:—

"The following lines were written with the intention of adding them to a monumental inscription on a marble tablet to be placed in St. Martin's Church, where John Hunter lies interred; but on application to Dr. Hamilton, the then Rector, in the year 1804 or 1805, it was found contrary to the rules to allow any remembrance of the dead to be placed in that church. Since that period, his own works have become a nobler monument:—

"EPITAPH.

"Here rests in awful silence, cold and still,
One whom no common spark of genius fir'd;
Whose reach of thought Nature alone could fill,
Whose deep research the love of truth inspir'd.

"HUNTER, if years of toil and watchful care,
If the vast labours of a pow'rful mind,
To soothe the ills humanity must share,
Deserve the grateful plaudits of mankind,

"Then to each human weakness buried here,
Envy would raise to dim a name so bright—
Those specks which on the orb of day appear,
Take nothing from his warm and welcome light."

(Anne Hunter.)

"From the Author,
to William Clift,
February 17, 1819."

Mrs. Hunter was a Miss Home, the eldest daughter of Mr. Home, surgeon of Burgoyne's regiment of light horse. Despite a slight dissimilarity in the name, I should think it probable that the gentleman to whom the foregoing lines were addressed was Mr. Cliff, successor to Mr. Bell in the curatorship of the Hunterian Museum. William Bates.

Birmingham.

---

## BURNING OF THE BONNIE HOUSE OF AIRLIE.

The following letter, relative to the part performed by the Duke of Argyll, will elucidate a point in Scottish history which has received different relations by different writers. The letter was found in the repositories of the late Mr. M'Neill of Gigha, whose mother was a descendant of the Inverawe family. The original was given to the present Mr. Campbell of Inverawe, he being descended (lineally by a younger branch) from the Dugald or "Dowgall" to whom the letter was written, and had formed one of a series. The gentleman to whom I am indebted for this copy says that it was taken from one made by the late Mr. M'Culloch, librarian or custodier to the Antiquarian Society, Edinburgh; and that, as far as possible, it has been reproduced as to spelling, spacing of the letter, and folding. He adds:—

"The *Stroonmoor*, I believe, is a large field at Inverary, and I have no doubt if the '*goodis*' once got there my Lord Ogilvie would have some trouble in obtaining them again, as we have a saying in Argyllshire—'It is a far way to Lochawe.'"

Seth Wait.

---

"Dowgall,

"I mynd godwilling to lift from this the morrow, and therefore ze shall meitt me the morrow at nicht at Stronarnot in Strathardill, and cans bring alonges w' yow the haill nolt and sheipe that ze have fundine perteineng to my lord ogilbie. As for the horss' and mearis that ze have gottine perteineng to him, ze shall not faill to direct thame home to the Stranemoor. I desyre not that they be in our way at all, and so send thame the neirest way home (and albeit ze be the langer in following me, zeit ze shall not faill to stay and demolishe my lord ogilbies hous, and forther, sie how ze can cast off the irone zeattis and windowss, and tak down the rooff; and iff ze find it will be langsome, ze shall fyre it weill, that so it may be destroyed. Bot you neid not to latt know that ze have directiones from me to fyir it, onlie ze may say that ze have warrant to demolishe it, and that to mak the work short ze will fyr it). Iff ze mak any stay for doeing of this, send forward the go referring this to your cair, I rest

Your frey
A

"You shall have for your pains
of that beis send home."

(*On the outside of the letter:*)

"For
Dowgall Campbell,
fiar of Innerawe.

"Zow shall delyver bak to
such of his goodis as
cient for present use,
presentis shall be zour
Ar

---

Bookstalls.—All lovers of books who a little leisure pass many of their happi ments at a bookstall. *Mihi experto credi* say of many a humble board or box laid o the inviting notice, "all these for 6*d*, a vo as Byron said of the *Queen of the Adriatic*:

"And of the happiest moments which were wrou
Within the web of my existence, some
From thee—*dear bookstall!*—have their colours

Oldys thought so — Charles Lamb — (that is the modern one, and most probabl old one too)—and, indeed, who not? Ne the *insouciant* Flaccus, in some of his c strolls of an evening in the Forum—hi *forte's*, without a purpose beyond that of st ing his legs and airing his *ennui*—used t with an idle interest before many a temp or "columna" garnished with store of bo tempt passers by.

Would it not greatly oblige and ser readers of "N. & Q." who are bookish clined, to give them a hint or two where stalls are to be found in and around Lo Let no names be given, lest the notice sho regarded as a puff, but the locality be p out by the name of the street. The only tion to this rule I will make myself, in the Brown of Old Street Road, St. Luke's, b for many years his establishment has ces exist. It was a choice one of its kind. Road, between Finsbury and the Angel, ton, had bookstalls. Wilderness Row, G Street, Fleet Street thirty years ago, severa shop fronts on the north side the Strand, well Street, the streets and courts abo theatres of Drury Lane and Covent G Holborn, and New Oxford Street, Middle Holborn, had more than one in their palmy Museum Street, Rathbone Place, and (so the river), Westminster Road, London Newington, and Walworth Road.

Will you allow this list to be added to interest of literary vagrants like myself?

Philobi

The Eastern Question determined.— gios Codinus, a Byzantine writer who surviv

onstantinople, says (*Corpus Scriptorum zantinæ*, 1849, Bonnæ, p. 43): —

idle of the area of the Taurus at Constanti- questrian statue, which some say is of Jesus of Bellerophon. It was brought from An- at. Upon its quadrilateral base are sculp- of the last things (τῶν ἐσχάτων τῇ πόλει) appen to the city when the Russians shall

n his book upon the statues, &c. of ple, from which I have made this many references of a similar charac- pretty clearly that archæology was b in the great city during its latter

H. C. C.

E.—In an interesting article on "the th S. v. 269), the writer mentions a d from "a *univalve*" or from a "par- of sea-weed found in an inlet of the which, he adds, "was a secret" to the Ranties. Allow me, therefore, he secret to the readers of "N. & Q." ct from an interesting letter (anony- he subject of the purple dye of the he editor of *The Royal Female Maga- rch*, 1760. The writer of the letter the Tyrian purple "was obtained or that flowed from a white vein in a certain kind of shellfish," and then the purple dye extracted from shell- ed on the west coast of Ireland, the *quondam* friends the Ranties. It is so sting that I venture to give it in full, e editor of "N. & Q." will excuse its

ed, some years ago, to be at a gentleman's the western coast of Ireland, where I took tice of a gown which the lady of the house . It was a muslin, flowered with the most let colour I had ever seen. Upon my ex- admiration of it, the lady told me with a was her own work, and seeing me wonder at , took me down to the sea-side among the he tide was out, where she gathered up some es, about the size and colour of a common ut shaped something rounder; by a liquor a particular vein, in which she said she had at beautiful colour; and to convince me, ndful of the fishes home with her, and break- n and extracting the liquor with the point en, marked some spots directly before me. of this liquid was a palish dirty green when extracted, and grew paler as it dried upon ut on being washed it immediately turned *le violet colour*, and grew deeper and brighter t was washed after."

er adds some further information, but s sufficient for a "note."

GEORGE LLOYD.

Durham.

W PARIS.—Matthew Paris (ed. Lond. ) says that Robert de Mowbray, Earl mberland in the year 1090, wishing to restore—"restaurare"—the church of Tenemuth, which had been for a long time desolate, gave the same to the abbey of St. Alban's.

Further information may be found in the *Monasticon*, ed. 1846, vol. iii. pp. 302-322; Brand's *Hist. of Newcastle*, and W. S. Gibson's *Antiquities of Tynemouth*.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

THE ELEVEN COMMANDMENTS IN A CHURCH.—In the parish church of Chisledon, North Wilts, there are to be seen eleven Commandments inscribed on the slab (which is affixed to the chancel arch); the additional one consisting of our Saviour's precept—"A new Commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."—John xiii. 34.

The church is quite an ancient one, the register dating back to 1641. I have never heard of this extra (or rather all-inclusive) Commandment being seen in any other church. Is it observable elsewhere?

ANON.

OPPRESSIVE RESPECTABILITY.—Speaking of the cathedral city of Cloisterham, Mr. Dickens says, in the first number of *Edwin Drood* (p. 12): —

"The sun-browned tramps who pass along and stare, quicken their limp a little, that they may the sooner get beyond the confines of its *oppressive respectability*."

It is, to say the least, a curious coincidence that so happy and original an expression as that in italics should have been used six months ago in the Introduction to Mr. Hotten's little volume, *The True Story of Lord and Lady Byron*, where the writer says, speaking of the periodical in which Mrs. Stowe's famous paper appeared: —

"Why try a still more extreme kind of sensation with such a rigidly correct—I may even say so *oppressively respectable* a magazine," &c.

R. H. S.

HEREFORD MINSTER: MOTHERING SUNDAY.—I spent last (Mid-Lent) Sunday in this interesting old city. My host and hostess were natives of and resident in Hereford, and I learnt something of the good old ways of the place.

First (and the now popular names of the English cathedrals have been lately under record in "N. & Q."), when I set eyes on the great church, we were going down Cabbage (Capuchin?) Lane, and I was told of the local saying, of which at least two meanings or applications may be made:

"Did you ever see the like? Did you ever see the same? Did you ever see the Minster Church going down the Cabbage Lane?"

Then this fourth Sunday is, in Hereford, still called "Mothering Sunday." On the eve of the day I was told, if I had been there, I should have seen the many mothering-cakes, covered with white sugar, in their confectioners' shop windows. The young people out at place as servants, the

children at school, &c., now go home and take their mothers one of these cakes. The good old custom was praised in the sermon at the mother church in the crowded congregation. The Bishop happily is resident; and when he takes his place in church, the Dean and the Archdeacon of Hereford accompany him there, and then, bowing to their spiritual head, they go to their own stalls at the west end of the choir.

J. F. Streatfeild.

Planchette.—It is evident from the following quotation that this toy, in its essential features, is of Chinese origin: —

"Written communications from spirits are not unfrequently sought for in the following manner:—After the presence and desired offices of some spirit are invoked, two or more persons support with their hands some object to which a pencil is attached in a vertical position, and extending to a table below, covered with sand. It is said that the movements of the pencil, involuntary as far as the persons holding it are concerned, but governed by the influences of spirits, describe certain characters which are easily deciphered, and which often bring to light remarkable disclosures and revelations. Many who regard themselves as persons of superior intelligence are firm believers in this mode of consulting spirits."—Nevius' *China and the Chinese* (New York, 1868), p. 167.

S. W. P.

Hôtel de Rome, Nice.

## Queries.

### "THE RELIGION OF DUMB CREATURES."

Was Bishop Godfrey Goodman or George Osborne the author? I have before me a quarto tract of 37 pages, including address to the reader, with the following title:—

"The Creatures praysing God, or the Religion of dumbe Creatures. An example and argument for the stirring up of our devotion, and for the Confusion of Atheisme. Benedicite, omnia opera Domini, Domino; laudate et superexultate eum in secula. G. G. London. Printed by Felix Kingston. 1622."

The address to the reader states that the author himself would not vouchsafe his name, title, or preface to that his work, and that he was very unwilling that it should be published; but there is no signature to the address, and it does not appear whether it proceeded from Kingston or some other person. The object of the tract is to show that all things, stocks and stones as well as all creatures that have life, have a religion of their own, and are occupied in their own peculiar fashion in praising God, and that, though from some there is "neither sound nor voice to the ear," yet that all unite in "a most sweet and delectable harmony, a musicke of nature." The argument is carried on with an elaborate application to all manner of created beings and substances, and is a greatly expanded version of the leading idea in Addison's beautiful hymn, "The spacious firmament on high," which some wiseacres, whose critical palates must be of a curious construction, would fain persuade us was written by Andrew Marvell. I should, I confess, have ascribed the authorship of the tract to Bishop Godfrey Goodman, whose name is written in a small contemporary hand after the initials on the title-page, and with whose published works—his *Fall of Man*, 1616, quarto, *Answers to Hakewill*, 1635, folio, and *Mysteries of the Trinity and Incarnation*, 1653, quarto—I am well acquainted, and which assimilate very closely both in their faults and merits, in their occasional happiness of expression and frequent want of connected logic, to the tract in question. Some one has, however, written in a contemporary hand, but different to that in which "Godfrey Goodman" is written, at the bottom of the title-page, "Ex dono Georgii Osborne, Autho . . . .," the remaining letters having been cut off by the binder. These words have had the pen struck through them, but the printed initials G. G. have been altered into G. O., and before them is written "Celato nõe Authoris aut imutato" (*sic*), the written name "Godfrey Goodman" being still left on the other side of the printed initials. Now, had George Osborne, of whom I have no knowledge, anything to do with the tract? He might have been the party who sent it to the press and wrote the address "to the reader," and probably this is the explanation of the apparently contradictory ascriptions on the title. No biographer of Bishop Goodman has noticed this singular tract, or claimed it as his. His ultimate defection from Protestantism is well known. Who of his Protestant contemporaries, on reading the following note in his handwriting in his copy of the *Pontificale Romanum*, 1627, preserved in the library of Trinity College, Cambridge, might not have said *Cum talis sis, utinam noster esses?* Fortunate is the incumbent in the church of England at the present day who can put on record a similar statement with respect to the parishes which he has served in succession for a period of three-and-forty years:—

"I was Parson of Stapleford Abbots, in Essex, A.D. 1607, where I continued near 13 years. Then I was Parson of West Ildesley, in Berks, where I continued near 30 years, and in my parishes (I praise God for it) I had, 1st not a beggar; 2nd, not an alehouse; 3rd, not a suit in law; 4th, not a quarrel; 5th, not a spendthrift; 6th, in the week-day no labouring man ever wanted a day's work; 7th, on the Sunday no poor man dined at his own house, but was ever invited; 8th, no man was ever presented for fornication or any great crime; 9th, no murder, robbery or felony ever committed in the Parishes; 10th, no man ever came to a violent death; 11th, I never had any houses burnt in my parish.—Godfrey Goodman Gloue."

Jas. Crossley.

ıBARA, DUCHESS OF CLEVELAND.—G. S. S., ed upon a life of Barbara, Duchess of Cleve- desires the authority for Mrs. Jameson's ıent that Sir Samuel Morland received es II. and this lady into his house at Vaux- n the night of the Restoration day; and that e duchess's asserted residence at Chiswick, leath there by dropsy in her sixty-ninth He would also be obliged for the burial- of her mother and step-father, the Countess Earl of Anglesea.

INGLESS BEES.—In what book of natural his- or travels shall I meet with any account of ingless bees which are found at Santa Marta of the principal ports of the republic of New ada)? I have lately heard from a gentleman lling there, that these bees store their honey le wax pipkins, which they make exactly of ame size, seal up as they become filled, and ne over another with the greatest regularity, ıg them again one after another as they I should be very glad to learn where I obtain further information about these bees. ou think Professor Owen could give it if I d to him? for, as far as I know, these crea- are unique in their habits, as well as in the ce of the sting. VENEZIA.

BLACKTHORN STICK.—Is the German name *hamnus catharticus* an equivalent of black- ? or is "blackthorn," in HERMANN KINDT's on page 195, a misprint for "buckthorn," ual English name of that shrub?

JAMES BRITTEN.

E SCOTCH SETTLEMENT.—Can any of your s inform me of the present state of the h settlement at the Cape made in 1820 by et Pringle and his family? W. F.

VNPORE: KHANPUR=KINGSTOWN.—Query, *m* the root of the word *king*, rather than ccentric *kenning* and *kanning* of Carlyle? Celtic for *head*, and the same root may be on elsewhere. If such were the root of it would find its parallel in *chief*, the head rom *caput*, and in *cap-tain*.

*ap*, the covering of the head, might come *caput* also, but might likewise be derived another—*cap* or *capio*, meaning "to con- whence would come *cup*, *coff-in*, *coff-er*.

PHILOBIBLON.

DEN PARSONAGE.—In the parish of Great sden, co. Herts, there is an old house called olden Parsonage. The greater portion of it ulled down when Gaddesden Place, the pre- eat of the Halseys, was built, about a hun- ears ago. I am anxious to learn the origin name, and also whether there is any ground- r sketch of the house, in its original state, . To save trouble I may state that neither Clutterbuck, Salmon, nor Chauncey throw any light upon the matter. W. T. T. DRAKE.

Great Gaddesden.

LINCOLNSHIRE BALLAD.—Can any of the readers of "N. & Q." give me the words of an old song once very popular in Lincolnshire at harvest-homes and Christmas time? The following is what I remember of it:—

"Oh dear my good masters, pray what shall we do,
In this year sixteen hundred and seventy-two?
For since Queen Elizabeth mounted the throne,
Sure times like the present scarce ever were known."

EDWARD PEACOCK.

HERALDIC: ARMS AND NAME WANTED.—Carved in wood over the chimney-piece of the dining-room at No. 5, Charterhouse Square, London (St. Sepulchre's vicarage), are certain arms, . . . . on a fess three lions' faces, with a martlet for difference; and, in the same room, as well as in other parts of the house, are the initials R. B. In an old plan of the Charterhouse School property, dated 1651, the land on this side of the square is described as belonging to the Lord Bramston. As I cannot find any mention of such a title nor of such arms as belonging to that name, I shall be obliged to any one who can suggest a possible owner for either or both. The house, I believe, now belongs to St. John's College, Oxford. Will the custodian of the title-deeds kindly refer to them to ascertain the former possessor whose name commenced with B? * C. J.

FIRST MANX TEETOTALLER.—It is said that this honour appertains to the memory of one Christian, who lived in the parish of Kirk Maughold, near to the church. One day, whilst enjoying a glass of ale in a public-house, a recruiting serjeant, who happened to be present, surreptitiously slipped a shilling into it. Upon drinking the liquor, the fatal coin slipped into his mouth, and Christian was declared to be enlisted. Disgusted, he vowed never to taste drink again, and became, it is said, the first pledged teetotaller. May I ask your correspondents if the above statement is reliable, and how long it is since the occurrence happened? JOHN HIGSON.

Lees, near Oldham.

MEANINGS OF WORDS WANTED.—

"A *Revyn* [rent?] bell. iij *revyn* surplices for the Parson.
i vestment of greane bawdkyn with i *pawling*.
i Clothe mellde.
i greate *glasse* on the altar. [In another list i glasse. ? was it a pome for warming the priest's hands.]
i *bawdwyn* of painted cloth.

[* Sir John Bramston, K.B., Lord Chief-Justice of the King's Bench, resided in Charter-House Yard between the years 1635 and 1647-8; but his family arms are, "Or, on a fesse sable three plates."—ED.]

i vestment of blewe *violles*. [? Violet.]
ij Duglesse *Satters*. [Psalters?]
ij *howlings* of read damaske. [? hangings like those in a hall.]
A vestment of white *tweke*.
A vestment and ij *joinets* of badkyn.
A sete seyleyd with a *falt* tabell.
A feyer tabill follt of beyond see worke.
A crosse banner with ffylberds.
The Crosse-tree.
A lestowe of an auter tabyll.
ij copes of browne with the bages of a Rother.
ij copes of sklendor damaske.
Chest of an auter.
iij old heron clothes."
Narford. A *rowell* of iron xid. (? for rouel-light.)
Pulham S. Mary. i vestment of *prest* velvett.
Cressethegs. i cope of grene *leche*.
Barow. i corporas of *twylly*.
Dunsall. ij alterclothes, i *superaltarie* and i towell.
Chapell Churche. ij pere of chanypers (cruets = hanaps) of crape."

What is "Pulham Work"?

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

GEORGE NEVILL'S CHRONICLE.—Abraham de la Pryme, the Hatfield antiquary, communicated to the compilers of *Catalogi Librorum Manuscriptorum Angliæ et Hiberniæ*, 1697, a list of several manuscripts which he had seen. Among others,

"A large Chronicle writt by Mr. George Nevil about the year 1577, in six vols. folio, from Brute's days unto the aforesaid year."

The author of this Chronicle, there is little reason to doubt, was George Nevill of Faldingworth, co. Lincoln, who died in 1579. The Nevills of Faldingworth were a very old family of gentle blood. Many of George Nevill's near relatives had taken an active part in the local politics of the earlier part of the sixteenth century. It is therefore probable that the latter part of this work would, if discovered, be found to possess considerable value.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

COUNTRY SONGS.—I am not aware whether "Where are you going to, my Pretty Maid?" has ever been named in "N. & Q." It is generally regarded as a modern stage song, an "incidental," and nothing more. But I suspect that it is an old country ditty altered and "cooked" for the theatre. In an old broadside printed at Bristol is a burden which is not in the "acting editions"—

"Where are you going to, you pretty maid?
*With your sweet locks* (sic; *? looks*) *and your long yellow hair.*
Going a-milking, kind master, she said;
*And it's rolling in the dew makes the milk-maids fair.*"

The above burden runs through all the verses. The country tune is quite different to the playhouse air. The song is claimed by Sussex. Information is requested.

"Three Jolly Post-boys drinking at the Dragon." I want the words of this country ditty, said to belong to Suffolk or Norfolk.

"As once in London I did stray." I want also the words of this song—a popular one in the Craven dales. The subject is the same as "Quite Politely," but it is treated in a more humorous manner, and to a better tune. I have not been able to find a printed copy.

"Long Preston Peg." I should like to obtain *all* the verses of this song. I have only met with *two*, which are inserted at p. 247 of *Ancient Poems, &c. of the Peasantry*. A vile dirty parody is current in the North of England, but it gives no key to the discovery of the lost stanzas. It has, however, preserved the tune.

"Slaidburn Fair." A correspondent of "N. & Q." (4th S. iii. 338) inquired after this song, which I also am in want of. The query does not appear to have been answered. I want the entire song. If *found*, its humour will well entitle it to a place in "N. & Q.," JAMES HENRY DIXON.

PORTRAIT OF GENERAL TARLETON.—I have recently purchased a portrait in oil of Sir Banestre Tarleton, born at Liverpool in 1754, and four times returned as member for that borough. He died in 1833. The last possessor of the portrait purchased it from the general's nephew, with an assurance that it was a replica by Sir Joshua Reynolds, and the chief points of the portrait favour the assertion, though it is probably only from the hand of an assistant in his studio, of whom the painter Northcote was one. The portrait is a full-length, though not of life size. The general is represented as resting his left foot on a dismounted cannon, and apparently wounded. I remember a similar portrait at the Manchester Art-Treasures Exhibition in 1857, but it does not appear in the catalogue; and under the impression that this was the original portrait, I shall feel obliged if any reader of "N. & Q." can inform me in whose possession it now is. M. D.

## Queries with Answers.

THE AUTOMATON CHESS-PLAYER.—The recent exhibition of a curious piece of mechanism bearing this name, at the Crystal Palace, may be a good excuse for producing an extract from a twenty-paged octavo pamphlet entitled—

"The Speaking Figure and the Automaton Chess-Player exposed and detected. *Nos Hæc Novimus esse nihil.* London: Printed for John Stockdale, opposite Burlington House, Piccadilly, 1784."

The writer of this curious sheet laments that a foreigner should come among us and

"call a toy-shop doll a speaking figure, and demand half-a-crown a-piece admittance to hear it, and find within an hundred yards another foreigner who imposes double that sum to see what he calls an Automaton Chess-Player."

describing the speaking figure, or "doll," or continues:—

an automaton may be made to move its hand, nd its eyes, in certain and regular motions, is oubt; but that an automaton can be made to chessmen properly, as a sagacious player, in ce of the preceding move of a stranger, who s to play against it, is utterly impossible."

Chess-player is dressed in Turkish robes, ounded by every luxury, sitting under a hind a large counter, which, before the gins, is duly opened, exhibiting a com- piece of clockwork,

ch the spectator is given to understand the ts are regulated, but which is nothing more of many ingenious devices to misguide and to observers. Both figure and counter are railed *ly one man* attends within side, and he is sup- e the person with whom the stranger actually causing the arm and hand of the automaton to chess men by some incomprehensible and in- wers, *according to the preceding move of the ho plays against the automaton*; and that every *should think so*, he always places himself close ght elbow of the automaton previous to its en puts his left hand into his coat pocket, and kward kind of motion induces most people to at he has a magnet concealed in his pocket, by can direct the movement of the Turk's arm at Add to this, that he has a little cabinet on a which he now and then unlocks and locks; a rning, and a key to *wind up* the automaton, all are merely to puzzle the spectators; for he that they should see him move his hands and his pockets backwards and forwards, on pur- nforce the suspicion that he, not an invisible the antagonist against whom you play; whereas a party in the deception, and the real mover is in the counter, which is quite large enough e of the clock-work), to contain a child of 10, years of age; and I have children who could at chess at those ages. The confederate, there- probably see the moves by a looking-glass fixed ling, and has only to practise *reading the game* , for by a confederate *it is performed*."

onfederate, it appears, was only confined ituation for an hour (one till two o'clock), arm of the Turk was detected to move twice when it should have been motion- onsidering this "exposure" was written ix years ago, it is quite clear the "Au- Chess-Player" is not a modern inven- ough it may have been made a more per- e of mechanism.

any correspondent of "N. & Q." give particulars respecting this London exhibi- he eighteenth century? T. C. Noble.

at Dover Street, S.E.

would recommend our correspondent to con- following work: *An Attempt to Analyse the n Chess Player of Mr. de Kempelen.* With an thod of imitating the Movements of that Cele- figure, illustrated by original drawings. To added, a copious collection of the Knight's ver the Chess-board. Lond. 1821, 8vo. An article containing the substance of this work appeared in the *Edinburgh Philosophical Journal*, iv. 393-398 (1820-1) with illustrations.]

Doughty.—

"*Portsmouth's Looking-Glass.*

"Learn'd Scroggs and honest Jeffreys—
A faithful pair to you whoe'er it is;
He made the Jury come in booty,
And for your service would hang Doughty."

Can any one explain for me the allusion to Doughty in the last line of the above verses in the satire of Rochester? H. H.

Portsmouth.

[The Doughty whose fate is here indicated was Captain Thomas Doughty, a co-adventurer of Sir Francis Drake when that famous admiral circumnavigated the globe, 1577-1580. His miserable end passed into a proverb. He was formally accused and convicted by his fellow-officers of inciting some of the seamen to mutiny, and of deserting the expedition; for which offences he was adjudged to die, and suffered accordingly in the desolate harbour of St. Julian, on the coast of Patagonia, where, strange to say, Magalhaens, fifty years previously, had inflicted a similar punishment and for similar conduct upon several of his followers. The justice of Drake's proceedings on this occasion has hitherto been a vexed question; but the revelations of the Public Record Office leave little room for doubting that he had good warranty for the severity of his conduct. "Doughty himself," remarks Mr. Froude, the historian, "confessed to something, and evidence was produced of more. The desertion was a palpable fact which could not be denied." The unfortunate man appears to have been a too zealous spy, and he attempted by various means to thwart the prime object of Drake. From the fact of the admiral having presided himself at the court-martial, which was extemporised on shore, and by which the accused was condemned, much sympathy was felt for the man when the particulars of his death were first published at home. Drake, however, as before stated, merely confirmed the decision of all the officers in his fleet.]

Sir George Croke, Knt.—I am anxious to ascertain where I can see a genuine specimen of the handwriting of the above, who was one of the justices of the King's Bench in 1638, and one of the judges in the great ship-money case of Rex *v.* John Hampden, since I have in my possession what professes to be the MS. judgment of Sir G. Croke in the above case, and I am anxious to ascertain whether it is really in his own handwriting. W. T. T. D.

[There are many MS. copies of this judgment in existence. The original in Croke's handwriting is, we have reason to believe, in the possession of the Earl of Verulam, who is one of the representatives of the judge.]

Three-Fingered Jack: Dick England.—Can you inform me where I can find accounts of the two following notorious characters? I h

read of them both some years ago, but I cannot remember in what publications:—

1. A famous negro robber and outlaw in the West Indies (I think in Jamaica) known by the title of *Three-Fingered Jack*.

2. Dick England, a notorious blackleg, bully, and duellist, who infested the metropolis about the end of the last century.

The first of these worthies is the hero of a melodrama well known on the London boards, but he was a real character, and I met with his history somewhere. M. Lloyd.

Exeter.

[Many chap-books have appeared containing an account of *Obi, or Three-Fingered Jack*, among others the following: Stirling, 1806, Newcastle, 1820, and Falkirk, 1820; but the best known to us is Fairburn's edition, entitled *The Wonderful Life and Adventures of Three-Fingered Jack, the Terror of Jamaica*, 12mo, 1825. John Fawcett is the author of a serio pantomime entitled *Obi, or Three-Fingered Jack*, in two acts, printed in Duncombe's *British Theatre*, vol. lix.——For particulars of the second worthy, consult *The Life of Dick England, alias Captain England, of Turf Memory, with Notes and Illustrations*, 8vo, 1792; *Gent. Mag.* Feb. 1796, p. 163; *Annual Register*, xxxviii. 5; and *Tavern Anecdotes*, ed 1825, p. 14.]

Fish and Bang.—In the

"Arguments to prove the Policy and Necessity of Granting to Newfoundland a Constitutional Government. In a Letter to the Right Hon. W. Huskisson, Principal Secretary of State for the Colonies, &c. By P. Morris, an Inhabitant of the Colony of Newfoundland." London, 1828, 8vo.

At p. 17 the author mentions the modern Newfoundlanders in these terms:—

"Instead of the hoops nailed to the table, out of which they sparingly eat their cods' heads and sound bones with more than Spartan temperance, to see them regaling themselves on fish and *bang* off the plate of Staffordshire."

As I am compiling a dictionary of colloquial phrases in use in the English colonies, would "N. & Q." kindly assist me in my search as to the meaning of *bang?* John Townsend.

["Fish and bang" is a common dish among the lower orders of Newfoundland, and is so called from its mode of preparation—namely, the salted cod is cleared from the bones and thrown into a big iron pot with a quantity of potatoes, sometimes a little butter as a luxury. The whole is then violently pounded, "banged," and mashed by a heavy stick—the end of a broken oar, as often as not, and is hence named. The same dish is known in Canada.]

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## Replies.

### THE HOLY GRAAL: THE ORIGIN OF THE ROMANCE.

(4th S. v. 29, 135, 148, 250.)

The tradition that Joseph of Arimathea converted the inhabitants of Britain to Christianity is (says M. Paulin Paris, in his *Romans de la Table Ronde*), perhaps, as old as the third or fourth century of our era. Joseph had miraculously crossed the Channel, with some drops of Christ's blood in the Dish of the Last Supper, and had founded in Somersetshire the celebrated monastery of Glastonbury. We must not pause to note that the Anglo-Saxon Chronicle mentions the building of the minster at Glæstingaburh—from its name, a Saxon settlement—after 688 A.D., but proceed to say that a British church must have existed in Britain long before the coming of Augustine in 597 A.D. to convert the heathen Saxons who had dispossessed the Christian Britons of the greater part of their land. The British Church had its own traditions, different from those of Rome, as to the date of keeping Easter—in which it agreed with the Greek Church—and on many other points, as Bede says. The British monks refused to acknowledge Augustine's authority, and many of them were massacred in consequence. They no doubt considered their founder, Joseph of Arimathea, higher than the Romish pope or his supposed predecessor Peter.

After the Romish Church had prevailed, it would be natural that the Welsh in Britain, and the British exiles to Britanny, late in the seventh century, should cling to the recollection of the independence of their ancient church, and the tradition of its founder, Joseph of Arimathea. Accordingly, about thirty years after the death of Cadwallader, the last exiled British king, a Welsh priest or hermit is said* to have inserted in a *Liber Gradalis*, a service book containing the verses sung by the choir at High Mass on the steps (*gradibus*) of the altar, an account of the adventures of Joseph of Arimathea with his holy vessel in passing from Jerusalem to Britain, which account this hermit said Christ had written with his own hand and revealed to him in a vision. This book was afterwards known as, or was at least the foundation of, the *History* of the Holy Graal or the Romance of Joseph of Arimathea, the name *Graal* (according to M. Paulin Paris, whom we follow throughout) having been shifted from the *Liber Gradalis* that contained the legend, to the vessel commemorated in that legend, the Dish of the Holy Supper, into which Joseph had put the blood from the crucified body of Christ. Though of this pretended vision in 717 A.D. nothing

* I know no other authority than that of M. Paulin Paris for this statement.

ıe end of the twelfth century in the
listory of the Holy Graal,* yet a cer-
is lent to the notion of the early date
that Alain le Gros, the name of the
tanny with whom Cadwallader took
pears as the guardian of the Graal in
e; and that Cadwallad, the name of
's father, may have given rise to the
ahad, the chief achiever of the Graal.
though we reject the date of 717 A.D.
tion of the late Romance writer, the
of Joseph of Arimathea and his pre-
with the early British Church ac-
ıe introduction of both of them into
or rather Breton, legends of Arthur
Norman writers of the end of the
ıry and the beginning of the thir-
up and wove into the splendid tissue
fiction. F. J. FURNIVALL.

Dr. F. G. Bergmann's *San Gräel*, just
r 1*s.* 6*d.*, by Edmonston and Douglas.

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o submit that, in the controversy in
e title of the Tennysonean "Idyll of
aal," all your correspondents are cor-
interpretation of the word Sangreal.
ress it thus:—
: (*Sang-real* = the real blood; in the
ıoly chalice) = the divine presence.
mposite expression, containing in its
distinct words, making a descriptive
ancients deposited the remains of
d relatives in urns; hence came an
ıis urn, which denoted the identity
sed with the vessel containing his

of the Sangreal is simply a romantic
e searching after truth, the opening
nd from the dimness of heathendom
us light of Christianity. Or it may
a typical and mystical embodiment
s Supper—*i. e.* the cup of remem-
is do in remembrance of me."
ent in quest of the Sangreal may be
the Ethiopian who sought after truth
larkness of heathendom, and was con-
ilip. GEO. RANKIN.
er Row.

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IOUSEHOLD QUERIES.
(4th S. v. 174, 322.)

ence to the statement made that the
to have been used at meals in Italy
30, I am tempted to offer a few de-
l in a small essay which I wrote for
glish Text Society, *Italian Courtesy-*

tion of it, in French and English, for the
h Club, 1861-3.

Fra Bonvicino da Riva, a Milanese friar who wrote about 1290, and who has left a curious versified manual of *Fifty Courtesies for the Table*, speaks of the use of a spoon by way of fork; the fork itself does not appear in his poem. "Suck not with the mouth when thou eatest with a spoon." To this I appended a note:—

"It is clear from the general context that the victuals here spoken of as to be eaten with a spoon are solid edibles—not merely soups or the like: the spoon corresponding to the modern fork. The word translated 'suck' is *sorbilar*: perhaps 'mumble' would convey the force of the precept more fully, though less literally."

The spoon reappears in the following precepts:

"Keep thy spoon, if thy plate is removed for the adding of some viands: if the spoon is in the plate it puts out the helper. . . . If thou art eating with a spoon, thou must not stuff too much bread into the victuals. He who lays it on thick upon the cooked meats is distasteful to those who are eating beside him."

One spoon, it would seem, is to last all through the meal. Another precept shows pretty clearly that each guest had to bring his own knife, but no indication of a like practice with the spoon is given.

Other writers cited in my aforenamed essay go on to about the middle of the sixteenth century; but not one of them mentions a fork, unless possibly Monsignor della Casa (*circa* 1550) intends to refer to some such implement under the term "stecco." He says: "Nor, on rising from table, is it a nice habit to carry your *stecco* in your mouth, like a bird which is in nest-building, or behind the ear like a barber." My note on this passage runs as follows:—

"'Toothpick' is the only appropriate technical sense for *stecco* given in the dictionaries; and I suppose it is correct here, although Della Casa's very next sentence, denouncing the carrying of this implement round the neck, designates it by the word *stuzzicadenti*, and it seems odd that the two terms should be thus juxta-posed or opposed. If *stecco* does not in this passage really mean 'toothpick,' I should infer that it indicates some skewer-like-object, used possibly as a fork—*i. e.* to secure the viands on the plate, while they are severed with a spoon, and by that conveyed to the mouth. This would in fact be a sort of chopstick. Such an inference is quite compatible with the *general* sense of the word *stecco*—any stake or splint of wood."

Can any reader of "N. & Q." throw further light on this *stecco* question? W. M. ROSSETTI.
56, Euston Square, N.W.

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The earliest instance of the use of forks in the sixteenth century occurs in a passage quoted by Dean Stanley in his *Memorials of Westminster Abbey* (p. 411), from the Chapter Book, 1554. He writes:—

"The College dinners [in the time of Dean Weston, 1553-6] became somewhat disorderly. '*Forks*' and 'knives' were tossed freely to and fro, and 'Hugh Price breaks John Wood's head with a pot.'"

It would be advisable, however, to have this passage verified, and also to know whether it was written by a contemporary hand. As to the more ancient mention of *furchettus* and *fourche*, Mr. W. Chaffers has supplied some curious information, but he seems to have missed the meaning of "à prendre la souppe ou [*au* or *en*] vin," when he remarks: "This last would appear not to refer to the fork, according to our present acceptation of the word." But it does strictly so apply; for the phrases "prendre la souppe au vin," and "trere [*traire, tirer*] soupes," mean the same thing, namely, to draw out the *sops in wine*, which it would be much easier and cleanlier to do with a fork than with the fingers. It is to these *sops* (slices of bread, toast, or cake) that Shakspere alludes in *The Taming of the Shrew* (Act III. Sc. 2), where Petruchio is said to have —

> "quaff'd off the muscadel,
> And threw the *sops* all in the sexton's face."

F. R. S.

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A little mistake occurs in Mr. Piggot's paper. Silver forks were introduced into England some time previous to 1814. I know that in the year 1812 they were considered as essentials in a moderate service of plate, and were then made four-pronged and fiddle head and shoulders. An English friend of mine has some three-pronged ones much older. I have some plain four-pronged ones that I believe to be of an earlier date. I fancy the silver mark on all plate gives an approximation to the date; but as I cannot decipher it, I should be obliged if any of your correspondents could give the clue to the interpretation.

Z. Z.

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## REALM.

(4th S. iii. 334, 413, 599.)

No one, I believe, has yet commented on the extraordinary note of Mr. Chance, founded on Mr. Skeat's reference to the normal change of *l* into *u* in French words. It affords a curious instance of the mischief which may arise from setting up a plausible theory upon a fundamental error. Mr. Skeat's assertion is, as Mr. Chance allows, "an incontestable fact"—a fact lying in the very foundation of the language; and Mr. Chance's assertion that *l* was interpolated after the *u* is also a fact, but the one is not destructive of the other. The change of *l* into *u* is normal and organic. The insertion of the *l* is abnormal and intrusive, and is the consequence of ignorance or caprice on the part of certain French authors and grammarians mainly of the sixteenth century. Some of them, especially at the time of the Renaissance, seem to have imagined that as the original *l* of the Latin word was no longer apparent, they could set things right by restoring it.* This "fièvre d'érudition" (as M. Didot styles it), though a needless interference, might have been pardoned had they at the same time struck out the *u*; but the retention of *u* and the insertion of *l* as well constituted a decided blunder. The fashion, however, took, and hence the universal prevalence in the sixteenth century of the organic *u* alongside of the intrusive *l*.† It is quite true then, as Mr. Chance shows, that *chevaulx, oyseaulx, cheveulx*, &c. were, at this exceptional period, the established forms (Rabelais swarms with them); but it is equally true that they were all blunders, which were for the most part subsequently corrected. Some of them, as we know, have maintained their place in English, though they have lost it in French, and hence we have *assault, fault*, &c.; but the student of early English is aware that the original English forms were *assaut, faute*, &c., and the student of *patois* knows that this latter word is still pronounced without the *l* in many parts of England. The former word is *asaut* in Robert of Gloucester, as it is in French texts of the same date. The references to the *Roman de la Rose* only show that the text quoted by Mr. Chance —that of 1735—is adapted to the corrupted spelling of later times. If he had referred to the true text of the fourteenth century, as given in Michel's edition (Paris, 1864), he would not have found a single instance to justify his theory. Instead of *chevaulx, oyseaulx, cristaulx, amoreulx* (which is an aggravated blunder, for there is no *l* at all in the original word), and *beaulté*, he would have found *chevaus, oiseaus, cristaus, amoreus, biauté*. The error, then, into which Mr. Chance has fallen is essentially that of mistaking a corrupted for a pure stage of the language. The reform in the modern French spelling is merely a return to the old path. The intrusive *l* has been dropt because it ought never to have been there.

A word or two must be added on *realme* and its variants. There were two developments of the Latin *regalimen* from which it is derived: the "French of Paris" which represented *reg* by *roi*, and the Norman dialect which made *reg* = *ra*, *re*. *Roialme, royaume, royaulme* (very rare in early French), belong to the former; *realme, reaume*, to the latter, and it is from these that we get the English word in question. This became shortened in the fourteenth century into *reame* (*Allitera-*

* The suggestion, founded on etymological considerations given above, is alleged *as the true cause of the interpolation of* l *by some of the French grammarians of sixteenth century.* Others pretend that *l* was intro. to prevent the *u* from being mistaken for *n*, "pour la prolation," all, however, maintaining that it was to be pronounced.

† Didot calls such forms "malencontreuses [illegible]tions des grammairiens du xvi^e siècle."—*Observ. sur l'Orthographe française*, 2nd edit., 1868.

E. E. T. S.), which was phonetically re-
l by *reme* in England, both being pro-
*rame*. In the seventeenth century, as
s shows (*Early English Pronunciation*),
ed its sound from *ai* to *ee*, and hence
ndless *reams* of joy" of S.'s "old clerk."
glish *roiaulme*, *royaulme*, *roiaume*, men-
Mr. Skeat, I have not met with in early
and should hardly expect to see them,
the first, earlier than the sixteenth
Would Mr. Skeat kindly give the
s? J. Payne.

Gardens.

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N OXFORDSHIRE BENEFACTOR.

(4th S. v. 278, 364.)

often been amused to hear the clergy-
te on the supposed grievances of his
but Mr. Tew's note on "the charities of
Walter" outdoes them all. Does Mr.
iously believe that the Charity Commis-
ave any kind of jurisdiction in respect of
legacies payable out of personal estate
will which was proved in 1630? The
f the "unpaid legacies" has probably
p from the wording of the Latin epitaph,
the fact that no endowment now exists;
ould not be maintained by anyone who
n the trouble to read Sir John Walter's
he will simply bequeaths 20*l.* for the
their poor to each of the following
with which Sir John was connected by
or residence, viz. Churchill, Sarsden,
, Twickenham, Woolvercott, the Savoy,
pping Norton: there is no provision what-
the legacies being funded, and there can
oubt but that they were duly paid and
h distributed amongst the poor, or they
ot have been recorded on the tablets in
us churches. The same will contains a
f 1000*l.* to Jesus Coll. Oxon, and we know
legacy *was paid*, because the President
ows passed a special resolution in favour
ohn's kindred, out of gratitude for it, as
een in Add. MS. in Brit. Mus. No. 6044,
and it is highly improbable that the
legacies would not have been paid at the
e. The tradition about the "money for
ument" evidently arose out of a passage
ill of Colonel David Walter, the second
ir John, who succeeded his father in the
cott estate, and who also has a monu-
that church. Colonel Walter, by will
eb. 27, 1677-8, desires "to be buried in
t at Woolvercott church, where my father
. to my wife Elizabeth Lady Dacre 200*l.*
the said vault and my father's tomb, and
a memorial for myself." Those who have seen the monuments will not doubt that the 200*l.* was fully expended.

Mr. Tew is mistaken in calling Sir John Walter a baronet, for the Walter baronetcy was not created until Aug. 16, 1641, nearly eleven years after Sir John's death. And as to "the curious circumstance related in Kennett's *Register* about Sir Wm. Walter," he has been ludicrously misled by a printer's error; for he must see on reflection that the general of the Parliamentary army to whom Dr. Wallis was chaplain was the well-known Sir Wm. *Waller*, and that *Walter* can only be a misprint. Sir Wm. *Walter* was not a general at all, and was certainly a Cavalier, for his estate was sequestered by Parliament, and he had to pay 1607*l.* by way of composition for it. The heir-at-law of Sir John Walter in 1857, to whom the care of his ancestor's tomb belonged, was the heir of Lord Rolle of Devon, the lineal descendant and representative of John Rolle, M.P. for Devon, who married Isabella Walter, sister and heir of the last baronet. One cannot understand, therefore, how any "collateral descendant" could interfere in it; but I am not sure that I know the meaning of this expression, because it would seem that a person must either be lineally descended from another, or not be descended from him at all. I hope, however, that Mr. Tew will explain the precise connection to which he refers, and will thereby add to our knowledge of this family.

E. W. will find an account of the school at Sarsden in the *Report of the Charity Commissioners*, vol. xii. p. 276. It was founded by the will of Anne Walter, daughter of the first baronet of that name, and granddaughter of Sir John, who died in 1630. Her will, dated July 20, 1705, directs that 600*l.* be invested in land for the education of poor girls natives of Sarsden and Churchill. This bequest was carried into effect by deed dated Feb. 28, 1711-12, and the lands thereby settled produced in 1824 a rent of 52*l.* 10*s.* per annum. Sir John Walter, the third baronet, and the nephew of the foundress, granted a site for the school-house by deed dated Nov. 19, 1715; and the arms seen by E. W. would in all probability be set up by him. Tewars.

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CURIOUS BELL LEGEND AT BRAILES.

(4th S. v. 352.)

All honour and thanks to Mr. Walesby for giving us that extract from Dugdale's *Warwickshire*, which leads to a happy discovery, viz. that the shield so well known to Campanists, charged with a chevron between three trefoils, are the arms of Underhill. Edmondson assigns them to the families of that name at Ettington, Warwickshire, Wolverhampton, Stafford, and Hounslow. All the examples as yet known are accompanied

with legends in a superior type of "Modern Gothic." According to Astle *on Writing* (London, 1803), Lombardic and Longobardic letters were centuries earlier. All the capitals are crowned and illuminated, and the smalls plainly developed. The cross which usually precedes these legends, and accompanies these trefoils, is in two sizes, and it may be likened to four cross crosslets, so combined as to form one large cross.

This trefoil shield is sometimes accompanied by another, bearing a chevron between three laver pots, which I have always considered to be the arms of some gild of founders, because this last shield is often met with on bells cast by various founders.

Some eminent Campanists consider that both the shields mark the work of "WILLIAM FFOUNDOR," whose stamp bearing this name is well known: but we have negative proof to the contrary; he certainly uses the laver pots and other beautiful initial crosses, but there is no instance that I have met with where the trefoils are accompanied by *his name*.

Supposing, however, there are bells somewhere bearing "William ffoundor's" name, with the trefoils, may not that prove that *Underhill* was the *surname* of the said William?

In 1616 (about two centuries after the time of these mediæval bells) there certainly was a bell-founder of this name in London, on the authority of Mr. Lukis in his *Account of Church Bells*.

If I am mistaken in this view of the subject, I shall be very pleased to be corrected by positive proof; and it will be good news to read in the pages of "N. & Q." that more of these beautiful bells have been ferreted out by fresh bell-hunters.

The following are the *habitats* of bells bearing the arms of Underhill and the initial cross and glorious type as the bell at Brailes:—

Christ Church, Oxon.—"Stella Maria Piissima S. Maria, Nobis."—+ Pots and trefoils.
Lansallos, Cornwall.—"Sancta Margareta Ora Pro Nobis."—+ Pots and trefoils.
Compton Basset, Wilts.—"Sit Nomen Domini Benedictum."—+ Pots and trefoils.
St. Mary Arches, Exon.—+ Trefoils and pots.
Torre Mohun, Devon.— Ditto.
Hereford Cathedral.—"+ Sum Rosa Pulsata Mundi Katerina Vocata."—Pots only, with the same cross and letters.
Magdalen Coll. Oxon.—Pots and Wm. Foundor.
At Woolborough.—Three bells, all beauties:—
"+ Sum Rosa Pulsata Mundi Katerina Vocata."
"+ Celorum Xpe Placeat Tibi Rex Sonus Iste. Amen."
"Protege Virgo Pia Quos Convoco Sancta Maria."

Mr. Tyssen, in his *Sussex Bells*, gives the following places:—

| | |
|---|---|
| Woodbreeding.—+ Pots and trefoils. | |
| Heyshot. | Ditto. |
| Guesling | Ditto. |
| All Saints, Lewes. | Ditto. |
| Winfield. | Ditto. |

Mr. Raven, in his *Cambridgeshire Bells*, finds the same cross with laver pots at Newton and Ilketshall, Suffolk. H. T. ELLACOMBE.

Clyst St. George, Devon.

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BENTHAM'S COMMON-PLACES (4th S. v. 379.)—Of the unpublished MSS. of Jeremy Bentham many were by his instructions deposited in the British Museum.

He was in the habit of pinning against a green curtain suspended near his arm-chair memoranda of many sorts, which he removed to be replaced by others after they had been used. I have no knowledge of any on some of the subjects referred to by A. H.: such as "chronology," "paradigms of verbs," "classifications of plants" (not improbable, as he was much attached to the study of botany), but of shells and minerals I never heard; nor am I at all aware of his rolling up sheets for reference, though this is very probable. He was in the habit when engaged on any one topic to dot down memoranda on other topics to aid his memory, and to suspend them as stated. I dare say I could find some specimina which were used in the editing of his works. If A. H. will favour me with his name I shall willingly aid, though I cannot satisfy all his inquiries.

Claremont, Exeter. JOHN BOWRING.

THOMAS WINNINGTON, M.P. (4th S. v. 317, 370.)—*An Apology for the Conduct of a late second-rate Minister* was followed by *A Proper Answer to a late Scurrilous Libel*, 1748, said to be written by Fielding.

*A free Comment on the late Mr. Winnington's Apology*, by a Lady, 1748.

*A Review of the late Mr. Winnington's Conduct and Principles*, by T. Manning, Esq., 1748.

*The Patriot analysed, or a Compendious View of Public Criticism on a late Pamphlet*, in a letter to a friend at Worcester, 1748.

*An Apologetical Discourse on a late celebrated Apology*, 1748.

Your correspondent MR. AXON has anticipated me in forwarding the advertisement of Mr. Winnington's executors in their endeavour to discover the author of the libel, and I possess letters of the Right Hon. Henry Fox, afterwards Lord Holland, on the subject, but have no reason to believe the concealed author was ever discovered.

Another series of pamphlets was circulated on the medical treatment of Mr. Winnington in his last illness by a Dr. Thompson, whose conduct is described by Horace Walpole in his *Letters to Sir Horace Mann* (ii. 214) while lamenting the premature loss of their common and highly-gifted friend. THOMAS E. WINNINGTON.

Stanford Court, Worcester.

LORD MACAULAY (4th S. v. 366.)—MR. DIXO improvements on Macaulay are in themselves v.

harmless at least, but they are not necessary on any general rule. The line as it stands is only wrong on the supposition that the same metre requires the same number of syllables, which is not the case.

The most obvious recent examples to the contrary are the *Lay of the Last Minstrel* and *Christabel*. (Quære, which of these was first written?) Coleridge, in his preface to the latter, calls it a new principle to scan by accent and not by syllable; but I much doubt if it was so.

All that is here needed is to dwell a little on the second syllable of "Skiddaw."

The thirteenth line of the "Armada" seems to me much more questionable as to rhythm. I cannot make it out except by throwing the accent, most awkwardly, on the little article "a" or on "-ny a" made into one syllable.

I said, however, that on any *general* rule the line was good. It is true that there seems no other instance in the poem of the accentual scansion, unless in the said thirteenth line the word "fishing-bark" were lumped into a dissyllable, and we paused or dwelt on "out." I believe this would be at least no worse than the other way.

L. M. Y.'s defence of Macaulay leaves matters just as they were. The initial "and" is, metrically, *otiose:* otherwise the accentual emphasis must be thrown upon the first "*the*," which is "very tolerable and not to be endured." It must inevitably be thrown on the syllable *following* that article, whatever it may be.

LYTTELTON.

NAMES OF SCOTTISH MARTYRS (4th S. iv. 479; v. 206.)—Though in one sense this is, as you say, a "thoroughly exhausted" and, in so far as Scotland is concerned, a "thoroughly settled" subject, there are some points in connection with it which the replies of R. B. S. and DR. ROGERS do not fully bring out.

1. R. B. S. in giving a *résumé* of the evidence, omits to state that Mr. Stewart, in his *History Vindicated*, adduces in support of the fact of the drowning the authority of an Episcopalian pamphlet (*A Short Character of the Presbyterian Spirit*), published in 1703, which he demonstrates was *printed* by Rev. Andrew Symson, who, in 1685, was a minister of the parish of Kirkinner, in which Margaret Lauchlison, the elder of the drowned women, resided, and which he gives very strong evidence for believing was *written* by Rev. Matthias Symson, a son of Andrew Symson. R. B. S., too, omits to notice the fact that the writer of this pamphlet, in the *very same page* in which he admits the fact of the Wigtoun drowning, refers to Sir George Mackenzie's *Vindication*, and asserts that its statements are unanswered and unanswerable,—thus evidently holding, on some ground with which we are not now fully acquainted, that neither he nor Sir George regarded the drowning of these women as an *execution*.

2. Immediately after the publication of Mr. Stewart's first edition in 1867, Mr. Mark Napier advertised for *immediate* publication a new edition of his *Case for the Crown*. Time passed on without any sign of its appearing. In Feb. 1869, Mr. Stewart published the second edition of his *History Vindicated*, in which he tauntingly asked Mr. Napier "whether he was still sitting before this last stronghold of the Wodrow Martyrology? or whether he had raised the siege?" In March, 1869, Mr. Napier again advertised his reply, but though another year has now elapsed there are no signs of its appearance.

3. When the first edition of Mr. Stewart's work appeared the entire press of Scotland, with the exception of the *Edinburgh Courant*, pronounced that Mr. Stewart had made out his case and refuted Mr. Napier. This verdict was reiterated on the appearance of the second edition—it may be said unanimously, as the *Courant* has never ventured to notice this latter edition. It is significant, too, that papers like *The Athenæum* and *Saturday Review*, which spoke in commendatory terms of Mr. Mark Napier's *Case for the Crown*, have never noticed Mr. Stewart's *History Vindicated*.

THOMAS GORDON, D.D.

Newbattle Manse.

ABBEY OF ST. FINBAR, INNISMORE (4th S. v. 341.)—This abbey is said in *Luttrell of Arran* to be in the Isles of Arran on the north-west coast of Ireland. The Island of Aran on the coast of Donegal contains no ruins. The Isles of Arran, in the Bay of Galway, contain many ruins of churches, and the ruins or site of the Abbey of Kil-Enda, and where the monastery of Kil-choemhain once flourished. I fear, therefore, that MR. VIVIAN will scarcely be able to find the history of this abbey, which is probably as much a creation of Charles Lever's pen as Luttrell of Arran himself. It may perhaps be a highly imaginative description of Killeany Lodge, which is at the head (south-west) of Killeany Bay. But if so, the mountain behind the abbey will still be wanting, for the highest point west of it is only 206 feet above the sea, while the ground on which the lodge itself stands is ninety. Lever has no doubt designedly confused the geography of the scene of his novel, as is not uncommon. Griffin's *Collegians* is a remarkable instance of this. If there is such an abbey, it is to be looked for elsewhere than in the Isles of Arran. Inquisition (April 11, 1581) finds that these islands were parcel of the possessions of the —— religious houses of Fynbour, Annaghcoyne, &c. in the county of Galway. (Archdall, *Mon. Hib.* Addenda, p. 798.)

PONSONBY A. LYONS.

English Periodicals (4th S. v. 360.)—

"*La Belle Assemblée*; or, Bell's Court and Fashionable Magazine, 7 vols." London, 1806–1810, 8vo.

——— New and improved Series, vols. xxix. xxx. London, 1824, 8vo.

——— Third Series, vols. xi.–xv. London, 1830–1832, 8vo.

[Continued under the titles of] *The Court Magazine and Belle Assemblée* [Edited by the Hon. Mrs. Norton], vols. i.–ix. [and] *The Court Magazine and Monthly Critic*, vols. x. xi. London, 1832–1837, 8vo.

"Note after vol. xi. This work was incorporated with the *Ladies' Magazine and Museum of Belles Lettres*."—B. M. Index to Periodical Publications, vii. 698.

Charles Vivian.

41, Eccleston Square, S.W.

Godwin Swift (4th S. v. 66, 135, 159, 211, 305.)—Several years ago our pedigree was investigated and verified by the late Sir William Betham, then Ulster King-at-Arms in Ireland, through dates long anterior to the Swifts of Rotherham. I have frequently seen and perused this document, now *penes* the relict of Godwin Swift, *de jure* Viscount Carlingford, and guardian of their minor son. My own direct descent from our common ancestor, the Godwin Swift of S.'s dubitations, by his *third* wife Hannah, the only child and heiress of Admiral Deane (married 1673), of the which branch I am in its sixth generation the representative, is therein set forth, and our right of bearing the family arms authenticated.

That there have been, and are, Swifts by the dozen — concert-singers, music-masters, shoemakers, *et hoc genus omne*, unconnected with our family, or it may be irregularly connected, I make no question. There was, some thirty years ago, a miller of that name at Masborough in Yorkshire (our paternal county, wherein, *temp.* Elizabeth, the daughters and sisters of our ancestors intermarried with those of the Dumfries and the Chrichtons, now merged in the marquisate of Bute). This miller was a remarkably intelligent man, and for his name's sake, I suppose, cognominated "The Dean." I must also acknowledge a certain William Swift, who, toward the close of the seventeenth century, was *sus. per col.* at York (*anno ætat. suæ* 70) for a rape—a more gentlemanlike sort of offence than sheep or horse-stealing; and therefore, I suppose, honoured with the taking of his portrait, an engraving whereof I have seen. I mention this gallant individual, and all the other Swifts who have not yet been hanged, to be genealogised at S.'s discretion, like the Gaspar, Gualterus, and Johannes de Rollo in the lineal descent of the Rolliad.

Edmund Lenthal Swifte.

Celebrated Christian Burials (4th S. iv. 512, 575.)—There is an elaborate description of the magnificent funeral of Edward Earl of Derby, at Ormskirk, on Thursday, December 4, 1574, given by Arthur Collins at pp. 73–80 of the second volume of his *Peerage of England*, 3rd edit., London, 1756. T. W. C.

Gnyve (4th S. iv. 409, 524.)—The following is extracted from Mr. P. W. Joyce's *Origin and History of Irish Names of Places* (Dublin, 1869):—

"In some of the counties of Munster they had in use a measure called *gniomh* [gneeve], which was the twelfth part of a plowland."—P. 225.

"*Seisreach* [sheshragh] is commonly translated 'plowland'; it is derived from *seisear*, six, and *each*, a horse, and it was used to denote the extent of land a six-horse plough would turn up in one year."—P. 222.

T. W. C.

Musselburgh Tolbooth (4th S. v. 295.)—In Storer's *Views of Edinburgh, &c.*, 1818, 2 vols. 8vo, there will be found a fine and correct representation of the old Town Hall, &c. of Musselburgh, with descriptive letterpress. T. G. S.

Edinburgh.

Watts: Family Name (4th S. v. 318.)—The name Walter (Fr. Gaultier, Gautier, Gaudier; Med. Lat. Galterus; Sp. Gualterio) has been variously derived from G. *walt-herr*, a proprietor of a wood, a verderer, ranger; from *icealdan*, to rule, *here*, an army; and from *wald-hüter*, a forester, woodward (*wald* and *hüter*, a keeper, watch).

R. S. Charnock.

Gray's Inn.

Victims of the Guillotine (4th S. v. 273, 324.)—On this subject Mr. Jonathan Bouchier should read the very interesting series of articles entitled "La justice révolutionnaire," and published in M. Louis Pâris's *Cabinet historique* (1866–1869). The music of the *Carmagnole* will be found in the illustrated work *Chansons populaires de la France*. G. Masson.

Kitty Fisher (4th S. v. 319.)—Mr. Norris, the husband of Kitty Fisher, was the owner of Hemsted, Benenden, and M.P. for Rye. Dr. L——, lately deceased, had black shades of them, which he sent to the present owner of Hemsted. There is no doubt whatever that the lady was buried at Benenden. She died at Bath, and, according to her own desire, was dressed in her best ball-dress when placed in the coffin. E. H. C.

Remote Traditions through few Lives (4th S. v. 312.)—I should say that this tradition is as well, if not better founded than most. My reason is, that while on a visit last summer to my son, who is curate of Earl's Colne, Essex, I called on the present owner of the Priory, the Reverend John Carwardine, to request permission to inspect some very interesting monuments of the De Veres, earls of Oxford, formerly seated in this parish. This inspection over, Mr. Carwardine most courteously showed me many other curiosities, and among them some relics of Oliver Cromwell. Of these, what struck me most were

several table-cloths of the finest linen, with the Protector's arms stamped or woven in the middle. Possibly these articles may have come through this Mrs. Hanbury into the family of the present possessor. EDMUND TEW, M.A.

Patching Rectory, Arundel.

GOLD MEDAL OF CHARLES I. (4th S. iv. 156; v. 333.)—The following account of the gold medal said to have been given to Juxon by Charles I. is from *The Queen* of Oct. 2, 1869:—

"It is of gold, and weighs about as much as five sovereigns. It is described in the catalogue as 'an extraordinary and priceless pattern,' and was produced by the celebrated medallist, Briot. The mint mark is a rose, and the inscription of the obverse is, 'Carolus D. G. Mag. Brit. Fran. et Hiberniæ Rex.' The bare-headed bust of the king is looking to the left, with long flowing hair and Vandyke lace collar. The reverse has the same mint mark, and the legend, 'Florent concordia regna,' with the arms of England, France, and Ireland in high relief, on a garnished shield, crowned; at the two sides C. R., crowned. The edge of the piece is engrailed. It is in admirable preservation, and pronounced unique. The official account of the medal says: 'This memorable piece possesses considerable historic interest from the circumstance of its having been given by King Charles I. to Bishop Juxon—most probably during the last scene in the eventful life of the unfortunate king, it being well known that the faithful prelate was in attendance on the scaffold. It formerly belonged to the Rev. James Commeline, who was presumed to be a collateral descendant of the bishop, from whom it was conveyed down in a direct line, and was devised by will to Mrs. Mary Gythens, from whom it passed to her granddaughter Miss Gythens, who married the Rev. James Commeline, grandfather of the person of whom it was bought by Col. John Drummond. The late numismatist, Mr. Till, purchased it of Col. Drummond, and sold it afterwards to the late Mr. Cuff, at whose extensive sale of coins in 1854 it produced 260*l.*, and fortunately, after much competition, fell into the possession of the late Mr. Thomas Brown, many years a partner in the house of Longmans, the well-known publishers.' An extract from the will of Mrs. Gythens, who, among other bequests, mentions 'her gold medal of King Charles the First to James Commeline,' accompanied the medal. This splendid medal was purchased by Mr. Webster, the numismatist, 6, Henrietta Street, Covent Garden, for the large sum of 345*l.*"

B. H. C.

This curious pattern for a five-pound piece was purchased by Mr. Thomas Brown at Mr. J. Dodsley Cuff's sale in 1854 for 260*l.* It weighs 1 oz. 10 dwt. 10 grains. W. C.

ORIGIN OF THE BASQUES (4th S. v. 89, 229, 331.)—Your kind insertion of my note on the Basques has brought me two pamphlets. As the authors have not furnished me with their names, I am obliged to thank them through your pages. One of them, purporting to solve the Basque problem, I must ask your permission to criticise. The solution offered is that the Basques are in fact a branch of the Celts. This would be a startling discovery indeed; but I fear it has yet to be made. The proofs offered are very old ones; facts that have been known since the days of admirable old Llwyd, the patriarch of Western philologers. He long ago gave short lists of words in Gascon as well as in the purer Basque of Guipuscoa, which he compared with Welsh and Irish. Similar comparisons have been made by later Welsh linguists, and several years ago I myself read a long paper on the same subject before the British Association, an abstract of which appeared in its *Transactions*. These proofs amount only to this, that a considerable element in the Celtic languages is referable to Basque; that this element is more pronounced in Brezonee than in Welsh, and much more so in Erse than in either; and that in fact the differentia of Erse when compared with Welsh are due to Basque influences, the mixture of the two tongues answering to the ethnic affinities of the mixed Celt-Iberic race of Spain. This is very different to making Basque and Celtic the same tongue. Structurally and in vocabulary they are very wide asunder, and belong to two very distinct types of language. Basque is beyond all doubt a Finnic or Ugrian tongue, and Celtic as certainly is an Aryan language. That a substratum of Basque underlies every European language, is as probable as that a Basque element exists in the blood of every European race. The probability in fact amounts to certainty. That this element increases as we move westward is also very certain, and so far the Celtic languages offer a good lever for overturning the "loads of lore" that have covered and hidden the earlier condition of Europe; but the discovery of this fact is not new.

HENRY H. HOWORTH.

Derby House, Eccles.

ABRAHAM COWLEY AND SECOND DUKE OF BUCKINGHAM (4th S. v. 312.)—Thanking MR. PICKFORD for his incidental note that Cowley acted as "best man" to Buckingham on his marriage at Bolton Percy, I must nevertheless regret that he has given no authority for the statement. Will he be so good as to do so? Surely no fact (real or alleged) ought to appear in "N. & Q." without a distinct reference to the source of it. A. B. GROSART.

St. George's, Blackburn, Lancashire.

FOREIGN TITLES IN ENGLAND (4th S. v. 315.)—I do not pretend to offer more than a few suggestions on this vexed question.

1. Where the government originating titles of nobility has ceased to exist, the custom seems to be to recognise the *personal rank* of the holder independent of *territorial* designation. Thus the ex-sovereign or Maharajah of the Punjab is simply styled "His Highness the Maharajah Duleep Sing." "The Chevalier St. George," at a more remote period, is another illustration, and many other similar instances might be adduced.

The Grand Duke of Tuscany's heir would, I presume, merely retain the prefix, or honorary

style, indicating the former rank of his family, and the unalienable nobility of blood, as His Highness, &c.

2. The titles of foreign nobility included in Burke's *Peerage*, &c., appear to have been inserted on application, based on various claims; while some of the best are not to be found there. Thus there is no mention of the ex-royal family of France, or of the lineal heirs of Constantine Palæologus, the last Byzantine emperor, while inferior titles are recorded.

In the same work* *English birth* is not the desideratum, for we have the exceptional case of "St. Agatha," &c. A British royal license is not the rule, nor are letters of naturalisation, for there are foreign noblemen in the same work who have received neither. Even *residence* in England is not a *sine quâ non*, as we notice in the titles of Counts Nugent and Magawly Cerati.

Again, amongst these foreign titles of nobility are several derived from governments which have ceased to exist, viz. "German Empire," "Monarchical France," Naples, the Ionian Isles, Spain, Lucca, &c.

3. The foreign titles of the noble houses of Wellington and Nelson seem to be on the same footing as that of Chatelherault, claimed by the Duke of Abercorn, but ignored on principle by the Napoleonic ruler, who accordingly *regranted* the same title to the other competitor for it.

4. Where an exceptional form of government has existed for a brief period, and been followed by a restoration of the original form, the titles created under the intermediate government have been ignored, as in the case of Cromwell's "Upper House." Again, James the Second's latest creations of nobility have remained null and void.

Sp.

Sir John of Clarence (4th S. v. 315.)—L. B. C. states that Henry V. granted in 1421 to Sir John of Clarence the three manors of Esker, Crommelyn, and Tassagard in co. of Dublin. I find that ten years later (1432) Richard Aylmer of Lyons, co. Kildare, was appointed sovereign of the town of Tassagard by the king. Can L. B. C. show any connection between these families? J. E. F. A.

Burial of Ecclesiastics (4th S. v. 294.)—As Mr. Bone's query has not been answered, I should like to ask him if he has any authority that the custom which he speaks of ever prevailed. I have never met with an instance of a sepulchral monument placed with its head to the east—*i. e.* where one could depend upon its being in its original position; and I myself do not believe it to be anything but a myth.

Some years ago I remember a preacher before the university alluding to the custom and drawing some simile from it, and I asked him for his authority—supposing he would not have mentioned it on such an occasion unless he had some—but all he gave me was an account of some Eastern bishop being buried in a sitting posture facing west; and even this, as far as I remember, was an isolated case, not an established custom.

W. M. F.

[This subject has already been discussed in "N. & Q." 1st S. ii. 408, 452; 2nd S. viii. 259; ix. 27, 92, 204. Consult also Dr. Rock's *Church of Our Fathers*, ii. 473.—Ed.]

Cambridge.

Flight of King James II. (4th S. v. 358.)—Mr. Bone gives a quotation, in which it is stated that King James was rifled at his "abdication." Will you allow me to draw attention to the fact that James never *abdicated?* On withdrawing himself from the kingdom the crown was voted vacant. Rr.

The Spartan Camel (4th S. v. 361.)—This should have been the Spartan bull—a slip of memory in Mr. Sala:—

"Geradas being asked what punishment the Spartan law appointed for adulterers . . . . said he must forfeit a bull so large that he might drink of the Eurotas from the top of Mount Tagetus. How can such a bull be found? How can an adulterer be found in Sparta?"—Plutarch, *Lycurgus*. W. G.

Punishment for Sacrilege (4th S. v. 310.)—I trust it may not be deemed an infraction of your rule as expounded in your address to the readers of "N. & Q." contained in your number of March 26, to notice what Mr. Winters affirms in regard to Hugo de Cressyngham, how that in 1296 he was flayed alive by the Scots. Sir Walter Scott tells us he was killed in the attack on the English vanguard. I have somewhere read that the skin of the English treasurer was taken from his dead body and converted into leather with which to cover a saddle. Although none would defend the brutality of such an act, there is some little difference between being "flayed alive" and flayed after death. We are not without modern instances of barbarity perpetrated in the name of *science*. Magendie, the French physiologist, is said to have "cozened a poodle out of his skin." A Scot.

Numismatic: French (4th S. v. 341.)—I have before me a good impression of the coin S. M. C. inquires about, which, as your correspondent rightly supposes, is a French one—a ten sols piece, about the size of a shilling but thinner, and of Louis XIV.'s reign. The king's profile to the right, the flowing wig thrown backwards, a slight drapery fastened on the shoulder. The sun—Louis's emblem—over his head. LVD. XIIII. D. G. FR. ET. NAV. REX. 1707. Rev. two sceptres

* It is to be understood that I am not cavilling at the compilation of this valuable work, for no one has done more for the public than its author.

een their points above a crown; e right and left, three fleurs-de-lys. S. M. O. correctly surmises, is ✠ FAC. REGEM. A. The A is the mark. P. A. L.

## Miscellaneous.

### TES ON BOOKS, ETC.

*s (as yet recovered) of the Most Rev. d Robert Leighton, D.D., Bishop of Archbishop (Commendator) of Glasgow. corrected Text of the Pieces previously including many Letters, Sermons, and ver before published. The whole care- d furnished with Illustrative Notes, In-* William West, B.A., Incumbent of St.- irn. (*In six vols.*) *Vol. IV.* (Long-

the steady progress which this edition king—the first edition of the works of od man which can be regarded as satis- . West is meeting with the encourage- eserves. The present volume is devoted *rpository Lectures*, with Additions and MSS., and has been prepared with the olarship for which the previous volumes dition are distinguished.

*Recluse.* (*In two volumes.*) (Bentley.) mes of Essays are obviously from the as read much, and in his reading acted ice: "Read not to contradict and con- eve and take for granted; nor to find se, but to weigh and consider;" and elves take the form of discourses upon espeare and similar suggestive topics. d pleasant spring-tide reading.

VED.—

George C. Swayne, M.A. (Blackwood.), ne of Blackwood's *Ancient Classics for* In selecting the writings of the father llow those of the father of poetry, the shown good judgment, and the editor nanner in which he has rearranged the n.

ir Walter Scott, Bart. (A. & C. Black). of the centenary edition of *The Waver-* its Glossary and Index, is well calcu- ne to a fresh perusal of this, certainly racteristic of Scott's admirable novels.

Messrs. Sotheby & Wilkinson's, of the of the late John Bruce, Esq., peculiarly strative of English history, will occupy mmence on Wednesday next, the 27th

know the great interest which the late k in "N. & Q." no apology will be neces- ing to its columns the following appeal in *The Times* of Tuesday last:—

an be few who availed themselves of the sing Lambeth Library when it was under t most amiable and accomplished scholar, . Maitland, but must remember how well iety to assist them was seconded by his , Mr. Robert Metcalf. They had been eir lives; for the old man once said to ride, 'I taught the doctor to write.' At aitland left Metcalf an annuity, which he continued to enjoy until October last, when he sank to his rest, at the ripe age of 91 and six months.

"And now comes the sad part of my story. The old man's death left two unmarried daughters, aged 63 and 60, who had nursed and tended him during the last years of his life, totally unprovided for. Not until week after week had passed without their tasting one bit of meat did these two poor women make known to me, as one who had been honoured with the friendship of Dr. Maitland, and who had known and respected their father, their sad condition.

"In the belief that there are many who knew old Metcalf at Lambeth, and many friends of Dr. Maitland who would gladly show their regard for his memory by helping the daughters of his old clerk, I venture to beg for the insertion of this appeal in *The Times*, which, as seen by everybody, must thus come under the eyes of those whom I anxious to reach.

"The Rev. Canon Robertson has kindly consented to assist me in the appropriation of any subscriptions with which I may be intrusted,

"I am, Sir, your very faithful servant,
"WILLIAM J. THOMS.

"Library, House of Lords, April 18."

VALUE OF ILLUSTRATED BOOKS.—The sale of the copy of Dibdin's *Antiquarian and Picturesque Tour*, mentioned in last week's "N. & Q.," in America for 380*l.*, illustrates the increasing value of such works. It was formerly in the library of the late Mr. Windus of Tottenham, at whose sale in March, 1868, it was knocked down to Mr. Harvey of St. James's Street for 240*l.* This copy (extended to six volumes by the number of its illustrations, amongst which were 146 original drawings by eminent artists) was formed by Mr. Eyton, at whose sale it was purchased by Mr. Lilly for 63*l.*, who disposed of it for 100*l.* Its present owner, according to the American correspondent of *The Standard*, is a maiden lady of New York.

REVISION OF THE BIBLE; AND THE SPEAKER'S COMMENTARY.—Those who are interested in the question of the revision of the Bible will do well to read a calm but very able article in the new number of *The Quarterly*; and in the same journal will be found a detailed prospectus of the long-expected commentary, which it appears is to be published in octavo volumes, the first of which, *The Pentateuch*, is expected to be ready in the course of the present year. The following will show how the work has been divided, and the eminent divines and scholars to whom the several portions have been assigned:—Genesis to the Bishop of Ely; the first nineteen chapters of Exodus, Job, and the Epistles of St. Peter and Jude, to Canon Cook; the remainder of Exodus and Leviticus to the Rev. Samuel Clark; and Numbers, Deuteronomy, and Joshua, to the Rev. T. E. Espin. To the Bishop of Bath and Wells, Judges, Ruth, and Samuel; to Professor Rawlinson, Kings, Chronicles, Ezra, and Nehemiah. The Psalms to the Dean of Wells; Proverbs to the Rev. E. H. Plumtre; Ecclesiastes to the Rev. W. T. Bullock; the Song of Solomon to the Rev. T. L. Kingsbury; Isaiah to Dr. Kay; Jeremiah to Canon Payne Smith; Daniel to Archdeacon Rose; Ezekiel to Dr. Currey; the minor Prophets to the Bishop of St. Davids, Prebendary Huxtable, Professor Gandell, Rev. F. Meyrick, and Rev. W. Drake. Matthew and Mark have been undertaken by the Archbishop of York and Dean Mansel jointly; Luke by Archdeacon Jones; John by Canon Westcott; the Acts by the Bishop of Chester; the Romans by Dr. Gifford; the Corinthians by Professor Evans and Rev. J. Waite; Galatians by Dean Howson; Philippians by Dean Jeremie; Ephesians, Colossians, Thessalonians, and Phi-

lemon by Professor Lightfoot, Canon Westcott, and Dr. Benson jointly; the pastoral Epistles by the Bishop of London; the Hebrews by Canon Kay; the Epistle of St. John by the Bishop of Derry; St. James by Dr. Scott; and the Revelation by Archdeacon Lee.

## BOOKS AND ODD VOLUMES
### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

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ANNALS OF AN EVENTFUL LIFE. Vol. I.
DRAYTON'S WORKS. Vols. II. and III. 8vo. 1753.
ALGERNON SIDNEY'S WORKS. Vol. I. 8vo. 1725.
DANIEL'S POETICAL WORKS. Vol. I. 12mo. 1718.
BEN EZRA'S COMING OF THE MESSIAH. Vol. I. 8vo. 1827.
ANSTED'S GEOLOGY. Vol. II. 8vo. 1844.
COMPILER, OR LITERARY BANQUET. Vol. I. 12mo. 1808.

Wanted by *Mr. R. Thorburn*, 14, Cathcart Street, Kentish Town.

ROGERS' IMITATIONS OF DRAWINGS. Vol. II. Published by Nichols.

Wanted by *Captain Turton*, Larpool, Whitby.

TENNYSON'S POEMS; chiefly Lyrical. 1830.
LADY FANSHAWE'S MEMOIRS. Post 8vo. 1830.
SIR P. PETT'S HAPPY FUTURE STATE OF ENGLAND, in a Letter to the Earl of Anglesey. Fol. 1688.

Wanted by *Mr. George Christian*, 3, New Street, Dorset Square, N.W.

## Notices to Correspondents.

*Our San Francisco Correspondent is informed that every effort to discover the authorship of the line—*

"Though lost to sight, to memory dear,"

*has hitherto failed.*

W. A. B. C. *will find in Coleridge's "Knight's Tomb" the quotation beginning—*

"The knight's bones are dust."

ANGEL INN, OXFORD (antè, p. 382.) *A valued Correspondent informs us the second Angel has fled from Oxford; that the new Angel Inn is pulled down, the site vacant, and shortly to be occupied by university buildings.*

C. M. *As the proper names are illegible it is useless to insert the query.*

MODERN INVENTIONS.—That great invention the "*Chronograph*," which times all the principal events of the day, and has superseded the old-fashioned "Stop-watch," seems likely to be eclipsed in fame by that still more useful invention the "*Keyless Watch*." The fact of no key being required renders these Watches indispensable to the traveller, the nervous, and invalids. The enormous number *sent even by post* to all parts of the world, is a convincing proof of their great utility. The prices range from 5 to 100 guineas. Thousands of them are manufactured by Mr. J. W. BENSON, of Old Bond Street, and of the Steam Factory, Ludgate Hill, London, who sends post free for 2d. a most interesting historical pamphlet upon watch-making.

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*LONDON, SATURDAY, APRIL 30, 1870.*

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## Notes.

### TEMPLE OF JUNO LACINIA IN MAGNA GRÆCIA.

To the scholar travelling in the South of Italy there are few spots more interesting than the site of the Temple of Juno Lacinia on the promontory of the same name. Livy (xxiv. 3) calls it "nobile templum, ipsâ urbe nobilius," referring to the city of Croton, within six miles of which it was situated. It was the temple of greatest sanctity in the whole of this southern part of Italy, and continued to be so from the earliest dawn of history to the beginning of the Christian era, when it gradually sank to obscurity with the decay of the Greek cities of Magna Græcia. Virgil (*Æn.* iii. 552) speaks of its existence in the time of Æneas, and we may therefore infer that it may have owed its origin to the Pelasgic race. Hannibal was tempted by the rich treasures that had been amassed, but was warned in a dream by the goddess herself to refrain from touching them. (Cic. *De Divin.* i. 24.)

It was a place of an annual meeting for all the Italian Greeks, at which a procession took place in honour of the goddess, and I found that this ancient assembly was still kept up in honour of the Madonna del Capo, to whom there is a grand festival every year about May 20, a few days before I visited the cape. The land forms a triangular peninsula, with the base towards the mainland, in length about twenty miles. A ridge of bare hills of no great height stretches away towards the promontory called Capo delle Colonne. On entering upon the base of the triangle I found a barren and arid plain, stretching for seven miles, and rising gradually till I reached a ridge, which on one side was nearly perpendicular, and at the summit of which the small village of Cutro is placed.

The distance of the temple from Cotrone is about six miles, as Livy states, and the approach to it is along the coast by a narrow road, with hills of a precipitous character to the right. As I neared the promontory the hills gradually became less high till they at last entirely disappeared, and a level plain of about a mile in extent lay before me. In the distance rose a single column, the only remnant of a monument of distant ages, the connecting link between the past and the present.

The grove of pines and the gloomy forest, of which Livy speaks, and under the shade of which, he says, the flocks and herds of the temple fed unmolested, are no longer there.

Rich pastures could only have been at certain periods of the year, as the peninsula has much of the character of the Tavoliere of Apulia, being burnt up by the excessive heats of summer. I found that the cattle were driven to the Alpine region of the Sila during summer, and only returned after the winter rains had raised a rich herbage on the surface. At the time (May 24) that I visited the promontory, the plain of which I spoke was untenanted by animals of any kind. There, however, was Lacinium where the "boxer Ægon devoured all alone eighty cheese-cakes, and there he seized by the hoof and brought from the mountain the bull, and gave it to Amaryllis," as we are told by Theocritus (*Idyll.* iv. l. 33.) A few stunted cedars and some low brush-wood represented the woods of ancient times, though on the slopes of the hills I saw a sprinkling of trees. There was nothing but this solitary column, closely resembling those of Metapontum, which I afterwards saw, to remind me that I was approaching a spot rich in historical recollections. One or two ill-constructed houses, the summer residences of some of the more opulent inhabitants of Cotrone, and a ruined watch-tower, were the only indications of human existence, with the exception of a small chapel dedicated to the worship of the Madonna del Capo, who now occupies the place of the pagan goddess. The painting of the Madonna was exhibited to me with much reverence by an old man to whom the care of the chapel is entrusted. I thought of the famous Helen, painted by Zeuxis, which had once adorned the temple of Juno, and sighed to think that the Virgin Mary was represented by such a daub.

Zeuxis was allowed to select as his models five of the most beautiful virgins of Croton, and it is to this circumstance that Ariosto (xi. 71) refers in the following passage:—

"E, se fosse costei stata a Cotrone,
Quando Zeusi l' immagine far volse,
Che por dovea del Tempio di Giunone,
E tante belle nude insieme accolse;
E che per una farne in perfezione,
Da chi una parte, e da chi un' altra tolse,
Non avea da torre altra che costei;
Che tutte le bellezze erano in lei."

"Or in Crotona dwelt, where the divine
Zeuxis in days of old his work projected,
To be the ornament of Juno's shrine,
And hence so many naked dames collected;
And in one form perfection to combine,
Some separate charm from this or that selected.
He from no other model need have wrought,
Since joined in her were all the charms he sought."
*Fairfax.*

The temple stands on the extreme point of a narrow tongue of land, with the castellated towers of Croton and the lofty mountains of the Sila seen in the distance. Far off, near Cape Rizzuto, a rocky islet is visible to the south, which is believed to represent Ogygia, the island of Calypso, so beautifully described by Homer. A few yards below the lofty column the waves dashed lazily against the rock, which for ages had withstood their ceaseless roar. The builders of this temple seem to have built for eternity, so massive are the stones of its foundation. On one side, which is most perfect, five rows of stones, ten feet in length, had supported this magnificent edifice. Above this a thick wall of brick, no doubt of a later date, had been raised, the unbroken masses of which lie in various directions. Towards the sea a portion continues still entire, and reaches a height of nearly thirty feet. The column, which seems to be about thirty feet in height, and which gives name to the cape, is of the Doric order, being fluted. It is supported on a pediment of four rows of stones, placed on each other without mortar. The length of the temple on the western side, which is most perfect, is upwards of four hundred feet. I see that Mr. Bunbury, in the article "Croton" in Smith's *Dictionary of Greek and Roman Geography*, maintains that these ruins on the west, of which I speak, could never have formed any part of the temple; but I see no reason to doubt it, as the form of the ground uniting them to the part where the column now stands would lead us to suppose that the whole was one continuous building. No doubt the remains are of reticulated structure, and were of a later date; but, so far as I could judge, the ancient temple stretched over the whole of this large space of ground.

At the time that Baron Riedesel visited this spot in 1767, there were two columns. How one of them should have entirely disappeared I could get no account. The old sexton said that it was at the bottom of the sea, but I could see no trace of it. The one that remains belonged to the eastern portico, and, as far as I could trace the foundations, there seem to have been originally six columns. I made inquiry at Cotrone whether they had been transferred to any of their churches—a common practice in the Middle Ages. This, however, seems not to have been the case, though I found that their mole contained many of the larger stones that had formed the foundations of the temple, and that it had also been a quarry out of which the bishop's palace had been built. It is not surprising, therefore, that so little of it should remain.

It is difficult to account for the disappearance of the columns, as they do not seem, as I have said, to have been removed for the purpose of adorning Christian churches; but this southern part of Italy has been, I believe, in all ages subject to earthquakes, and it is perhaps more surprising to find one column standing than that the others should have been toppled into the sea. Two nights after I visited the cape, I found myself forty miles to the north, at the village of Rossano. In the morning I was amused to hear that the inhabitants had passed the night in the open country away from their houses to escape being buried in their ruins, as there had been several severe shocks of an earthquake. A stranger like myself was left to take his chance. I think, therefore, that we may justly conclude that these columns have been destroyed by earthquakes during the long course of upwards of two thousand years.

I may add, that nowhere in the South of Italy did I see such massive stones as form the basis of this temple. It is remarkable that these Greek cities should have been built of materials that have yielded so easily to the effects of time. Neither at Locri, Velia, Sybaris, Heraclea, nor Metapontum did I find anything that could be compared with this temple of Juno Lacinia, and it was not till I reached Ameria in Etruria, to the north of Rome, that I saw foundation stones of the same massive character.

CRAUFURD TAIT RAMAGE.

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## FOOTPRINTS OF THE NORTHMEN IN NORTH BRITAIN.

I am sorry I have disturbed the equanimity of A HIGHLANDER. (See "Crumble" &c. 4th S. v. 71.) If he gives no proof other than his simple dictum to support his dogmatic negations, he at least affords abundant evidence of the possession of that quality ascribed to his countrymen—the *perfervidum ingenium Scotorum.*

"As to the Norsemen," he says, "being the true progenitors of either the Highlanders or Lowlanders of

d, it is absurd, and contrary to all history * and

at history and what truth? The truth as ed in the *Prehistoric Annals* or *The Sculp-Stones of Scotland*, by the Spalding Club? dly these do not contain the confession of th.

s remarkable," says Lord Lytton, "that the modern ants of those portions of the kingdom originally by the Danes are, irrespectively of mere party s, noted for their intolerance of all oppression, ir resolute independence of character; to wit re, Norfolk, Cumberland, and *large districts in the Lowlands*."

lently as regards Scotland there are two of its history—that of impalpable myth ed through the lives of the early saints, which I take leave to include the campaigns Cymric bards; another, which commences e reign of David I.—a monarch who, by of his kirk-building proclivities, impover-he exchequer, and is described as "ane ct for the crown." "He was the founder church in Scotland," and "we cannot get him." "He was the founder of the law ore than of the church in Scotland; we get beyond him." Indeed we cannot, for his king's reign the authentic history of d obviously begins. To this period, be-ll question, must be assigned the Scottish red remains, which on no authority that I cover, save the fantastic notions of their ors, have been arbitrarily placed far back in k ages.

*n-r* is a proper name, of which the *r* final o part. Krumby means Krum's Village. orthography here given it occurs twice in map of the Fife coast, as also the name *bie* = Norse personal name *Vedur* and *by*. Other names in Fife, into the com-of which this postfix enters, are Cairn-*orteby*, Carn*bie*, Kyna*by*, Crum*bie*-toune, e, Lam*bie*-letham, and Crom*bie*-point. Ex-of the Norwegian termination *bo* are found names Cam*bo* and Ble*bo*. In *Locker*ston, d, *Otter*ston, *Starr*, Gadvan, Torryburn, r, Bal*beardie*, Vicar-Grange, Guttergates, , and Kettle are found the Norse personal Loker, Bor, Ottar, Starri, Godvin, Turi-unnar, Bardi, Vikar, Gothar, Arni, and

e is a place called *Carnock*, correspond-he Lancashire landname and surname of k. *Ch* and *C* = *K* = Norse proper name l Icelandic word *hnuk-r*, primarily the f the knuckles, also denoting mountains and knolls so fashioned. In the county of Edinburgh we have Hedderwick, Brunstane-burn, Karkettill, Arnistoun, Guters, Duddistown, Lochwhar, Currie, Cur*thropp*le, Wedderly, and Silver Mills; in Linlithgo, Wholpsyid, Halbarnes, Torfichen, &c., giving the names Heidur, Brún, Kar-Ketil, Arni, Gothar, Doddi or Toddi, Loker, Kóri, Vedur, Sölvar, Hialp,* Halbiörn, and Torfi. The name Hum*by* occurs three times in Mid-Lothian, and once in the county of Linlithgow.

*Aber* is evidently an ancient Gothic word cognate with the German *Öber*, *Uber*, over or beyond,† in use among the early Northmen, as Aber*cromby*, Aber*conway*, Aber*ayron*, Aber*aman*, Aber*erch*, Aber*gwilli*, Aber*mule*, Aber*lady*, Aber*car*, Aber-syc-han, Aber*feldy*, giving the personal names Krum-r, Kon-r, Aron, Amund, Urk, Göll, Miöll, Lodi, Kár, with the Scandinavian terms *by* = village, *vag* = bay, *siki*, O. Norse = a water-course, *han*, a home or abode, *fjeld*, a mountain. In Abber*tun* we have the Icelandic *tún*, in Aber*ford* the Norse *fjord*. There is Aber in Bangor, and Abor, a town of Norway on the sea; Aber-den in the Duchy of Bremen, Lower Saxony; Ober*fell*, a Prussian town in the Rhenish provinces; Oberkirch, a town of Baden; Aber*vrack* in Brittany, a name of purely Norse construction; and *Haber*ness in Denmark. There was also the Pictish monastery of Aber-*curni*-g, of which Trumuin was abbot. In this is found the Scandinavian proper name *Korni*, and possibly the Dan. *Vig*, Icel. *Vik* = bay of the sea.‡ With the name Trumuin, otherwise *Drumuin*, compare the Yorkshire landname Droman-by. Aber, with the significance, over or beyond, is found in the Zendic or Old Persian, with which the ancient Gothic had much in common. The Germanii are mentioned by Herodotus as a Persian people, while Bishop Percy maintained that the Celts and Teutons were, *ab origine*, two distinct races.

"It is now as certain," we are told, "that Greek, Gothic, and Slavonic are the descendants of some ancient dialect nearly related to the Sanscrit, as that Portuguese is derived from Latin."

The Sanscrit word is *Apara* अपर, identical in signification—over or beyond. Our old chronicles put *Apur* for *Aber*. (Innes, p. 778.) Icelandic writers say *Apurden* for Aberdeen.

If further evidence were wanting, there is the statute of Canute the Dane against *Aber*murder, murder over or above—in a higher degree—as distinguishable from the less heinous crime of manslaughter. Col. Vans Kennedy, in his *Researches into the Origin and Affinity of the prin-*

is somewhat probable that a colony from the , and therefore in all likelihood of German de-ad its way to North Britain, between the time and that of Ammianus."—*Prichard.*

* Gothic *Whialp.*

† It is such old Scythic as to be absolute Greek—ὑπέρ, upon, above, beyond.—*Pinkerton.*

‡ *Noreg* is the old Gothic form of Norway.

*cipal Languages of Asia*, affirms that "the British or Celtic language has no connection with the language of the East, either in words or phrases, or the construction of sentences or the pronunciation of letters." It would, therefore, appear that the words of the several dialects of the Celtic, so named, which admit of identification with others of kindred significance in Sanscrit, is probably owing to the presence of obsolete Gothic words which form so considerable an element in these mixed and relatively modern remains. Prichard says, that "with respect to particular vocables, he could point out instances in which Greek or Sanscrit words are preserved in the Welsh, which have disappeared in the German dialects."

Cromdale is not a "field." It is a valley, flowing through which is the river *Spey*. *Crum* being a Teutonic word = German *Krumm*, in the sense of crooked, there is no need to believe it was borrowed thence from the Celts. On the contrary, Thomson tells us what it seems reasonable to believe of a people who possessed nothing of their own, that "the Celts were generally the borrowers from the Gothic." There is Crom*ford* in Derby. *Dale* = Old Norse *dal-r*, a valley. The *Spey*, the most rapid river in Scotland, seems to be from the Icelandic *spy*, *spya*, to eject from the mouth. Old Norse *spýta* = spout. In Norway is a lake called "Spyten Vand," the spout water.

In the counties of Kerry and Leitrim, which A Highlander says the Danes never inhabited, are the names Glanbe*by*, Milltown, Knockane, Balliduff, Cloghane, and Hungry-hill, in which are found the Danish personal names Miöll, Hnockan, Bali-Duf-r, Klag, and Hunger. Situated in this county are the hills called *Barnasna* = Scand. proper name *Biarna*, and Icel. *snae* = snow. Not far from Kerry is an islet named *Calf*, a term employed by the Northmen to designate a smaller island in relation to a greater. In Leitrim we have Banduff, Hamilton, Drumahair, Carrick, and Drummote, indicating settlements of the Northmen, Duf-r, Hamil, Dromi-Hár, Koeruk, and Dromi-Ot-r.

If the Northmen did not make their descent upon the mainland of Scotland before the tenth century, the Picts *must* have been Scandinavians. If the Picts were *not* Scandinavians they spoke a dialect of the Icelandic tongue, for it is plain to any one that not a few of the river names and mountain ranges, and much of the topographical nomenclature of the mainland of Scotland, highland and lowland, must have been imposed by a race speaking the language of the Northmen. Tacitus gives to the Picts a German descent, while Bede tells us that they differed in size, their red hair, and their language from the Irish Scots. Pinkerton and Jamieson maintained their Teutonic origin. To Dr. Macculloch there seemed "little reason to doubt the Picts and Scandinavians were radically one and the same people." Last, not least, Dr. Latham suggested that "after all the Picts *may* have been Scandinavians"—a remark which called down the stricture of the late Mr. Rhind of Sibster, who pronounced this scholarly inquirer the "farthest from the truth" * of any who had written on the subject, "always excepting John Pinkerton"; but Mr. Rhind was "satisfied as to the generic Kelticism of the Picts," which, however, I am not. Dr. Jamieson viewed it as "no inconsiderable proof that the northern parts of Scotland were immediately peopled from the North of Europe by a Gothic race, that otherwise no satisfactory account can be given of the introduction of the vulgar language."

"If at the present moment," says Mr. Ellis, "the Celtic language prevailed over the whole of Scotland, instead of being confined to the Highlands, such a testimony would compel us to admit, either that the Saxons and Danes had been prevented by some unaccountable cause from attempting to form a settlement on the northern shores of this island, or that their attempts had been rendered abortive by the superior bravery and skill of the inhabitants. But as the same Teutonic dialects are found to form the bases of the language, both in England and in the Lowlands of Scotland, Mr. Hume has been induced—and apparently with great reason—to infer from this similarity of speech a similar series of successive invasions, although this success is not recorded by the historians of Scotland. To suppose, indeed," continues this writer, "that a few foreign adherents of a court, received as refugees, could change the language of a country, is to form the idea of something which would appear in history as a fact completely insulated."

J. Ck. R.

(*To be concluded in our next.*)

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## THE GREAT BELL OF ST. PAUL'S CATHEDRAL.

[The following is an abridgment of two communications by Mr. Thomas Walesby, which appeared in *The Builder* of December 14, 1867, and April 4, 1868, and which, it is said, have since been mutilated and plagiarised elsewhere.]

In searching for materials with a view to compile an accurate account of remarkable bells, I have discovered numerous errors in our topographical and other works, and am led to conclude that but very few books contain any trustworthy information on the subject.

Here is an extraordinary mistake, which ought at once to be corrected. It has been stated over and over again, by many writers, from about the middle of the last century down to the present day, that the diameter of the great bell of St. Paul's is 10 feet; whereas it is only 6 feet 9½ inches.

It has also been often asserted that the present great bell at St. Paul's was brought from Wa

* The Gothic tribes were called by the Asiatics red-haired people.—*Thomson.*

r, and that on a certain occasion the cathe-
lock struck thirteen upon it instead of
at midnight. Now this is altogether false.
ell came not from Westminster, but from
'hitechapel foundry; nor did St. Paul's
ever strike thirteen times in succession, so
is known.

in, some writers say, the present bell was cast
f the metal of 'Great Tom' of Westminster."
is is likewise a fiction, as I will endeavour
w. It is true that a bell which formerly
in the clock-tower, then standing opposite
ainster Hall, and which was at first known
dward" and afterwards as "Great Tom,"
ken down and removed to St. Paul's about
d of the seventeenth century. That bell,
er, having been cracked, was subsequently
by Philip Whiteman; but it proved so
that Richard Phelps was employed in 1709
ke one of *new* metal, and this bell was de-
l at the cathedral before Whiteman's was
ed from it. (See Sir Christopher Wren's
*r to a Pamphlet entitled "Frauds and Abuses
Paul's.*" See also *Fact against Scandal*, Lon-
713.)

ew weeks ago, however, I found from a
ing" that the inscription on the present
n which the clock strikes the hour is,
ard Phelps made me, 1716," which seemed
icate that it was recast in that year. But
this point at rest I sought for some other
ce.*

cordingly, by the kind offices of Mr. F. C.
se, architect, I ascended the south tower,
ade a careful examination of the bell. Sub-
ntly the Rev. W. Sparrow Simpson, librarian
cathedral, permitted me to have access to
Fabric Accounts," and kindly assisted me
researches.

result appears to be that Richard Phelps
his former bell dated 1709 in the year
the weight of the latter—*i. e.* the present
being about 5 tons.

th reference to the popular tradition that a
r whilst on guard at Windsor Castle, during
ign of William III. solemnly declared that
ard the clock of St. Paul's strike thirteen at
ight, and thus saved his life, when he was
ed of sleeping upon his post, I will only say
the sentinel must have spoken of "Great
at Westminster," for St. Paul's Cathedral
not then any public clock or large bell.

THOMAS WALESBY.

lden Square.

Sir Henry Ellis, among others, had stated that the
nt bell is dated 1716, but no one had given a cor-
istory of the bell.

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YORKSHIRE JACOBITES.

Some years ago (3rd S. viii. 13) I published in the pages of "N. & Q." a list of the Jacobites who were put to death at York in 1746 for having served on the losing side in the civil war which was terminated by the battle of Culloden. I mentioned at the same time the fact that the chaplain of the high sheriff of Yorkshire for that year, when preaching before the judges, thought the passage

"And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor."—Numbers xxv. 5.

no unfit text for his discourse. At the time of writing this I did not know the name of the divine, nor that his sermon had been printed. A few days ago I succeeded in finding a copy in the Library of the British Museum (press-mark 4475 e). The title is as follows:—

"The heinous Nature of Rebellion. A Sermon preached in the Cathedral Church of York, on Thursday, August 21, 1746, before His Grace the Lord Archbishop; the Right Hon. the Lord Viscount Irwin, Lord Lieutenant of the East Riding; the Right Hon. the Lord Chief Baron Parker; the Honourable Mr. Baron Clarke, and others appointed by his Majesty's Special Commission to try the Rebels. By James Ibbetson, M.A., Chaplain to the Right Reverend the Lord Bishop of Lincoln. Published at the request of several of His Majesty's Commissioners, the High Sheriff, and the Gentlemen of the Grand Jury. London: printed for J. Shuckburgh at the Sun next the Inner Temple Gate in Fleet Street, 1746."

The pamphlet is interesting, not for any literary merits of its own, but because it is dedicated to the high sheriff of the county, Henry Ibbetson of Woodhouse, who was afterwards created a baronet for his services to the reigning family during his term of office, and to the grand jury who served on the occasion. A list of the latter is given. As it would be difficult to find one elsewhere, I transcribe it:—

"Sir Griffeth Boynton, Bart.; Sir Robert Hildyard, Bart.; Sir Edmund Anderson, Bart.; Sir George Cayley, Bart.; Sir William Milner, Bart.; Frederick Frankland, Esq.; Edwin Lascelles, Esq.; Andrew Wilkinson, Esq.; Hugh Bethell, Esq.; Thomas Condon, Esq.; John Dodsworth, Esq.; Nathaniel Cholmley, Esq.; Thomas Yarborough, Esq.; Charles Tancred, Esq.; Tindal Thompson, Esq.; Henry-Brewster Darley, Esq.; Stanhope Harvey, Esq.; Patientius Ward, Esq.; Richard Elcock, Esq.; George-Montgomery Metham, Esq.; John Batty, Esq.; Ralph Lutton, Esq.; Charles Weddell, Esq."

The sermon is in character with the text—very unsuitable for the occasion. The following passage may be taken as a specimen of the way in which Mr. Ibbetson considered it becoming in him to speak of prisoners before trial:—

"I would not seem to irritate Justice against those unhappy wretches, who are under the prosecution of the Law; I mean not to aggravate their guilt; it is indeed past my skill; it hardly leaves room for mercy to intercede with Justice. What a small compensation can the lives of many rebels be, for the blood of one honest loya

subject, which has been shed in the cause of liberty? Yet we find *here* already a more popular compassion excited for a few base traytors to their king and country than for many patriots who died gloriously in the defence of them both. Mercy, we must acknowledge, is the fairest jewel in the royal diadem: it is that virtue by which a prince approaches nearest to Him, whose vicegerent and representative he is; it corrects indeed the rigour of Justice, yet must not supersede it."—p. 14.

Those who are acquainted with Yorkshire family history will see that the grand jury consisted almost entirely of Whigs. It is interesting too to note that the popular sympathy with the Jacobites, which we are now sometimes told never existed exceptin romance-books, had reached the ears of a staunch Hanoverian like the sheriff's chaplain. There can be no doubt that this person was of the same family as the high sheriff, but it is by no means clear from the printed pedigree given in Whitaker's edition of Thoresby's *Ducatus Leodiensis*, p. 146, what was the precise connection. Sir Henry had a brother James, but we are not told in the pedigree that he was in holy orders. I shall be obliged to any one who will identify the chaplain, and inform me what preferment he held, and where I can find any other particulars about him.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

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HOOKER AND AVENTINUS. — Most readers of "N. & Q." are probably acquainted with the account which Izaak Walton gives of the great Richard Hooker's marriage:—how, in consideration of the kindness which he had received from a certain Mrs. Churchman, on occasion of his preaching at Paul's Cross, he allowed her to persuade him "that, being a man of a tender constitution, it was best for him to have a wife that might prove a nurse to him—such an one as might both prolong his life and make it more comfortable"; how she recommended her own niece [daughter?], and how ill the marriage turned out.

I have just lighted on a curious parallel in the sketch of the life of John Thurmayer, commonly known as Aventinus, which is prefixed to his *Annales Boiorum* (Basel, 1580). Hooker was not more than thirty when he married; Aventinus was sixty-four; but there are sufficient points of likeness. Aventinus consulted two of his friends as to the expediency of marrying, and quoted Scripture on both sides of the question:—

"Sed senectutem suam omnino considerans, tandem prorumpens in hæc verba dixit, 'Senex sum, mihi ministrari opus est.' Duxit igitur Suevam, morosam mulierem, illepidam, et omnino pauperem; deceptus ab anu quadam, qui illi eam ut famulam saltem adduxerat."

Let the unmarried beware of taking wives on the recommendation of old women! R.

ARCHBISHOP SHARP: PETITION TO JAMES II.—The following fragment, found amongst the papers of Prowse connected by marriage with the Sharp family, representatives of John Sharp, Archbishop of York, is evidently a copy of his petition to James II. to be restored to his ministry as incumbent of St. Giles'-in-the-Fields, after suspension by the king's mandate to the Bishop of London:—

"To the King's most excellent Ma^tie^,

"The humble Petition of John Sharp, Clerk Sheweth,

"That it is very grievous to your Pet^r to be so unhappy as to have incurred your Ma^ties displeasure.

"That from the time he heard of it to this p'sent, he hath forborn to preach.

"Your Pet^r can with great sincerity affirm that, ever since he hath been a Preacher, he hath faithfully endeavoured to do the best Service in his Place and Station, as well to the late King your Royall Brother as to your Ma^tie, both by preaching and otherwise.

"And so far hath he always been from venting any thing in the Pulpit tending to Schism or Faction, or any way to the Disturbance of your Ma^ties Government, that he hath upon all occasions in his Sermons, to the utmost of his power, set himself against all Sorts of Doctrines & Principles that look that way, and this he is so well assured . . . . not but Apprehend . . . . . ."

See Macaulay's *History*; *British Chronologist*, Sept. 9, 1686: "Dr. Sharp was suspended, but only for a few days."

A ROMAN AMPHITHEATRE has just been discovered at Paris—"à l'endroit où sont maintenant les Pères de la doctrine chrétienne, joignant le clos Mouffetard et de Sainte-Geneviève . . . clos de Vignes," &c. It was brought to light by an omnibus company after removing ten or twelve metres of rubbish which had accumulated for centuries. The total diameter of the edifice was 128 metres, and it could hold 15,000 spectators. The date is assigned to the second century, in the reign of the Emperor Adrian. J. MACRAY.

THE BENEDICTINE ABBEY OF LA CAVA, between Naples and Salerno, possesses a collection of charters of extreme value belonging to the first half of the Middle Ages. The Lombard period is represented by a series of documents of unequalled importance. Dom Michele Morcaldi, one of the most enlightened and liberal-minded members of the abbey, has undertaken the publication of this inestimable chartulary, a prospectus of which may be had of M. Durand, Rue Cujas, 9, Paris.

J. MACRAY.

DERIVATION OF "MARRIAGE."—It has struck me that the following little incident may not be unworthy of a corner in "N. & Q." as an example of the progress of the study of etymology in the latter half of the nineteenth century. I recently heard it gravely asserted in a Church of England pulpit that the word *marriage* meant *merry* [illegible] which proved amongst other things that a m[illegible]

ge was a proper occasion for rejoicing! I could ly quote to myself the line in "Lycidas"—

"The hungry sheep look up and are not fed."

STUDENT.

TABOO.—I am not aware that the origin of this ord has been discussed in "N. & Q." If this the case, the following note may not be unacptable. Mr. Wallace, in the last chapter of his *alay Archipelago*, writing of the inhabitants of e island of Timor, makes the following rerk:—

"The custom of 'Tabu,' called here 'pomáli,' is very neral, fruit-trees, houses, crops, and property of all ds being protected from depredation by this ceremony, e reverence for which is very great. A palm branch ck across an open door, showing that the house is taed, is a more effectual guard against robbing than any ount of locks and bars."

J. C. G.

New University Club.

## Queries.

BOOKS WRITTEN IN PRISON.—Can any one our me with the titles of a few books written prison, viz. Penn's *No Cross no Crown*; Bun-'s *Pilgrim's Progress*; Raleigh's *History of World*? Any in addition to these. G. P.

CHARLES II. AT MALPAS.—Some few years o, when spending a few delightful and quiet eks in a rural retreat near Mrs. Gaskell's friendne "Cranford" (in the quiet little graveyard which she is resting now, "under the shadow the quaint old Presbyterian meeting-house, ere she learned as a child that beautiful spirit of ligion which breathes through all her works"), accidentally heard of Charles II. dining one day th the curate at Malpas (Cheshire), of the chair which the gay monarch sat being still kept at e "Red Lion," and of his appointing, in comemoration of the royal visit, *two* vicars of alpas. What are the real facts of this visit and such an appointment? I was told, too, that e names of the *two* vicars in 1857 were the ves. Drake and Partridge. I have never been Malpas myself, but I do with touching pleasure member the peaceful quietness of the ivyvered "quaint old Presbyterian meeting-house" have mentioned, where "the beautiful spirit of ligion" is still kept up by the greatest authority emblem literature, said to be just as learned, dustrious, enthusiastic, and "vivified with huan feeling and interest," as his recent interesting ork on that special topic is pronounced to be y good judges. HERMANN KINDT.

Germany.

OLD DUTCH POETRY AND ENGRAVINGS.—I wish put a few questions respecting four books (illusated) now before me, viz.:—

1. Fransois Van Hoogstraten's *Voorhof der Ziele* (Rotterdam, 1668), having an emblematical title-page by R. de Hooge, Paris, 1662. The spirited engravings which follow bear no name or monogram. Are they known as R. de Hooge's also?

2. Govard Bidloo's *De Brieven der Gemartelde Apostolen* (Amsterdam, 1698), with a dedication to the Burgomaster Six. Is this the same Burgomaster Six whose name is immortalised by Rembrandt? and was that artist known to have designed and executed the expressive engravings with which the book is adorned, no name or cipher appearing?

3. Adriaan Spinniker's *Leerzaame Zinnebeelden* (Haarlem, 1714), the engravings *inv. & f.* by Vincent Vander Vinne. Bryan, the sole reference at hand, describes him as a painter only. What is known of him as an engraver?

4. Abraham Heems' *Bybelpoëzy* (Amsterdam, 1729), with engraved title-page by J. C. Philips. Was this Philips an Englishman? The majority of the illustrations are signed "A. Zeeman." Neither of these artists are recorded in Bryan. Where is an account of them to be found? Are the books scarce?

As "N. & Q." circulates freely in Holland, some learned friend there, if not here, may be able and willing to answer these queries. D. B.

Grimsby.

MRS. FITZHERBERT.—What was the maiden name of her mother, and who did her mother's two sisters marry? Is there any near relative of Mrs. Fitzherbert now living? C. T. W.

Trinity College, Cambridge.

GIBSON'S EPITAPH.—The inscription on Gibson's tomb at Rome by Lord Lytton is printed in the recently published life of the sculptor by Lady Eastlake. A monument was erected in the church of his native town, Conway, to which the Prince of Wales subscribed. It would interest many if some correspondent would send the epitaph to "N. & Q.," if at least it is inscribed in the English language. THOMAS E. WINNINGTON.

HAPSBURG FAMILY.—Can any one refer me to any book in which I could find a full account of the Hapsburg family after the death of Rudolf? I am especially anxious to find out whose daughter Agnes was, who took such a fearful vengeance on her husband's murderers; also, something of the character of Prince John and his early life; and of the characters and history of Rudolf and Gertrude von der Wart. Any history of the events of that period, German or otherwise, would be gratefully referred to. H.

LAWRENCE, LAST EARL OF BARRYMORE.—Where is this nobleman's will to be found? What became of his property? Are any of his papers in existence? S.

"The Pilgrims and the Pease."—Is there any mediæval authority for Peter Pindar's well-known story of "The Pilgrims and the Pease"? I found it the other day in looking through a quaint German book of the seventeenth century, once very popular, *Simplicissimus*. This romance describes the career of an adventurer in the time of the Thirty Years' War. Simplicissimus accompanies his dear friend Herzbruder on a pilgrimage to Our Lady of Einsiedeln in Switzerland, which, for greater efficacy, is to be accomplished with pease in their shoes. But the pious Herzbruder, after much suffering, is scandalized by the discovery that his comrade had boiled his share of pease. Jean le Trouveur.

Arms of Purefoy of Drayton, Leicestershire.—On what authority does Edmondson (*Complete Body of Heraldry*, 1780) assign to this family the following arms: "Argent, on a fesse sable, three escallops of the field"? No such coat is given to any branch of the Purefoy family in Burke's *Armory*; neither is it mentioned by Nichols (*History of Leicestershire*) or Dugdale (*History of Warwickshire*) as having been borne by any of the name. The Naptons of Misterton bore Or, on a fesse azure, three escallops of the field; and the Wavers of Cester Over (Warwickshire) bore Argent, on a fesse sable, three escallops or. As both Misterton and Cester Over passed into the hands of the Purefoys, is it not possible that Edmondson may have, by mistake, assigned to that family the arms borne by the original possessors of these manors?

Misterton.

Quotations wanted.—

"And he that shuts love out, in turn shall be
Shut out from love."

J. R. B.

"Brief as a winter's tale."

Bezonian.

The Russians at Heilsberg.—Can any of your correspondents inform me why the entrenched position under General Baron de Benningsen of the Russian army at Heilsberg in June, 1807, was selected, when it is obvious that an advance from the French centre from their winter quarters on the left bank of the Parsarge, by way of the bridge at Spandeu-Mohlsae-Landsberg, or by the bridge at Lomitten *viâ* Wormditt-Landsberg would, by jeopardising the Russian communications with Konigsberg (the last place of importance left in possession of their faithful ally the Prussian king), have led to a forced evacuation of the position strengthened with so much care and labour at Heilsberg? And why did the French emperor operate by the line of Guttstadt Heilsberg, eventuating in a bloody battle to no end except the turning afterwards of the Russian right flank by the march of Davoust's corps on Eylau? It would appear as if so much loss might have been saved by adopting either or both of the above-named routes. What, then, was the reason? G. M. D.

South Camp, Aldershott.

P.S. There is no satisfactory information in Sir Robert Wilson's account of this campaign or in the *Précis des Évènemens militaires*, by Général le Comte Mathieu Dumas, or in Thiers' *Histoire du Consulat et de l'Empire*, or even in Jomini.

Shakespeare's "Henry the Fourth."—In the extremely valuable edition of the works of Shakespeare, that edited by Messrs. W. G. Clark and W. Aldis Wright (1864, vol. iv. p. x.), it is stated that the deficiencies of Capell's copy of the third quarto, 1604, "have been supplied by a collation of the Bodleian copy of that edition." It is not, however, mentioned in what those deficiencies consist. Now Capell, in his introduction, says of the edition of 1604, he "*thinks* he is possessed of a very large fragment, imperfect only in the first and last sheet." The word *thinks* would seem to imply that his copy has no title-page, and if so, it becomes important to ascertain if there can *by any possibility* be a doubt of the Capell and Bodley copies being exactly of the same impression. At all events, the editors will, I feel sure, excuse the inquiry.

J. O. Halliwell.

Sword-legends.—On an old basket-hilted sword, found in a cottage at Monyash, Derbyshire, is the inscription "me fecit hynslor." Quære date and nationality? Eslion.

Union-Jack on Church Steeples and Towers.—Can a rector hoist the colours without permission of the bishop or rural dean? When was this custom first established? You see it in churches of every kind of architecture.

Centurion.

*Replies to the following Queries to be sent direct to the Inquirers:—*

Beeby or Beebee Family.—Can any of your readers inform me where a pedigree of this family is to be seen, or any circumstances relating to their history; or that of John Beebee of Willenhall, co. Stafford, who married Martha Kempson? She was the daughter of Willis Kempson and Bridget Gough, who was the daughter of Walter Gough of Old Fallings and Perry Hall. John Beebee died in 1799. Who were his ancestors and descendants? The required information will be gratefully acknowledged by Patria, Bayley's Stationer, Crawford Street, Montagu Square.

Messenger Family of Fountains.—Any particulars respecting the Messenger family will be thankfully received by me. I find from my notes that a William Messenger was indebted vii' xviij' iiij^d to John Dawson of Melmerby in

in 1597. One of the Messengers of impaled the arms of Duffield; and an of a book-plate with the arms of and Duffield is in the possession of e correspondents of "N. & Q." Can acquainted with the pedigrees of famited with the neighbourhood of Ripon ny information respecting a marriage Messenger and a Duffield, as I see no nade of such a marriage among my Fountains Abbey became the property Messenger through his marriage with a of Sir Stephen Proctor. Priscilla Proc- l George Dawson, and Beatrice Proctor ephen Pudsey. The Proctors purchased Abbey from the Gresham family.

R. D. Dawson-Duffield, LL.D.
Rectory, Liverpool.

L or Pershall Family.—Sir Thomas Bart., of Great Sugnall, co. Stafford, 712; leaving his property to his two hters, by his son John; Frances, who homas Ireland, co. Salop; and Arabella, ed third Earl of Breadalbane.

sue did Francis leave? I find evidence hildren of Arabella; but was not there hild?

n Lord Glenorchy sold their maternal e of Great Sugnall, in 1770, for 30,000*l.*, co-operation of his father. If any of ers can give me any information as to es and intimate friends of this branch shall family about the year 1750, or of whence I can trace the history of this hall feel grateful. Also, any particulars the duel which proved fatal to the son a, Lord Glenorchy, in the year 1771, ter he had sold Great Sugnall. Who ponent, and what was the cause?

rmation I possess tallies with the com- t in the Highlands, but which I have in any printed works I have yet seen, xception of one printed for private use, ch nearly all the copies were destroyed n interested in obliterating this record. your many readers will, I trust, be able he information I seek, and for which I reatly indebted. Felix.

ngton Park Road, Notting Hill.

## Queries with Answers.

N Nalson.—Nalson's *Impartial Collec- Affairs of State* was never finished. lished MS. collections were in existence d were largely quoted by Francis Peck ary in the second volume of his *De- uriosa.* Is it known where they are

K. P. D. E.

lowing account of the MSS. of Dr. John Nalson is by William Cole, the Cambridge antiquary: "Dr. Nalson married Alice, daughter of Dr. Algernon Peyton, rector of Doddington, who died March 24, 1685-6, aged forty-eight. I take it that Philip Williams was his successor in the great living of Doddington, and that he married into the same family of Peyton, who are patrons of the living. He was father to Dr. Philip Williams, Orator of the university, and President of St. John's College, who inherited all Dr. Nalson's MS. Collections; so he might possibly marry a daughter of Dr. Nalson, and so inherit them by his mother; but of this I am not clear; only I know Dr. Williams was related to the Peyton family." (Addit. MS. 5841, p. 6.) Cole's statement is confirmed by a MS. in the Harl. Collection, No. 7054, entitled "Copies of several Letters transcribed from the Second folio volume of Dr. Nalson's Collections, now in the possession of Dr. Philip Williams, fellow of St. John's College, in Cambridge, 1732." Mr. Cole of Ely possessed the MS. of Dr. Williams, which afterwards came into the hands of his brother Charles Nalson Cole, Esq., who died at his residence in Edward Street, Cavendish Square, on Dec. 18, 1804.]

"The Turkish Spy" (4th S. v. 175, 286, 323.) T. C. is much obliged to Mr. Crossley for recalling his attention to this subject. On looking back to the book printed by Dodsley in 1761, in order to send its title, as Mr. Crossley requested, T. C. was not a little surprised to find that the book is not *The Turkish Spy* at all, but a translation of the *Hau Kiou Choaan*, a Chinese history. He begs to apologise to Mr. Crossley and to the Editor for having made so strange a mistake.

A query may be added—What is known of this *Hau Kiou Choaan?* It is a very curious work, containing much information relating to Chinese manners and society.

[*Hau Kiou Choaan* (4 vols. 12mo, 1761) was translated by James Wilkinson, an English merchant, and edited by Thomas Percy, Bishop of Dromore. This novel is a genuine specimen of Chinese literature, containing a faithful picture of the domestic manners, habits, and characters of this singular people — their laws, government, and arts—and is so peculiarly a book of entertainment, that altogether it looks like Fairyland, with the King Oberon and Queen Mab. As to the plan of the novel, it has, in common with works of this kind, love for its foundation, and opposition and difficulty for its superstructure.]

A Sage Proverb.—

"He that would live for age, must eat sage in May."

Mr. Timbs thus records a proverb on the virtues of this herb in his Second Series of *Things not generally Known*, p. 189. As those old adages, to imprint them more easily on the memory, were usually in rhyme, I would ask if the true form of the old saw be not this:—

"He that would live for aye (not *age*)
Should eat sage in May"?

I imagine the moral to be—He that would have long life, should be wise (or prudent) in youth. J. A. G.

Carisbrooke.

[Our correspondent is right in his reading of the proverb, which proverb runs as he suggests in Hazlitt's *English Proverbs*, but wrong in his interpretation. It is intended to exalt the virtue of sage, of which the Chinese say "Why should a man die who has sage in his garden," a dictum preserved in the *Schola Salerni*—

"Cur moritur homo, cui salvia crescit in horto?"

Its special being, as we are told—

"Salvia confortat nervos, manuumque tremorem."]

Mrs. Margracia Loudon.—A novel entitled *First Love* (3 vols. 8vo, 1830,) was published anonymously. A prefatory note in vol. i. says:—"All the mottoes annexed to the chapters of this work have been selected from the author's dramatic and other poetical works not yet published." The author of *First Love* seems to have been Mrs. M. Loudon. (See *London Catalogue* and *Catalogue of Bodleian Library.*) Can any one give further biographic particulars regarding this authoress? R. Inglis.

[Mrs. Margracia Loudon was the wife of Charles Loudon, M.D., author of *A Practical Dissertation on the Waters of Leamington*, 1828, 1831, 8vo, &c. He died at Paris on Feb. 2, 1844. Mrs. Margracia Loudon's last work is entitled *Maternal Love*, a novel in three volumes. Lond. 1849, 12mo.]

Mackenzie Families.—Can any one inform me whether there is a book published entitled "The Descent of the Families of M'Kenzie and Fitzgerald" by Dr. McKenzie? I have seen it quoted from in Lord Kildare's book, but cannot find it in the British Museum. J. E. F. A.

[The work quoted by the Marquis of Kildare is a manuscript, which may probably have been consulted by John Mackenzie in his *Genealogy of the Mackenzies*, of which there are two editions, 1829, 1843. The latter work is in the British Museum.]

Earls of Cornwall.—Is there any book in which I can get an account of the ancient Saxon earls or œldermen of Cornwall? J. E. F. A.

[Consult Risdon's *Survey of the County of Devon*, edit. 1811, p. 353 *et seq.*]

## Replies.

### BAPTISM FOR THE DEAD.

(3rd S. vii. 33.)

The illustration of the difficult place (1 Cor. xv. 29), proposed by Mr. Buckton, is not sufficiently supported by authorities testifying that baptism for the dead was resorted to by the Jews or the heathens as extreme unction is by the Romanists. So many commentators, from patristic times to the present, have been perplexed by these words οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, that I hope you will kindly insert what appears to me a more satisfactory explanation than any yet suggested. Compare 1 Cor. xi. 30.

The common explanation of this text will be found in Bingham's *Antiq.*, book xi. ch. iv.; Patrick's "Aqua Genitalis" (*Works*, 1858, i. 27); Hammond or Bloomfield (*Recensio Synopt.*) *in loco*. Baptizing for the dead is an elliptical expression for being baptized into the faith or belief of the resurrection of the dead (Bingham, iv. 50):—

"And methinks," says Patrick, "the words may otherwise be interpreted to the same sense more plainly after this manner: 'Why are they baptized for their dead bodies?' *i. e.* for the benefit and profit of their dead bodies? for ὑπὲρ denotes 'the end' which an agent intends in an action. . . . . Luther indeed, in his version, gives another interpretation of this place, but suitable to my present discourse; which is grounded, Dilherrus thinks, upon that practice of baptizing in the places where the martyrs were interred. . . . . They baptized Christians over the graves of the dead, the intention whereof was to show that the same, the very self-same person, should rise again. But I doubt we shall not find that custom so ancient as St. Paul's days, wherein there had been but few martyrs; and therefore I wave it, thinking the other more clear and proper."

A very celebrated author, the Jesuit Harduin, undertook, in his treatise *De Baptismo Quæstio Triplex* (Paris, 1670, 4to) to refute all preceding interpretations, and suggested another which appears to me to be very plausible, and to have an historical basis:—

"Corinthios eo anno nimirum morbus invaserat, qui grassante diem plurimi supremum obibant: et in his haud pauci eorum qui, ut Pacianus ait, ad altare veniebant indigni. Quamobrem ingruentis leti metu, τῷ φόβῳ τῶν νεκρῶν, propter mortuos, sive occasione mortuorum, ὑπὲρ τῶν νεκρῶν, quorum maximus numerus fuit, baptismo alii ut tinguerentur orabant. Quo illi studio prospicere sibi se in futurum significabant: et quo minus restare vitæ videbatur, hoc solicitius viaticum alteriæ vitæ quærere, nec lavacro ante obitum carere velle, quod sæculo alteri prodesset, quodque arrham esse intelligerent futurorum bonorum."

According to this interpretation, the remark Harduin makes with reference to the Latin Vulgate is equally applicable to our own version:—

"Hanc autem voculam (ὑπὲρ) hoc loco obscurius paulo visus est Latinus interpres reddidisse, *pro mortuis*: cum planius apertiusque diceret, *propter mortuos*."

He cites Augustine and Hilarius Diaconus in confirmation of this statement:—

"Convolabant itaque ad baptismum plerique pro mortuos, occasione mortuorum, ὑπὲρ τῶν νεκρῶν:" adds:—"Nec vero Pauli tantum ætate, sed et Augustini temporibus, propter mortuos similiter, et pari metu, sacramentum hoc salutis plurimi percepere. In hoc ipse sermone quarto ex iis quos Sirmondus edit. Vapor est, inquit, vita humana super terram. . . .

Terræ motus magni de Orientalibus nunciantur. Nonnullæ magnæ repentinis collapsæ sunt civitates. Territi apud Hierosolymam qui inerant Judæi, Pagani, Catechumeni, omnes sunt baptizati."

The explanation suggested by Sperlingius, *De Baptismo Ethnicorum* (Hafniæ, 1699), who supposed that the rite was adopted as sanitary and beneficial to the living, and as an expiatory sign or symbol of the resurrection of the dead over (ὑπὲρ) whose ashes it was performed, is thus noticed by Harduin (*ibid.* p. 9.): —

"Sed nihil alienius aut minus congruens dici potest quam quod ingenti nisu adstruere alii conati sunt, Apostolum vel ablutionem mortuorum spectasse, ultimumque cadaverum lavacrum, antequam efferantur; vel lustrationem illam, quæ ex Mosis lege præcipitur a contactu mortui; quam et Siracides sic expressit, βαπτίζεσθαι ἀπὸ νεκροῦ. Quis enim non videt dicturum utique Paulum fuisse, Quid facient qui baptizant abluuntve mortuos? vel, qui baptizantur a mortuo? non ὑπὲρ τῶν νεκρῶν, *propter mortuos.* Imo ne dicturum id ipsum quidem: cum nihil uterque mos ad resurrectionem vel comprobandam vel omnino significandam attineret. Nam quid mos prior ille apud ethnicos fuit, præter ultimam honoris atque observantiæ erga demortuos significationem? aut quid apud Judæos alter, præter expiationem quandam lege præscriptam, quæ quidem fuerit animorum castimoniæ, si ita lubet, certe non resurrectionis index ac symbolum?"

"It is impossible for me," says Mr. Bloomfield, "to review or even detail one-tenth part of the opinions; neither is it necessary. I shall content myself with detailing *three* of the most probable, especially *one* which I have no doubt is the true one."—*Rec. Synopt.*

The signification of this passage, which has been suggested to me by reading Van Dale's *Historia Baptismorum cum Hebraicorum tum Christianorum* (p. 345 *sqq.*), since I wrote the above, is perhaps included in the multiplicity of opinions here alluded to; but I shall be glad if you will kindly permit me to submit it to the judgment of the theological reader, viz.: Why are they baptized, *i. e.* regenerated or initiated for a future life ὑπὲρ νεκρῶν, *i. e.* instead of remaining [unbaptized and] dead, if the dead rise not?

Bibliothecar. Chetham.

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## ARMS OF THE FAMILY OF MAR, ETC.

(4th S. v. 236.)

I have much pleasure in being able to answer the inquiry by the Rev. Dr. Dawson-Duffield ive to the book-plates which, in almost every ice, were erased from the books in the library ging to the Mar family, which had been from the flames which consumed Alloa e at the commencement of the present cen-

he outset it may be mentioned that the ady who brought the books to the hammer viously endeavoured to efface everything might lead to the discovery of the family to which the library had belonged. In the older volumes the autographs of the Earls of Mar were cut out. One or two of the book-plates escaped her vigilant eye. Having purchased several of the volumes, I was so fortunate as to acquire a very fine copy of the rare *Recueil de Divers Voyages curieux faits en Tartarie, en Perse, et Ailleurs* [1173-1473], in two volumes, printed at Leyden 1729, 4to—both of which had fine impressions of the plate of Alloa Tower, "built prior to 1315," pasted on the front board, and the arms on the board at the end.

The family of Erskine was of considerable antiquity in Scotland, and had become Lords of Parliament there at an early date. At a later period Robert Lord Erskine represented the heiress of line of the still more ancient race of De Mar, who were earls prior to Malcolm Canmore, a dignity inherited by a regular succession of earls, which terminated in the direct male line on the death of Earl Thomas in 1377, when his title and domains passed to his sister Margaret Countess of Mar in her own right, the wife of William first Earl of Douglas, who, *jure curialitatis,* became Earl of Mar. Of this marriage there were a son James and a daughter Isabella, who upon the death of her brother, the second Earl of Douglas and Mar, at Otterburn in 1388, became Countess of Mar. She was twice married; first to Sir Malcolm Drummond, and secondly to Alexander Stewart—a bastard son of the Wolf of Badenoch—of whom, as "the robber" earl, some account has already been given in "N. & Q." By the courtesy of Scotland he in right of his wife became Earl of Mar, and survived the countess, who had no family by either of her husbands. He died either in 1435 or 1436.

On his death the right to the honours and estates passed to heir of line, Robert Erskine of Cratney, Earl of Mar, and Christian sister of King Robert the Bruce. He took the necessary means to establish his title and assumed the earldom; but the Mar possessions were too valuable to be allowed by the crown to pass to the lawful heir, and, under an invalid deed by Alexander, the robber earl, in favour of James I. of Scotland, they were retained for upwards of a century and a half; when, by an act of justice, Mary Queen of Scots and her parliament recognised the claims of John Lord Erskine, who became Earl of Mar as the heir of line of the ancient earls, and as the next heir of Isabella, in her own right Countess of Mar. Thus the earldom of Mar and the barony of Erskine were held by the heir of the latter, as heir female of the former.

The Earl of Mar was Regent of Scotland; and after his demise, his son and successor had his rights confirmed by the king and parliament, and the two separate honours continued in male possessors until the forfeiture of John Earl and

titular Duke of Mar for his participation in the rebellion of 1715. His lordship was twice married. By his first countess he had a son Thomas, usually called, notwithstanding the forfeiture, Lord Erskine; who survived his father, but died without issue on March 16, 1766: and by his second wife, Lady Frances Pierpoint, a daughter Lady Frances, who in this manner became heir of line of the ancient race of De Mar.

The attainted earl had a brother James, known in Scotland by the title of Lord Grange, as a judge of the Court of Session, and subsequently as a political opponent of Sir Robert Walpole. His third but ultimately eldest surviving son James, who on the death of his cousin Thomas became heir male of the family, married his cousin Lady Frances, and was by her the father of John Francis Erskine, restored in 1824.

The arms preserved on the boards of the book previously mentioned appear to have been engraved between 1766 and 1776. In place of being quartered as they had been prior to the forfeiture, they were separate: the one bearing an earl's coronet, and the other a baron's.

Now, according to Mr. George Erskyn, the baron baillie of Alloa, who held his appointment from the attainted peer, and who prepared a genealogical account of the family of Mar, still existing in MS. in the Mar charter chest—

"The Earle of Mar's coat armor is blazoned quarterly thus, viz. 1 and 4 *ar.* a bend betwixt 6 croce-crocelets fichie *or*, as the coat of the old Earles of Mar; 2 and 3 *ar.* a pale *sa.* as the paternal coat of Erskine; and for his crest a dexter hand proper, holding a skeen *ar.* hilted and pommelled *or*, supported on the dexter by a Lyon Rampant *gu.* and on the sinister a Griffon *ar.* winged, beeked, and armed *or*. The motto in ane escroil above, 'Je pense Plus,' and in a copartment below these words, 'Unione Fortior.'"

Such were the arms of the rebel earl as used by him and his predecessors. Whereas by the separation of the characters of heir of line from that of heir male, Lady Frances, no doubt as properly advised, disjoined the arms of Mar from the arms of Erskine, and placed them disunited upon a large shield, giving the "Mars" one lion as a supporter, and the "Erskines" one griffin, preserving both mottoes, but omitting the crest.

This shield is suspended by a ribbon from a branch, which is represented as springing from the base of an ancient tree.

The omission of a crest shows that these were the arms of a female in her own right, and the earl's coronet over the Mar arms, and the baron's coronet over that of the Erskines shows her ladyship's belief that both the honours *de jure* would have appertained to her, but for the forfeiture of her father.

The time of her ladyship making this change must have been after the death of her brother the titular Lord Erskine in 1766, when she succeeded him in his real and personal estate, and when she was the wife of her cousin James Erskine, who eventually became in 1774 heir male of the families. Lady Frances died 1778, leaving only one son John Francis, who in 1824 was, on the narrative of his being heir of line (not heir male), restored to the earldom of Mar only.

The arms and book-plate of the Tower of Alloa must consequently have been engraved between the year 1766, when Lady Frances succeeded her brother, and the period of her death, ten years afterwards. The records of the Lyon Office would prove probably when the alteration was allowed, and a further inquiry after 1788, when James Erskine died, might show if subsequently there was during his lifetime any further change.

J. M.

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## MISTRESS CLARENCIUS.

(4th S. v. 315.)

I cannot say whether the Bastard of Clarence left any posterity; but some of the other questions of L. B. C. may be very readily answered. The will of Thomas Duke of Clarence is not merely "mentioned" by Nichols, but is printed at length in his *Royal and Noble Wills*, 4to, 1780. An abstract of it is given by Nicolas in his *Testamenta Vetusta*. The wills registered at Lambeth are accessible, and are likely to remain there, being intermixed with other matters of record in the archiepiscopal registers; but in many cases the same wills will also be found in the registers of the Prerogative Court of Canterbury at Doctors' Commons. The lady designated by Froude as "Lady Clarence" is more commonly and more properly styled Mrs. Clarentius. At that period the kings of arms ordinarily dropped their surnames, for which their name of office was substituted, and their wives followed suit. The lady in question was the widow of Thomas Tonge, Clarenceux, who died in 1531. She was certainly a great favourite with Queen Mary, and was one of the four "gentyllwomen" in attendance upon her so early as 1536-7. She occurs a dozen times in the text of the *Princess's Privy-Purse Expenses*, edited by Sir Fred. Madden; other particulars of her will be found in the notes to that work, p. 222; and in Noble's *History of the College of Arms*, p. 117. In a grant of the manor of Chingford in Essex she is styled Susan Tonge, *alias* Clarenceux, first lady of the Queen's bedchamber; and Camden, in his *Annals of Elizabeth*, speaks of her as "a little old woman, which had been very inward with Queen Mary, and distributor of her private alms to poor women." She died in or before 1566, when (according to Noble) her nephew sold the manor of Chingford; but Noble, with his usual gaucherie has appended (p. 118) the following passage:—

"Clarenceux's sister was also greatly beloved by Mary, who gave her some place about her person. She died in December, 1556, and was buried in the church at the Savoy: at whose funeral was a hearse, made with two stories, which had one hundred white candlesticks; in each of them was a great *quern*, of half a pound of wax together. Upon the hearse were her arms, and the ceremonial was accompanied with other appendages of magnificence."

The biographical writings of Mark Noble are everywhere characterised by these gross faults: continual blunders, imaginary additions, and the suppression of authorities—all enveloped in the vainest self-conceit, and a petty imitation of the insufferable affectation of Horace Walpole. He took the funeral here described from Strype, but it is really the translation of a passage in Machyn's *Diary*, and how inaccurate I beg to show:—

"The x day of Desember was berid at the Sawvoy master Clarenshus' syster, with a herse mayd with ij stores, and a c. whytt candyllstykes, and in evere candyllstyke a grett qwarell of alff a lb. of wax; and her armes apon the herse; and a dozen of torchys and her armes apon."

There is nothing, it will be seen, of this lady having been "greatly beloved by Mary," or having had anything to do with her; nor is the magnificence of the funeral further described, beyond the hearse with its hundred candles (called quarels, not querns), and the dozen torches decked with scucheons of arms. But this lady was no relation of Tonge. She was the sister of Thomas Hawley, the Clarenceux then living; and whose funeral on August 22 following is also described by Machyn, p. 147. I may take this opportunity to remark that Noble, in p. 152, has mixed up the history of Thomas Hawley and that of William Harvey, his successor: inasmuch as it was the latter (subsequently Clarenceux, but then Norroy,) who persuaded the unfortunate Sir Thomas Wyatt to surrender at Temple Bar. (See my note in the *Chronicle of Queen Jane and Queen Mary*, p. 50.) JOHN GOUGH NICHOLS.

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## THE DUKE'S THEATRE, ETC.

(4th S. v. 340.)

The patent for the Duke's company (servants of James Duke of York) was granted by King Charles II. to Sir William Davenant, who opened a theatre in Lincoln's Inn Fields in the spring of 1662. It was not until 1671 that they removed to Dorset Gardens. Another patent was given to Thomas Killegrew, who established his company of King's servants in Drury Lane, on the completion of the theatre there, in 1663.

The history of the modern stage dates from the time of these two patents. During the Commonwealth the theatre was discouraged, and for some time dramatic performances were altogether prohibited. Sir William Davenant, however, in 1656 obtained permission to give entertainments in "declamation and music after the manner of the ancients," for which purpose he opened a kind of theatre at Rutland House, in Charterhouse Square, and two years later removed to the Cockpit in Drury Lane, where Evelyn on May 5, 1659, relates having seen "a new opera after y^e Italian way—recitative, music, and scenes." This opera was the "*Cruelty of the Spaniards in Peru*, expressed by vocal and instrumental music, and by art of perspective and scenes by Sir W. Davenant, represented daily at the Cockpit in Drury Lane at *three* in the afternoon punctually."

These representations do not seem to have continued long after Evelyn's visit, for in 1659 Rhodes, who had been wardrobe-keeper at the theatre in Blackfriars, obtained a license to fit up the Cockpit for dramatic performances.* It was here he brought out his two apprentices Betterton and Kynaston, the former of whom, with most of the company, were afterwards engaged by Davenant for Lincoln's Inn Theatre. Sir W. Davenant's company do not appear to have played in public until that building was ready for them, but they rehearsed and prepared their performances at Apothecaries' Hall. The King's company, on the contrary, gathered together from the "scattered remnant" of the six playhouses which existed at the time of Charles I., played at the "Bull" (in St. John Street), and at a new house they built in Gibbon's Tennis Court in Clare Market. It was here that Pepys witnessed the performance referred to by S. W. T. They continued to act here from 1660 to early in 1663, when they removed to Drury Lane.

In 1682 both companies united, but separated again in 1695, when a new theatre, under a license from King William, was built "within the Tennis Court in Lincoln's Inn Fields." It is this theatre—the *third* in that locality—that is referred to by Cibber in your correspondent's extract. The house opened with Congreve's *Love for Love*, which was so successful that a share in the theatre was given to the author in consideration of plays to be written.

Covent Garden was opened by John Rich on December 7, 1732, with Congreve's *Way of the World*. S. W. T. may be assured that Killegrew's Christian name was *Thomas*. In Cibber's

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* Genest throws some doubt upon this. He says: "It is certain, from Pepys, that the old actors were in possession of the Cockpit in August, 1660, and that Rhodes' company were acting in Whitefriars (or Salisbury Court, as it is more usually called) in March, 1661."—*Some Account of the English Stage*, i. 30.

There may have been temporary changes, but if the new theatre was built on the site of the Cockpit it is evident that neither company could have played there for long: Rhodes probably removed to Salisbury Court, but I see no reason to doubt the general correctness of the statement of Downes in this matter.

*Apology*, 1822, this is correctly given in lieu of *Henry*, as it appears in the early editions.

With regard to the sites of the theatres, I refer your correspondent to the *Historical and Descriptive Account of the Theatres of London* by E. W. Brayley, F.A.S., 1826. CHARLES WYLIE.

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"ORTHOGRAPHIC MUTINEERS IN FRANCE."

(4th S. v. 360.)

Your correspondent has evidently not seen Firmin Didot's work on French orthography, the second edition of which, an 8vo volume of 486 pages, was published in 1868. This work treats the whole subject of French spelling, including the various reforms proposed from the fifteenth century downwards; but contains no reference to D'Alembert, who appears to have desired to restore the ancient orthography. M. Didot should see to this, in view of another edition of his very interesting book. I cannot, however, touch further on M. Didot's omissions, which may be more numerous still than they appear to be; but I should like very much to take the opportunity of referring to two most singular blunders which he he has committed in reference to old French. He quotes for a special purpose a passage from the Anglo-Norman poetess Marie de France as follows: —

"En la vile out une abeie,
Durement riche e garnie;
Mun escient [moine savant] nuneins y ot [eut]
E abeesse kis [qui se] gardot."

The bracketed words are intended as explanations; but two out of the three examples serve rather to hinder than to help the reader.

On the first couplet no comment is needed except to explain that *durement* means "exceedingly"; but I have no difficulty in saying that *mun escient* has not the remotest connection with *moine savant;* and that *kis* does not mean *qui se* (which would involve the idea that the abbess took care, not of the nuns, but of herself), but is a contraction of *qui les*—a contraction similar to that of *es* (for *en les*) in the archaic formula *bachelier-es-lettres.* As to the former instance, *mun escient* is more usually written with *a* before it, and then means "to my knowledge, as far as I know"; bnt the meaning is the same without the preposition. The explanation, then, of this phrase, which is by no means rare, by "a learned monk," is surely one of the "Curiosities of Literature." J. PAYNE.

Kildare Gardens.

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One of the first proposers of a change in French orthography was Jacques Dubois, better known as Sylvius, who published a work on the subject in 1531; and he was followed in 1545 by Louis Meigret, who founded a school of neographers called after him "Meigreitistes."

Although the number of those who have unsuccessfully attempted to alter English orthography is great, I believe that the number of Frenchmen who have set themselves to the task of improving French spelling is greater, and a mere list of their attempts would occupy many pages of "N. & Q." In both countries some of the greatest men have been desirous for a systematic change. In England, among others, may be mentioned Sir John Cheke, Sir Thomas Smith, Ben Jonson, Milton, Bishop Wilkins, Dryden, Waller, Evelyn, James Howell, Swift, and Franklin; and in France, Ronsard, Robert Stephens, Corneille, Racine, Bossuet, Fénélon, Montaigne, and Voltaire. The various schemes of the orthographic reformers of the sixteenth century drew public attention to the anomalies of the existing system, and some of the proposed changes took effect in the following century. Much honour is due to the distinguished literary coterie who met at the famous Hôtel de Rambouillet, and to it may be traced the popularisation of theories before held only by some of the learned. Mons. Wey says of these "Précieuses" (in his *Histoire des Révolutions du Langage en France*, 1848, p. 508): —

"C'est ainsi que trois jeunes femmes inconnues, Roxelie, Silénie et Didamie, ont déraciné l'antique orthographe de la France, et ont porté, en se jouant, un coup mortel à un vieil usage contre lequel s'étaient brisés les plus habiles docteurs et les poëtes populaires du siècle de François Ier. Nous suivons docilement, depuis plus d'un siècle, les lois de Madame le Roy, de Mademoiselle de Saint-Maurice et de Mademoiselle de la Durandière."

MR. D. BLAIR will find a very full and interesting account of the literature of the subject in Mons. Didot's *Observations sur l'Orthographe française*, published in 1867. HENRY B. WHEATLEY.

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FRENCH HUGUENOTS AT THE CAPE.

(4th S. iii. 378, 445; iv. 142, 247.)

[Dear Sir,—I am requested by Mr. D. J. Kuts, Usher of the Black Rod to the Cape House of Assembly, to forward you the inclosed very interesting communication relative to the family of the Huguenot Marquis de Chavonnes, Governor of the Cape from 1719 to 1724, and hope you will be able to afford it a place in your columns.
HENRY HALL.

Hampshire House, Portsmouth.]

Joachim Pasques, Marquis de Chavonnes, was married about the year 1565 to Mademoiselle Petronella, heiress of de la Jaille, situated in Nantes in Bretagne.

The said Marquis de Chavonnes was, together with a great number of other Protestant noblemen, allured to court on the occasion of the marriage of the young Prince of Bearn with

Princess Margaret, sister of Charles IX., when most of them were inhumanly massacred during the night of St. Bartholomew, August 24, 1572. He, however, found means to escape, and fled with his family, as also his sister, the wife of Admiral de Coligny, and her daughter, the wife of Count de Teligni (the latter of whom, together with the admiral, had likewise fallen victims to fanaticism) to Holland, where the widow of Teligni, and daughter of the great Coligny, was subsequently married to William the first Prince of Orange.

His son Pierre Pasques de Chavonnes was married for the first time to Mademoiselle de Coujet, by whom he had issue several children, who all died very young. After her death he married Mademoiselle Jeanne de Savornin, from which marriage were born —

1. Dominique Pasques de Chavonnes, Feb. 2, 1646, in ters Veere.

2. Louis Pasques de Chavonnes, killed at Tabago, being a captain in the regiment of Hofwegen.

3. Maurice Pasques de Chavonnes, born in the Hague July 23, 1654, Brigadier-general in the service of the United Provinces, Member of Council of the Supreme Government of Netherland India, and Governor of the Colony of the Cape of Good Hope, where he died on Sept. 8, 1724.

Dominique Pasques de Chavonnes above-named was married in July 1669, at Breda in Holland, to Maria Lamy, of the house of Donquenny in Scotland.

His son Dominique Pasques de Chavonnes, born at Lowestein in 1673, was a captain in the Dutch Navy. He married first Maria Magdalena van Grimbergen in 1698, and after her death he married his second wife Isabella Bolwerk in 1710, from which latter marriage was born —

Maria Magdalena Pasques de Chavonnes, on April 11, 1718.

In the latter end of the same year 1718, her father, the said Dominique Pasques de Chavonnes, whilst laying with his ship in the harbour of Sourabaya (Java) was treacherously wounded with a poisoned kris by the Prince of Madura, whom he was conveying to Batavia as a state prisoner, of which wound he died on January 12 following.

His widow was remarried to Antony Jan Van Muyden, Senior, merchant in the service of the Dutch East India Company; after whose demise touched at the Cape on her return home in latter end of 1738, being accompanied by her ughter Maria Magdalena Pasques de Chavonnes. On March 22, 1739, the said Maria Magdalena married to Daniel Van Heyning, Esq., Curator itis and Member of the Worshipful the Court ustice, Cape of Good Hope.

Their daughter Maria Henrica Roelanda Van Heyning was married on Nov. 2, 1777, to the Rev. Johannes Abraham Kuys, V.D.M., who died on Dec. 3, 1798, aged forty-three years; whilst she died on August 23, 1838, aged eighty-one years. Out of their marriage were born—

1. Arnoldus Philippus Kuys, born May 4, 1779, died on June 24, 1832, at Hoorn in Holland.

2. Maria Isabella Kuys, born Feb. 2, 1782, died Aug. 2, 1799.

3. Aletta Martma Kuys, born Aug. 9, 1784, was married to Nicolaas Harting, colonel commanding the first regiment of Cuirassiers, and after his death, to Lieut.-Col. Frederic Morbottez, of the same regiment.

4. Daniel Johannes Kuys, born April 14, 1786, Cape Civil Service.

5. William Comelis Kuys, born July 15, 1790, Civil Pensioner.

Daniel Van Heyning above mentioned was the son of the Honorable Nicolaas Van Heyning, by his wife Geertruyda Verwerg. He was senior merchant in the service of the Dutch E. I. Company's service, and a Member of Council of the Cape Government. He was born in Delft on Nov. 2, 1686, and died at the Cape on Dec. 8, 1759.

The estates belonging to the family of the Chavonnes were confiscated by the French government when he left the country. The name is still preserved, or at least was till lately, in the Chavonnes Battery, now demolished, which commanded the roadstead of Table Bay.

The female line of the family of Chavonnes is now represented by the writer of this genealogy, son of the above-named Daniel Johannes Kuys.

D. J. K.

Cape Town.

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Attempted Solution of the Riddle (4th S. v. 381.) —

"If M and M be head and tail, then MADAM will agree.
If head and tail be both cut off, still ADA's name I see.
The topsy-turvy turning will naught certainly avail:
For MADAM forward backward read, she's woman without fail.
Cut off the head, and let the tail escape the docking shears,
We've ADAM, but A DAM denies that woman disappears,
Or feminine at any rate, if our fastidious ears
Refuse to womankind the name though given in olden years."

The author of the riddle is unknown to

Charles Thiriold.

Cambridge.

[We have to thank many other correspondents for replies to the same effect.—Ed. "N. & Q."]

Meaning of Words wanted (4th S. v. 401.)— Mr. Walcott will undoubtedly receive many answers as to the meaning of the words which he gives, so I will not swell the number, but merely

ask if he will furnish the authorities or sources from whence they are taken? This is a desideratum which he has omitted. J. W.

Oppressive Respectability (4th S. v. 399.)—The interest with which I read the communication of R. H. S. was heightened by the circumstance that I believed myself to have originated the phrase "Oppressive respectability" when I made it the subject of a club paper so entitled, and published on April 17, 1869. Scrutator.

This phrase is certainly no recent coinage. I have heard it colloquially used for many years.

Makrocheir.

"Lay of the Last Minstrel" and "Christabel," which was first written? (4th S. v. 409.)—I am surprised to see Lord Lyttelton's inquiry as to whether *Christabel* or *The Lay of the Last Minstrel* was the earlier poem? I find the following in the preface to *Selections from Scott* (Moxon, 1866) by Mr. Mortimer Collins:—

"Sir Walter tells us that Mr. Stoddart repeated to him many long pieces of unpublished poetry, among which was *Christabel*. The metre of that marvellous poem appeared to him well fitted for the legend of Gilpin Horner, which the young Countess of Dalkeith had desired him to versify. Hence arose *The Lay of the Last Minstrel*. . . . . 'It is to Mr. Coleridge,' says Scott, 'that I am bound to make the acknowledgement due from the pupil to his master.' Still Scott never caught, even in *The Bridal of Triermain*, the delicate rhythm of *Christabel*."

Makrocheir.

Hatton Family (4th S. iv. 389.)—Mr. Helsby will find in a very old work, I believe, called *The Gentleman's Complete Mirrour*, an account of the patriarch of the Hattons, being one of several brothers who were cousins of William, Duke of Normandy, and his companions in arms at the Conquest. The eldest of these brothers was Nigel, Baron of Halton, whose line terminated in a heiress who married Lord Fitz-John, and was mother to the great John de Lacy, Baron of Pontefract, and founder of Stanlawe Abbey (the mother of Whalley Abbey), and ancestor of the Lacys Earls of Lincoln, whose heiress married Thomas Plantagenet, Earl of Lancaster, which ultimately vested the barony of Halton in the crown. The other brothers were ancestors of the Duttons, the Barons of Stockport, the Haselwalls, and other younger houses. The father of these brothers was Ivon, Viscount of Constantine in Normandy, by his wife Emme, a daughter of the sovereign counts of Bretagne, or Brittany, and the son of Nigel, Viscount of Constantine, who slew the invading forces of King Ethelred, or Ethelbert, of England, on their landing in Normandy. Through this illustrious line the Hattons, Duttons, &c. spring from the old royal counts or dukes of Normandy, to whom, it follows, their descendants must be of nearer kin than our own royal family (since, at least, the days of the Tudors), and are therefore of a descent almost unequalled by the most distinguished families in Europe. Mr. Helsby will find further evidence in the MSS. in the British Museum, which I searched some years ago for some account of the Stockports. T. B. (1.)

"Nothing Venture, Nothing Win" (4th S. v. 316.)—In Schiller's *Don Carlos* the idea is thus worded:—

"Wer nichts waget der darf nichts hoffen."

P. A. L.

As a partial parallel, Dr. Ramage may compare Theocritus xv. 61-2:—

ἐς Τροίαν πειρώμενοι ἦνθον Ἀχαιοί,
καλλίστα παίδων, πείρᾳ θὴν πάντα τελεῖται.

J. E. Sandys.

St. John's Coll. Cambridge.

"Familiarity breeds Contempt" (2nd S. viii. 530; 4th S. v. 285.)—There are earlier examples of this proverb than the one quoted by your correspondent Bibliothecar. Chetham. Apuleius lived at the beginning of the second century of the Christian era, but do we not find the idea clearly indicated in the following passage of Cicero (*Pro Murenâ*, c. 9)?—

"Primum ista nostra assiduitas, Servi, nescis, quantum interdum afferat hominibus fastidii, quantum satietatis";

and again we have it in Livy (born B.C. 59; died A.D. 17) in book xxxv. c. 10:—

"Assiduus in oculis hominum, quæ res minus verendos magnos homines ipsâ satietate facit."

Plutarch, too (born about A.D. 50; died about A.D. 120), has not failed to notice (*C. Mar.* c. 16) this peculiarity of the human mind:—

Ἡγεῖτο γὰρ πολλὰ μὲν ἐπιψεύδεσθαι τῶν οὐ προσόντων τὴν καινότητα τοῖς φοβεροῖς· ἐν δὲ τῇ συνηθείᾳ καὶ τὰ φύσει δεινὰ τὴν ἔκπληξιν ἀποβάλλειν.

"For he thought that novelty causes the imagination to add much to objects of terror, while things really terrible lose their effect by familiarity."

The first part of the sentence is the "omne ignotum pro magnifico" of Tacitus (*Agric.* c. 30). The French have appropriated the idea, as we find La Fontaine (*Fables*, iv. 10) saying—

"De loin, c'est quelque chose; et de près, ce n'est rien."

I do not recollect having met it in Italian authors, but some one of your correspondents may be able to show that it is not unknown to them.

Craufurd Tait Ramage.

John Hawkins, M.D. (4th S. v. 224, 330, 347.)—The authority for my statement respecting Sir Thomas Hawkins is Anthony à Wood. If he will refer to *Athenæ Oxonienses* (3rd ed. Bliss, 1817), vol. iii. 524, he will find the following:—

"As for Sir Thom. Hawkins, Knight, before mentioned, he was an ingenious man, was as excellent in the fac. of music, as in poetry and translated, &c. . . . . What other translations he hath made, or what books he hath written, I know not, nor anything else of him, only that he was of Nash Court in the parish of Boughton under the Blean in Kent, where dying in the latter end of 1640, as it seems, was buried in the parish church of Boughton, near to the graves of his father Sir Tho. Hawkins, Knight, and of Anne his mother. He had an ingenious brother named John Hawkins, Doctor of Physic in London. . . . . ."

I believe all the pedigrees of the old family of Hawkins of Nash give both brothers; but perhaps the most accessible authority to which I can refer H. is Hasted, whose account of the family seems to have been chiefly compiled from the monuments at Boughton church. He states (iii. 4 *et seq.*) that Sir Thomas Hawkins, Knight, who died at Nash April 10, 1617, aged sixty-eight, married Anne, daughter of Ciriac Pettitt of Colkins, Foedary of Kent; she died Oct. 5, 1616, aged sixty-four: that they had issue (besides four other sons and six daughters) —

1. Sir Thomas, Knight, of Nash, of fine accomplishments and learning, married Elizabeth, daughter of John or George Smith of Ashby, Leicestershire, and had two sons John and Thomas, who both died *s. p.*

4. Richard, of Selling, who succeeded his brother Sir Thomas in 1640, and removed to Nash. He married, and through him the descent continued.

6. John, M.D., who married Frances Power, co. Oxford, and had Francis. G. F. D.

Hyde Family (4th S. v. 340.)—6. Lord Chancellor Hyde's son. This was Edward Hyde, the third son, who died Jan. 10, 1664. (Wood's *Fasti Oxonienses*, Bliss edition, part II. p. 252.)

L. L. H.

Military Musters (4th S. v. 341.)—A full and interesting account of these musters in Lancashire will be found in *The Lancashire Lieutenancy under the Tudors and Stuarts* (vols. xlix. and l. of Cheetham Society.)

The persons required to furnish arms, &c. were in almost all cases landed gentry. An order for deputy-lieutenants for the muster of 1589 directs "to make perfect books of all armour and warlike weapons and furniture within the shire, *as well private as common.*" And the "Commission of Array" orders "constables of hundreds to summon every male (of all degrees and conditions) able to bear arms, between the ages of sixteen and sixty, every parish," &c. H. Fishwick.

Mowbray Family: originally Montbray (4th S. v. 436; vi. 53, 89, 274; viii. 217, 309; 328.)—On a parchment of anno 1112 I possess fine preservation, a copy of which I took the erty of sending to "N. & Q." a year or two , being a grant of land in the forest of Savigny made to a monastery by Radulf Filgeriensis, with the authorisation of King Henry I. (Beauclerc), bearing the king's sign manual, with part of his great seal; and also the signs manual of several of his barons, amongst whom are "Nigellus de Albinneio & Willm de Albinneio" (pincerne regis), from whom, I suppose, the Earls of Arundel descended. In the body of this document I see the name of "Ranulf de Vireio" as one of the witnesses on the part of the donor. What was he to Geoffrey de Wiren inquired after ("N. & Q." 2nd S. vi. 89)? P. A. L.

Janet Geddes (4th S. v. 367.)—Have not the printers spoiled the first line in the litany by mispunctuation? To invoke deliverance from "pupil-pastor, tutor-flock"—*i. e.* a minister who is to be pupilized, tutored, and dictated to by his flock, has some meaning; but to invoke deliverance from [pupil and pastor, tutor and flock, "pupil, pastor, tutor, flock," seems to have no point. P. P.

Liverpool Typography (4th S. v. 316.)—Cotton says in his *Typographical Gazetteer*, Second Series (Oxford, 8vo, 1866) —

"A newspaper, the *Liverpool Courant*, was published here in 1713, but the earliest Liverpool *book* which I have heard of is *A Sermon by the Rev. E. Alanson*, printed in 1724, 4to."

J. Macray.

Five Eggs (4th S. iii. 504, 610; iv. 242, 326.) Considering the proverb, "You come with your *five eggs a-penny*, and four of them are rotten," I think that this enigmatical phrase is equivalent simply to "a pennyworth."

In *Love's Labour's Lost*, iii. 1 (if the reading be allowed), we have Moth's "penny of observation." In *Romeo and Juliet*, iv. 5, the Nurse says of Juliet asleep, "you take your pennyworths now." "Pennyworth" is common enough in such a sense. Books with such titles as *A Penniworth of Wit* were numerous.

We still offer to the brown-student "a penny for your thoughts." John Addis.

Alexander Phizos Rhankabes: "the Prince of Morea" (4th S. iv. 534.)—The author of the historical romance, *The Prince of Morea*, is, if I am rightly informed, the Greek diplomatist commonly spoken of as Count Rhangave by the newspapers, who little more than a year ago took the leading part at Paris in the diplomatic conferences between Turkey and Greece. A common friend pronounces him to be a very good poet and an excellent German scholar, whose knowledge of German is such that he is even fond of writing German hexameters. According to the late Professor Fallmerayer of Munich, the Rhangabes (*sic*)—together with the Kallimachi, Notaras, Maurokordatos, Kantakuzenos, and Hypsilantis—belong to the pure Greeks (*echten Hellenen*),

who, with the blood and the spirit of intrigue and independence, have kept to themselves the elegance, the good taste, and the *ingenium* * of the Byzantine empire even after the Turkish conquest. (Vide *Kritische Versuche*, p. 541, 1861, from the review of the Comtesse Doria d'Istria's excellent work *Les Femmes en Orient.*)

HERMANN KINDT.

Germany.

GREEK CHURCH IN SOHO FIELDS (3rd S. x. 68.)—The inscription written upon a white marble, with capital Greek letters, over the west door of this church, can be interpreted as follows:—

"In the year of salvation 1677 this church was erected for the Hellenic race, the king being the Most Serene Charles the Second, the heir to the throne being the Porphyrogenitos (born in the purple) prince, Lord James, and the bishop being the Most Revereud Henry Crompton, at the expense of the above and of the rest of the bishops and nobles, and by the assistance of our Humbleness (the Bishop) of Samos, Joassaph Georginos, from the Isle of Melos."

RHODOCANAKIS.

"TOUR IN SCOTLAND IN 1803" (4th S. v. 246.) The writer was the late Rev. Philip Homer, an under-master of Rugby School, and Fellow of Magdalen College, Oxford. His fellow-traveller was the Rev. John Slack, under-master of Rugby, afterwards high-master of St. Paul's School, London.

J. R. B.

OYSTER TABLES (4th S. v. 316.)—If I remember rightly, the communion-table in Jesus Hospital, Bray, co. Berks, used to stand endwise at the west end of the chapel. I have an idea also that there were seats round it. Perhaps some Berks correspondent would be able to state whether I am correct or not.

W. T. T. D.

LEADE FOR MILK (4th S. v. 341.)—Doubtless a shallow leaden trough in which the milk stood for the cream to rise. Such are set up in dairies now, and have plugs by which the milk is let off from under the thick supernatant cream.

J. T. F.

Winterton, Brigg.

MARNUM HOLE (4th S. v. 341.) — Probably Lower Marnham near Tuxford, lying south-west of its vilifiers, gets the credit of originating all the rain a south-west wind brings. In Leyland hundred in Lancashire, "Bosco hole" is spoken of in exactly the same way, and Burscough, the place intended, also lies to the south-west. It is curious that in both cases "Hole" seems to be added in a kind of revenge for the bad weather.

P. P.

* Prof. Fallmerayer often uses this word—the *ingine* or *ingeny*—the *nature* of anything, the *natural* disposition, strength, ability. *Ingenium* is used *pro naturâ cujusque*—inborn or implanted, or ingrafted by nature.

PRINT OF ROBESPIERRE (4th S. v. 341.)—I can only answer partially to this query. The print is one of a series—all good and expressive—by Fiesinger, after J. Guerin. The others I likewise possess are Petion, Rewbell, Barnave, Charles and Alexandre Lameth, Malouet Rabant, St. Etienne, Bertrand, Barère de Vieuzac, La Rochefoucauld, Liancourt, and Mirabeau. They can be had at Danlo Ainé, Quai Voltaire, Paris. At the foot of each is written: "à Paris, chez l'Auteur, Quay des Augustins, nº 71, au 3e."

Underneath the name of Robespierre stands, "Député de l'Artois à l'Assemblée Nationale en 1789," which gives the probable date of this print. He was then thirty years of age.

P. A. L.

BEAUTY UNFORTUNATE (3rd S. xi. 517; xii. 18, 114; 4th S. i. 38.)—I know not whether the following line in Homer (*Il.* viii. 228), in reference to the Greeks, may not be the earliest trace of beauty being connected with misfortune and disgrace:—

Αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἄγητοί.

"For shame, ye Argives, a base disgrace though to be admired for your fair forms."

And again, in speaking of Paris (*Il.* iii. 39), he refers to his beauty and misfortunes:—

Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἠπεροπευτά.

"Unfortunate Paris, fairest in form, infatuated with love of woman, deceiver."

Seneca (*Hippolytus*, line 820) does not agree with MR. KEIGHTLEY in thinking that beautiful men are fortunate. He says:—

"Raris forma viris (secula prospice)
Impunita fuit."

And so strongly did Diana feel this, that when Hippolytus was changed into Virbius (Ovid, *Met.* xv. 537) she added years and hoary hair to save her favourite from further calamities.

Galen (*Protrept.* c. 4) attempts to give a reason why misfortune is so often connected with beauty, and I believe that he has hit upon the true cause. He says:—

Πολλοῖς συνέβη περιβλέπτοις διὰ κάλλος γεγενημένοις ἀμελῆσαι τῆς ἑαυτῶν ψυχῆς, &c.

"It has happened to many who have been distinguished for their beauty to neglect the education of their mind."

And we find a saying of the Emperor Julian (Ammian. Marcel. lib. xxv. c. 4, ed. Bipont. 1780) bearing on the same subject:—

"Turpe est sapienti, cum habeat animum, captare laudes ex corpore."

CRAUFURD TAIT RAMAGE

THE EARL OF DERBY (4th S. v. 361.)—I ha a small 4to volume published in 1629, having t title *Tomus alter et idem, or The Historie of t Life and Reigne of that famous Princesse Eli*

*beth*, which gives the following account of the death of the Earl of Derby:—

"Ferdinand Stanley, Earle of Derby, he whom we spake of before in the last yeare, died in the prime of his youth, but not without suspition of poyson, hauing been miserably afflicted with cruell paines and casting vp stuffe like the colour of rusty Iron. In his chamber was found a little Image made of Waxe with the belly of it thrust through with haires iust of the colour of those of his head, which was layd there (as the wiser then thought) to remoue the suspition of poysoning him away, and father his death upon the art of Witchcraft. That which in his sicknesse he cast up by vomiting so distayned his feet with a silver colour that they would never be recovered againe to their former hue; his carkasse (although it were wrapt up in Seare-cloth and covered with lead) did so flow with corrupted and stinking humours that no man in a long time durst come neere his buriall place. There fell no small suspition of his death upon his Horse-keeper, for assoon as the Earle was once dead he fled away with one of his best Horses."

I have not the means of referring to Camden's *Annals of Elizabeth* to ascertain how far this is a mere translation. No mention is made of Camden. The dedication to King Charles concludes an eulogy of Elizabeth by leaving her "for an example to your envious Imitation and her unworthy Translator to the gratious acceptance and Princely pardon of Your Majesties most loyall subject and humble poore Scholler Tho: Browne. From my study at Ch. Ch. in Oxon." "Translator" may be a synonym of "recorder," but taken in connection with the Latin opening of the title, it would seem to imply that the book is a translation merely. Who was this "Tho: Browne"? The author of the *Pseudodoxia* was at Oxford from 1623 to 1629, in which latter year he took his degree of M.A.; but he was of Pembroke. One or two differences in the matter of the quotation respecting the Earl of Derby will be noticed; that, for example, respecting the staining of the feet instead of the silver, the latter being obviously the most likely to be correct.

G. J. De Wilde.

Abbey of St. Finbar, Innismore (4th S. v. 341, 409.)—As I take a very deep interest in every legend respecting St. Fin-Barre—the patron saint of my native city and its cathedral—I made a close examination of Inismore, or the Great Isle of Aran, Galway, Ordnance Sheets 110 and 111, but without meeting any notice of the name of St. Bane in the topography of the island. This place seems rich in ancient remains. The saints to appear to have had once a local habitation and a name in this place are: St. Brecan, bishop, whose bed, well, church, and grave are marked; he was of "the race of Corbmac Cas, son of Oilill Olum" (*Martyrology of Donegal*, p. 117); his festival is on May 1. We also meet with St. Ceran, St. Soorney, Temple-Macduagh=Church of Mac-Duach, *i. e.* Colman: "he was of the race of Flachra, son of Eochaidh Muidhmheadhoin" (*ib.* p. 39); his festival is observed on Feb. 3. Some very curious historical notices of this place will be found in *The Annals of the Four Masters*. From a passage under A.D. 1396, Dr. O'Donovan observes, "It would appear from it that the writer did not consider Aran as a part of Ireland." (Note, vol. iv. p. 744.) Under 1537 it is called "Aran of the Saints." It was also celebrated as the residence of St. Endeus and a multitude of holy men. Roderick O'Flaherty says:—

"De clanna Huamoriis Æneas et Conquovarus paulo ante Salvatoris adventum sub Mauda Connactiæ regina floruerunt, ab hoc Dun-ængus ingens opus Lapideum sine cæmento tamen, quod ducentas vaccas in area contineret supra altissimam maris crepidinem e vastæ molis rupibus erectum adhuc extat in Aranna magna sinus Galviensis insula, S. Endei incolatu, et Sanctorum multitudine postea celebri; ab illo perpetua incolarum traditione Conquovari filii Huamorii Dunum nuncupatur, alia similis maceries inde non procul ad ortum in Aranna media insula."—*Ogygia*, pars iii. cap. ii.

Perhaps the *ingens opus Lapideum sine cæmento* refers to the Cyclopean walls we see noticed on the Ordnance Map. R. C.

Cork.

Swiss Boy's Song (4th S. v. 381.)—About fifteen years ago we had a French *bonne*, who was very musical, and used to sing for us children all sorts of songs, the "Swiss Boy" among the number. I forget the words except the following:—

"Quand j'ai parti de mon pays,
Pas plus haut qu'une botte,
Mon père m'a donné quatre sous,
Ma mère une culotte,
Avec-que mi,
Avec-que ma,
Avec-que ma marmotte en vie.
"Ma marmotte a mal au pied,
Il lui faut un emplâtre.
Quel emplâtre y mettrons-nous?
Un emplâtre de salade.
Avec-que mi," etc.

The chorus or "refrain" I remember perfectly. It never struck me as being other than quite intelligible, meaning that when he left his native village his *marmotte* was alive. Unfortunately our old *bonne* died last October, or I would have procured the entire song. If J. Manuel would like the air, I can copy it from memory. It is very simple and pretty. The air of "Buy a broom" is well known in Germany under the title of "Lieber Augustin."

E. L. S.'s Daughter.

"Summum Jus, Summa Injuria" (4th S. v. 317.)—Mr. Ramage cites in his book, *Beautiful Thoughts from Greek Authors* (p. 51), a phrase from Aristotle (*Ethic.* v. 14), in which the idea of *summum jus, summa injuria* may be traced. Mr. Ramage does not refer to Columella, but he mentions Terentius on p. 572 of his *Beautiful Thoughts from Latin Authors*.

Mr. Bohn, who, according to his own confession, wrote the greater part of Riley's *Dictionary of Latin Quotations* (which unfortunately never indicates any source) says under the heading

"Summum jus sæpe summa injuria est" (Cic.)

that "the maxim" was a favourite one "with the Emperor Justinian."

Amongst the modern imitators of the Latin adage I must mention, next to Racine, Montesquieu and Voltaire. Montesquieu says:—

"La justice consiste à mesurer la peine à la faute, et *l'extrême justice est injustice* lorsqu'elle n'a nul égard aux considérations raisonnables qui doivent tempérer la rigueur de la loi.'

This is to be found in Larousse (*Flore Latine*, p. 421), who, however, does not think it worth while to quote the page and volume of the celebrated philosopher's works. I have vainly searched for it. Mr. Ramage does not mention it under the extracts from *L'Esprit des Lois* in his *Beautiful Thoughts from French and Italian Authors*. Nor does he cite the two following lines by Voltaire in his piece *Œdipe* (Act III. Sc. 3):

"Philoctète (to Œdipe).
Notre équité, seigneur, est inflexible et pure;
*Mais l'extrême justice est une extrême injure.*"

This translation of the Ciceronian adage pleases me more than the one cited by G. A. B. as belonging to Racine. Larousse (as above) also writes that Voltaire is the author of the often-quoted verse:—

"Qui n'est que juste est dur, qui n'est que sage est triste."

He omits the necessary indications where to find it: I did not find it. Mr. Ramage seems to have met with the same fate; at least the line is conspicuous only by its absence in the above-mentioned French quotation-book.

It is now a capital opportunity for me to repeat the question I once laid before the readers of "N. & Q.," without obtaining any answer to it: Who is the author of—

"Justice n'est pas justice, justice c'est l'équité."

The phrase has the same train of thought as—

"Summum jus, summa injuria,"

and is invariably attributed to Catherine II. of Russia.

I must of course wind up this quotation-article with a quotation. The following is from Larousse, and is rather amusing:—

"Le fameux parasite Montmaur fit une application plaisante de ce texte latin. Un jour qu'il dinait chez le chancelier Séguier, il eut son habit taché par du jus qu'un domestique y laissa tomber en desservant, et comme il soupçonnait le magistrat d'être l'auteur de cette mauvaise plaisanterie, il dit en le regardant: *Summum jus, summa injuria.*"

H. Tiedeman.

Amsterdam.

Rhyme (4th S. v. 379.)—The affix *-al*, like many others, *-ily*, *-able*, &c., may be tagged on to existing words without any violation of analogy; but unless received into the language by usage and noticed in dictionaries, it is at least questionable whether the words so formed have the right of citizenship. I much doubt whether *paroxysmal* answers these conditions.

Mr. Arthur Hallam, in his remarkable tract called *Theodicæa Novissima*, which his father printed in the first issue of his Remains (never published, as I believe), but for some reason suppressed in the second, uses the word *abysmal*. This is clearly not correct etymologically.

Lyttelton.

The "Monthly Magazine" (4th S. v. 360.) It was commenced by Sir R. Phillips in 1796 and continued till 1825 in this form. A New Series began in 1826 and continued till 1834. The volumes for 1835 form another series, and from this date till 1858 it was continued as *Monthly Magazine of Politics, Literature, and the Belles Lettres*. From 1839 to 1843 it appears as the *Monthly Magazine*, edited by J. A. Heraud. There are about ninety-seven volumes altogether.

John Piggot, Jun.

John Owen (4th S. v. 360.)—Belgique will find some clue to the information he requires in the lately published *Llyfryddiaeth y Cymry* (Cambrian Bibliography), p. 633. It there states that John Owen was a tradesman of Machynlleth, one of the proprietors of the Dyfn-gwm lead mine, and a member of the Welsh Calvinistic church. He died in Llangyndeyrn, in the county of Carmarthen, 1830, aged seventy-two. From p. 638 of the same work he appears to have been a bookseller. No particulars respecting his family or pedigree are given.

E. H.

Oliver Cromwell's Mother (4th S. v. 359.)

"Situated on a small rock, connected by a causeway with the main-land, stands the Castle of Rosyth, noticed in the novel of *The Abbot*. It is a ruinous square tower, forming the north-east angle of what must have been a pretty large square of buildings. Over the gateway is a mouldered armorial bearing, surmounted by a crown and M. R. 1561. On the stone bars of the great windows of the hall, which are evidently much more recent than the original loop-holes, is 'F • S' and 'M • N. Anno 1639.' Upon the south side of the Castle near the door is this inscription:—

"'IN DEV TYM DRAW YIS CORD YE BEL TO CLINK,
QVHAIS MERY VOCE VARNIS TO MEAT AND DRINK.'

"There appear to be the remains of a four-gun battery on the side of the rock next the sea. This castle is said by (Sir) Robert Sibbald to have been the seat of Stewart of Rosyth or Durisdeer, a descendant of James Stewart, brother to Walter, the great Steward of Scotland, and father of Robert II. There is a tradition that the mother of Oliver Cromwell was born in it, and that the Protector visited it when he commanded the army in Scotland."—*The New Statistical Account of Scotland*, vol. ix. Edin. 1845, p. 239. (B. M. 2063, b.)

Charles Vivian.

41, Eccleston Square, S.W.

Henry Duke of Guise (4th S. v. 373.)—I fear the discovery at Paris *The Guardian* gave currency to, of a most interesting autograph of Henry Duke of Guise, will turn out to be some new Vrain-Lucas affair, as Le Balafré never was known to sign "Le B." Should indeed this document relate to the St. Barthélemy Massacre, and be of that period, could it not just as well be attributed to the villainous murderer of Admiral Coligny, the Bohemian Karl Dianowitz, called Le Besme (der Böhm), who, after preparing for the bloody deed in accordance with the Duke de Guise's instructions, will have written to apprise him that "all is arranged for the 24th," and, as a matter of course, the Balafré will have transmitted the note to his royal and most worthy mistress? But is not the *Pall Mall Gazette* rather too sweeping in its assertion, that "autograph collectors in Paris have recently shown themselves so easily hoaxed"? Because a very worthy *savant* has most unfortunately and inexplicably allowed himself to be gulled to the tune of 120,000 francs, is it quite fair to judge "ab uno omnes" Parisian autograph collectors? P. A. L.

Lysiensis (4th S. v. 360.)—There can be little doubt that this word indicates a native of "Lycium," or "Licium"—the Latinised name of Lecce, a town of Otranto, in the Neapolitan dominions. "The *quadrigesimal* sermons (says Adam Clarke) of Robert Caraccioli, bishop of Lecce, are said to have been printed here in 1490, but the edition is very dubious."

William Bates.

"Belive" (4th S. iv. 500; v. 51, 158, 286, 392.) This word, in the sense used by Sir W. Scott in the *Antiquary*, and as referred to by Mr. M'Kie for "immediately," or "by-and-bye," is current in the rural districts of Lancashire. Nothing is more common than the response "I'll do it belive," when you ask for anything to be done.

Wm. Dobson.

Preston.

This word is used by old people in Ayrshire and Dumfriesshire in the sense of "by and bye," as "I'll come belive," or "He'll be here belive," meaning, "I'll come by and bye," or "He'll be here by and bye"; and has no reference to haste or hurry, but rather implies that there is no hurry.

Jas. Jenkins.

Eastney.

Fish and Bang (4th S. v. 404.)—*Bang*, or more correctly *vang*, in Newfoundland parlance is considered to signify cod boiled with pork, to harden the fish. The part of the island where this delicacy is eaten to perfection is the Bay of Placentia. The old inhabitants of that portion recall with feelings of great pleasure the sojourn of H. R. H. Prince William Henry, as captain of H. M. S. Pegasus, 28, during the summer of 1786 in their far-famed bay. This dainty was several times partaken of by the sailor prince, and much relished by him. The derivation of this word is from *viand*, corrupted into *vang* by the fishermen of Dorset and Devon who frequent the coasts of Newfoundland. Probably from their proximity with whom the French fishermen of St. Pierre and Meguilon, whose intercourse was continuous during the fishing season, and the French fisheries on that part of Newfoundland which coasts Labrador, gives the same reason for the Canadian use of *fish* and *vang*. *Bang* is decidedly a misprint in Mr. Morriss's letter. Spruce-beer is the correct drink with this dish. A.

Cork: Cramp (4th S. v. 380.)—It may be as well to note that, in East Yorkshire, the knuckle portion of the bone in a leg of mutton was worn in the pocket as a cure for cramp. I have heard of potatoes being used in the same manner for a similar purpose. Several such instances have been recorded in the pages of "N. & Q."

W. C. B.

Hull.

Provincial Glossary (4th S. v. 271, 302, 362.)—Fully concurring in the desirableness of forming an extended glossary of provincial words, and wishing all success to the undertaking, I am desirous of mentioning that the *Herefordshire Glossary*, compiled by the late Sir G. C. Lewis, contains several typographical errors, and requires revision before it could be made use of. I am induced to refer to this, as having been one of the original contributors to that collection.

T. W. Webb.

Hardwick Vicarage, Hay, S. Wales.

Demosthenes (4th S. v. 340.)—On στάσις πραγματική *v.* Hermogenes, περὶ τῶν στάσεων, cap. ii., ap. *Rhetores Græci*, vol. ii. p. 139, l. 10, ed. Spengel = vol. iii. p. 12, ed. Walz. πραγματική γάρ ἐστιν ἀμφισβήτησις περὶ πράγματος μέλλοντος, εἰ δεῖ γενέσθαι τόδε τι ἢ μὴ γενέσθαι, δοῦναι ἢ μὴ δοῦναι.

On ἔγγραφος *v.* Hermogenes, *u. s.* p. 142, Spengel, ἡ μὲν γάρ ἐστιν ἔγγραφος ἀπὸ ῥητοῦ τινος λαμβάνουσα τὴν ζήτησιν . . . καὶ ἡ μὲν ἔγγραφός ἐστιν ἀπαγωγὴ τῆς εὐθυδικίας κατὰ παραγραφὴν ἀπὸ ῥητοῦ τινος, περὶ οὗ ἡ ζήτησις, οἷον δὶς περὶ τῶν αὐτῶν δίκας μὴ εἶναι.

See further Müller and Donaldson's *Greek Literature*, vol. iii. pp. 157-8, and Cope's *Introd. to Aristotle's Rhet.*, pp. 397-400.

T. E. Sandys.

St. John's College, Cambridge.

Mutual Forgiveness (4th S. v. 339.)—In default of a better instance of a recognition by Greek philosophers of the principle of mutual forgiveness, I may quote the saying of Diogenes (ap. Plutarch, *De cap. ex Inimicis utilitate*, 4 = p. 88 b), πῶς ἀμυνοῦμαι τὸν ἐχθρόν; αὐτὸς καλὸς κἀγαθὸς γενόμενος. I have had occasion to cite this in the course of a note on Isocrates' *Ad De-*

*monicum*, § 26, ed. 1868, which will supply Dr. Ramage with several instances of the ordinary Greek principle of retaliation.

I take this opportunity of drawing Dr. Ramage's attention to two books (of a kindred nature to his own) which may be new to him: — Wuestemann's *Promptuarium Sententiarum*, Nordhusae, 1864; and Schneider's *Christliche Klänge aus den Griech. u. Röm. Klassikern*, Gotha, 1865.

T. E. Sandys.

St. John's College, Cambridge.

Names of Scottish Martyrs (4th S. iv. 479; v. 206, 306.) — Hermentrude, it seems, believes all. The women, by a special military commission with the aid of a jury, were found guilty of sedition and treason. The sentence ordering them to be drowned was cruel but military, and might long ago have suggested the true facts. There is no doubt the women were taken down to the sea and put into it, but there is as little doubt it was just to give them a ducking, and strike terror in the country. The ducking over, the women were taken out; indeed it is even confessed by those claiming for them the honours of martyrdom, the younger one (Wilson) was so taken out. Afterwards they were carried to Edinburgh, reprieved on their own petition by the privy council, and there is no doubt ultimately set at liberty. This simple view of the subject reconciles the *whole evidence* on both sides. It shows an *apparent* drowning, then a remission, and establishes the truth of Sir George Mackenzie's inferential denial that any martyrdom took place at Wigtown.

W. M. R.

The Guillotine (4th S. v. 145, 231, 326.)— As a "pendant" to Captain Burton's story in Jonah Barrington's *Personal Sketches of his own Times*, of which I see Messrs. Routledge have just brought out a new edition (I have not the book at hand to give volume and page), there is an account of an Irish mower, who, as he was going to work carrying his scythe over his shoulder, saw a salmon lying under the bank of a river, and trying to "prod" it with the handle of his scythe, brought the blade of it down with such force on his neck as to decapitate himself. W. T. T. D.

No writer on this subject in "N. & Q." appears to have taken notice of the true difference between the French invention and the Maiden, and all other mechanical contrivances of the same kind. It consists in the form of the axe or knife, which has a *slanting* edge instead of a *horizontal* one, thereby giving a drawing instead of a chopping cut, the former by far the more effectual. This was the real improvement.

W. J. Bernhard Smith.

Temple.

Iron Tennis-Balls (4th S. ii. 178; v. 263.)— There is a tomb in Elford church, Staffordshire, with the effigy of a boy holding a ball in one hand, and pointing to his forehead with the other, with the inscription "Ubi Dolor ibi Digitus."

J. R. B.

Table of Forbidden Degrees (4th S. v. 297.) These tables are to be seen painted on the west wall of the church of St. Andrew Undershaft, Leadenhall Street. W. B. Tate.

Denmark Hill.

York, London, Lincoln (4th S. v. 201, 303.) This distich about York, London, and Lincoln has been known in this part of Lincolnshire "from the time of which man's memory runneth not to the contrary."

I have heard it explained thus:—York was the greatest city of England under the Romans [an error by the way], but it was destroyed by the Danes, and has never arisen to its former splendour. London is the greatest city now, but shall be swept away by pestilence, and then Lincoln will become the capital. The interpretation though foolish is, I believe, very old.

Edward Peacock.

Bottesford Manor, Brigg.

"I slept and dreamed," etc. (4th S. v. 174.) The lines first appeared, I think, some thirty years since in the *Dial*, a magazine which was founded by Ralph Waldo Emerson, Margaret Fuller, and others. Their authoress, an American lady, died in 1848. As completed, they were as follows: —

"I slept, and dreamed that life was beauty;
I woke and found that life was duty.
Was thy dream then a shadowy lie?
Toil on, poor heart, unceasingly,
And thou shalt find thy dream to be
A truth and noonday light to thee."

D.

Boston, U.S.

Biography: Wilmot (4th S. v. 61.) — Arthur, son and heir apparent of Sir Charles Wilmot, Viscount Wilmot of Athlone, married the second daughter of Sir John Hill, of Hill's Court, in the suburbs of Exeter, Devon. She died Oct. 31, 1632, and was buried in the church of St. Nicholas, Dublin. Charles Vivian.

41, Eccleston Square, S.W.

Curious Bell Legend (4th S. v. 315, 352.)— *Gaude* is doubtless the missing word. It was omitted in the rubbing sent to Mr. Ellacombe. If we read —

"*Gaude* quod post ipsum scandis;
*Erit* honor tibi grandis
In celi palatio"

all the requirements of sense and sound will be satisfied. The last century transcriber appears to have copied the first line right, and the second wrong. J. T. F.

Winterton, Brigg.

PEACE (4th S. v. 118, 258.)—
cord Office (*Miscell. Excheq.*
!) is a list of lords lieutenants
the several counties of Eng-
r the second year of Charles I.
CORNUB.

4th S. iv. 387, 543; v. 77,
the spring of 1859, when I
ld institution, Yale College,
ticut, U.S. (one of the very
I saw an Euclid), among
the museum was a small pen-
Major André, drawn by him-
vas about six or seven inches
r in length. So far I think I
idence. I may add that I do
any scene, but only a sketch
f; and that I was told that, on
execution, he presented it to
custody he was. I am sorry
more about it; but perhaps
ay suggest a likely track for
H. R.

LES RUDGE (4th S. v. 315)
House, Evesham, born 1828,
iff of Worcestershire, is pro-
t of the John Edward Rudge
inquires about.
THOMAS E. WINNINGTON.

DOOMED TO DEATH (4th S. v.

is not an uncommon means by
extraordinary merit, the Hindus
e their love for the deceased, and
rewards in a future state. The
is Puranas firmly to believe in the
gration of souls, and that after a
on in the realms of Yumu, he will
ld in a new and probably a human
ee's old water-bearer was doubtless
ions of her caste; and being op-
any infirmities, she believed that
arably connected with a former
down with her life, and that she
o the enjoyment of energy, youth,
e, also, every persuasion was used
one to abandon her design; but of
nd the poor old creature, having had
und, near the large tomb, capable
erpendicular position, suffered her
and pile the earth about her. Be-
sed, while yet the breath of heaven
he glad scenes of life floated before
request so singular, that I can find
t. She desired an inverted chattee
placed over her head; which done,
n over it, and in a few seconds
shouts of exultation. The unex-
ttee must have preserved life for a
ive had been filled in, and probably,
at, the fiendish shouts of her mur-
, and mingled with the agonising
d woman."—Mrs. Postans' *Cutch;*
*or, Random Sketches taken during a residence in one of the Northern Provinces of Western India.* 8vo, London, 1839, pp. 72-74.
GEORGE STEPHENS.
Cheapinghaven, Denmark.

"RICHARD THE THIRD" (4th S. v. 381.)—The reason why the right instead of the left shoulder of King Richard III., in Hogarth's print of Garrick in that character, is raised in a deformed manner, is, that the artist had not acquired the modern art of reversing on the plate those pictures he engraved from, so as to cause them to come off in the impressions the same as in the originals. Strange's engravings have the same defect. G. G.
Edinburgh.

"THE SCOTCH PRESBYTERIAN ELOQUENCE DISPLAYED" (4th S. v. 362.)—To the editions of this work given in Bohn's *Lowndes*, I would add the following: London, 1766, 12mo, and Glasgow, 1841, 12mo. In this latter edition (which professes to be a verbatim reprint of the 1740 edition) the initials are slightly different from those given by CORNUB. They are, "To the R. H. P. and P. of the K.," &c. ARCH. WATSON.
Glasgow.

WESTGATE HOTEL (4th S. v. 361.)—This hotel is at Newport, Monmouthshire, and near, as MISS BAINBRIDGE has been informed, Stow Hill and St. Woolas Church. P. E. M.

DOCTOR KEATE: SHELLEY (4th S. v. 167, 328.) E. L. S. courteously "invites my restoration of the metre" of a line in Shelley ("Ode to Liberty"), in which I propose to read "inverse" instead of "in verse"—

"Hovering *inverse* o'er its accustomed prey."

My own opinion is that no restoration would be needed. I should read "inverse," with the accent on its second syllable. In so doing, I should hesitate to say that I was taking a liberty with the pronunciation at all; if any liberty, it is such as seems to me perfectly legitimate in poetry—a liberty, the like of which has, now with one word and now with another, been taken by English poets of all periods and of all degrees of carefulness. W. M. ROSSETTI.

DAGTALE BELL: CHIMING, A PANACEA FOR NON-WORSHIPPING RINGERS (4th S. v. 90, 238, 328.)—Begging his pardon, I am afraid MR. ELLACOMBE is too sanguine in supposing that chiming for service will remedy the evil of non-worshipping ringers. Chiming is nothing more than tolling one bell, or of more, in succession, and the person or persons who do it, are dignified with the title of "Ringers." And what is the fact? It will be generally found that where a bell or bells is tolled or chimed for daily service, the said ringer usually walks off when the time is up, because, being a working man, he cannot

afford to stay, not being paid for loss of time. Even the Pope himself cannot get his ringers to enter St. Peter's, as appears from a remark he lately made to a well-known English tourist, who was admitted to his presence; and, commenting on certain English writers of the day, whose works have been supposed to drive many to Rome, said, "They are just like our bell-ringer, who calls the people to church but won't himself come in," or words to that effect. And what is the remedy for all this evil but to revert to the primitive practice, and instead of allowing hirelings to sound the bells, let deacons, as of old, or others of higher orders, handle the ropes. Why not?

PRESBYTER.

CRESTS (4th S. v. 32, 98, 184, 286.)—Being a few days ago in the interesting little church of Mickleham, which lies at the foot of one of the North Downs in the neighbourhood of Leatherhead, I was reminded of a certain discussion which has been going on in "N. & Q." by the sight of an object fixed above the chancel arch. This was a helmet surmounted by a crest. From below the vizor projected a banner emblazoned with the arms of some member of the Hydolfe family. This I found out both by questioning an old woman who was cleaning the church and by lifting up the matting which covered the chancel pavement, upon one of the slabs of which I found engraven arms similar to those worked upon the banner, and an inscription to the effect that beneath lie the mortal remains of Sir Francis Hydolfe, Knt., ob. 1655.

The crest, as far as I could make out, was of painted wood, and represented the head of some animal "erased," as heralds say. Whether the creature was intended for a dog, wolf, or boar, I cannot say; but it certainly was not the kind of dog termed "talbot," as the ears were erect and not drooping. Not being well versed in heraldry I cannot describe the helmet more closely than by stating that it was a simple globular casque, furnished with a vizor, as far as I could see, not perforated.

As this was the first time that I had seen a veritable crest upon a helmet, I was much interested, and it is with the hope that more certain information may be furnished by some one learned in heraldry, archæology, or the history of the Hydolfe family, that I contribute this note to the pages of "N. & Q."

J. C. GALTON, F.L.S.

New University Club.

BOWERS HALL ESTATES, ESSEX (4th S. v. 359.—I am unable to answer the precise question asked by your correspondent CHARLES RUSSELL, but the following information may be acceptable to him. The settlement by John (Crouch) Pyke, upon his marriage with Sarah, sole surviving daughter of Sir John Bendysh, Bart., of the manor of Bathorne Hall, in the parishes of Sturwar, Bumpstead-at-the-Tower, Ridwell and Birdbrook, in Essex, with the mansion house, park, &c., in Birdbrook, late the estate of George Pyke, Esq., his deceased uncle, was dated May 13, 1710. This John Pyke was son of John Crouch, of Alswick, Herts, by Eliza Pyke his wife, who was sister and heir of George Pyke, Esq., of Bathorne Park. He took the name of Pyke on succeeding to that estate; and died Dec. 3, 1738, leaving Sarah his widow surviving, but without issue. G. A. C.

"A FOXY SKY" (4th S. v. 382.)—There can be no doubt the fisherman used the expression in the generally received sense of the word—*deceptive, not to be depended on*; and the red or "foxy" colour of the sky would sanction the adoption of the epithet. The seaport where the fisherman resided would no doubt be in the vicinity of a fox-hunting district, for the phrase would never be used by fishermen of Newhaven here.

G. G.

Edinburgh.

## Miscellaneous.

### NOTES ON BOOKS, ETC.

*Speeches from Thucydides translated into English for the Use of Students; with an Introduction and Notes by* Henry Musgrave Wilkins, M.A., Fellow of Merton College, Oxford. (Longmans.)

Mr. Wilkins announces in his preface that in publishing this version of the Speeches interwoven with the narrative of Thucydides, he has not aspired beyond the modest aim of aiding, so far as lay in his power, candidates for classical honours at our universities and colleges. But he has laboured earnestly and zealously to do this; and while, in his translation of the Speeches he has endeavoured to be strictly accurate, he has not forgotten Dr. Johnson's declaration, that the first merit of a translation consists in its being read with pleasure by those who do not know the original. The Speeches are preceded by an introduction, in which Mr. Wilkins discusses the difficulties which beset the translator of Thucydides, and considers the Speeches in their literary and historical aspects; and they are accompanied by illustrative notes.

*Outlines of Wesleyan Bibliography; or, a Record of Wesleyan Literature from the Beginning. In Two Parts, The First containing the Publications of John and Charles Wesley. The Second, those of the Methodist Preachers, alphabetically arranged. By* G. Osborn, D.D. (Wesleyan Conference Office.)

Dr. Osborn, the author of this useful monograph, has, it appears, been frequently asked to write a Life of Wesley or a History of Methodism, but modestly distrusting his qualifications for such a task on the one hand, and pleading the superior claims of his daily duty on the other, he has thought he might be making a valuable contribution for denominational history and facilitating the labours of any future historian by committing to the press the materials of the present book which have been slowly accumulating through many years. Dr. Osborn has judged wisely. The work has obviously been a

ble care, and will, we doubt not, be igionists, and thankfully received by

.—We must dismiss, with notes as a ring, a number of miscellaneous have lately reached us. Among these *quarian Topographical and Biogra- elating to St. Pancras*, the first at- of that interesting parish—*The Love tions*, compiled by Joseph Kaines, ntains a number of beautiful proofs Love the universal passion, judged *Habington's Castara*, the last part r's series of *English Reprints—The Bath, with a History of Hydro-Thera- Hot-Air Bath from the Earliest Ages*, , M.R.I.A.: a little book which our ould look at, and being published in nt proof that the Irish press is not rith politics—*Some Account of the ventor of the Steam Engine*, by Thomas uth, describes and gives woodcuts of l by Mr. Newcomen in Dartmouth— *logica et Heraldica, Monthly Series*, to articles of less extent than those ard's larger work—*Literary News for* r March, is devoted to a solution of oblem"; while *The Fourth Nicene tion and Consecration of Bishops*, by Mellan, has of course special reference eter's case.

BIRTHDAY on Saturday last was rated at Birmingham, first by the f *The Shakespeare Memorial Library*, s no less than 2,540 volumes, among ious English editions of Shakespeare olumes—and afterwards by a dinner , which was attended by the principal of the neighbourhood.

WALLS OF CONSTANTINOPLE.—Sir having, on his return from the East, of the Society of Antiquaries to the tion of these interesting historical hope as President of the Society n the subject to Lord Clarendon, who titude and kindness used his good kish government, and with such effect, Meeting of the Antiquaries on Tues- hope made the gratifying announce- ws that the Turkish government had erve these important monuments. It as these, and its interference for the own historical remains, that this, the nerous Archæological Societies spread untry, commands the respect of all n of letters.

ASSOCIATION.—The Science and Art e South Kensington Museum having osal of the Silk Supply Association a ose of rearing silkworms during the May and June, it becomes of much im- early regular supplies of proper food Association would, therefore, be obliged g mulberry trees who will occasionally small quantities of leaves; the first should arrive as early in May as pos- al importance of this subject, which is om the objects of "N. & Q.," justifies ntion to it, and adding that the Hon. Francis Cobb, will gladly arrange for periodical receipts of leaves with gentlemen who may be willing to promote this national object, if they will kindly communicate with him at the offices of the Association—65, Moorgate Street.

LITERARY INTELLIGENCE.—Messrs. Hurst & Blackett will publish in May a new and revised edition of "Free Russia," by W. Hepworth Dixon, in 2 vols. 8vo, with coloured illustrations; "A Ramble into Britanny," by the Rev. George Musgrave, M.A., Oxon, 2 vols. with illustrations; "Eastern Pilgrims: the Travels of Three Ladies," by Agnes Smith, 8vo, with illustrations; "Silvia," a new novel by Julia Kavanagh; "My Hero," a novel by Mrs. Forrester, 3 vols.

ASTLEY HOUSE, MAIDSTONE.—This interesting example of the domestic architecture of the seventeenth century is now being rapidly destroyed. The site has been required for a new post-office, and in spite of every suggestion that space could be found for the new rooms and offices without interfering with the picturesque old front, the house will soon be gone. It is said to have been built about 1654, though the early title-deeds are lost. It is a curious specimen of pargetting, now fast becoming rare. Those who are familiar with the well-known house in Ipswich, or even with the quaint frontage of Paul Pindar's house in Bishopsgate Street, will appreciate the picturesque appearance of Astley House. Entering the High Street, Maidstone, from the Railway Station it was a striking object; and it is indeed a matter for regret that the *only* spot in the town that could be appropriated to a post-office should be this interesting relic. Exertions have not been spared on its behalf, but they have proved to be ineffectual. Applications were sent from the Kent Archæological Society, the London and Middlesex Archæological Society, as well as private friends. There is yet the consolation that it will not be suffered to pass into oblivion without some record being kept of its most interesting features. Archæology is fortunate in being represented on the spot by Mr. Lightfoot, of the Kent Archæological Society, Chillington House, who will endeavour to preserve examples of the old panelling and other objects of interest; and it is to be hoped that the authorities will give him every encouragement in his exertions.

LONDON CORPORATION LIBRARY.—We are informed that the plans and model for the new civic Library and Museum will shortly be submitted to the Court of Common Council for their approval. Several houses are now in the course of demolition in Basinghall Street for the site of the new buildings.

A ROMAN pavement has been discovered at Lillebonne, and from the report of the Abbé Cochet, who holds the official position of inspector of ancient monuments of the Lower Seine, appears to be about 25 ft. by 18 ft. The apartment laid open is entirely covered with tesselated work, generally in good preservation, representing hunting scenes. But the most interesting feature in the discovery are two inscriptions, in tesselated work, which state the name and country of the artificer—Titus Senius Felix, a citizen of Puteoli (Pozzuoli)—

"T. SEN. FELIX C FV
TOELANVS FEC.,"

and that he was either a pupil of Amorcus or Amorgus; or, more probably, had been trained for the art in some well-known school at Amorgus in Greece. This inscription, not quite so clear as the former, runs thus:—

"ET AMORCI (or GI, or GF)
DISCIPVLVS."

The abbé conceives this room to have been a temple to Diana or Apollo, basing his opinion on the subjects pic-

tured in the pavement; but it would appear to be rather an apartment in a large villa, such as those at Bignor and Woodchester in England. Lillebonne is remarkable for its Roman monuments, the chief of which are the theatre and the bronze Apollo or Antinous, of heroic size, so long in obscurity in London, but now one of the glories of the Louvre.

A CORRESPONDENT of *The Times* draws attention to the worse than neglect to which the burial place of Lord Byron, at Hucknall Torkard, near Nottingham, is subjected. The writer asks: "Are there none to bring him to a more fitting sepulchre? Is there no voice to ask why the Poets' Corner lacks the name of him who (save one) dwarfed them all?"

IT is announced that the second volume of Dr. Allibone's "Dictionary of British and American Authors" will shortly appear; and that the third volume, completing the work, will probably be published before the close of the present year. The first volume contained notices of 17,444 authors, A to J, in 1005 pages; the second, K to S, will chronicle 18,150 authors, in about 1350 pages; the third, T to Z, will have notices of 7550. There will also be forty indexes of subjects, from Agriculture to Voyages. The whole will contain about 3300 pages. The manuscript, as copied by Mrs. Allibone for the press, occupied 19,044 foolscap pages, with a few pages in large quarto. Dr. Allibone has placed about seven hundred Smiths in his Dictionary, ninety-two of them John Smiths.

THE British Museum will be closed from May 2 to May 7 inclusive.

## BOOKS AND ODD VOLUMES
### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

ADAMI BREMENSIS HISTORIA ECCLESIASTICA. Edit. Lindenbruch. Lugd. Batavor. 1595. Reimpr. Helmst. 1670 in 4.
ASSEMANI BIBLIOTHECA ORIENTALIS CLEMENTINO-VATICANA. Voll. III. et IV. 1728.
ANTHOLOGIA GRÆCA CUM VERSIONE LATINA GROTII. Voll. III. IV. et V. Edit. ab Herr de Bosch. Ultrajecti. 1795-1822.
EDWARD DODWELL, VIEWS AND DESCRIPTIONS OF CYCLOPEAN OR PELASGIC REMAINS IN GREECE AND ITALY. Lond. 1834. Royal folio.

Wanted by *Mr. Thomas Hayes*, Cross Street, Manchester.

BAMPTON, BOYLE, OR HULSEAN LECTURES. Any volumes published prior to the year 1858, in good condition.

Wanted by *Rev. H. C. Johnston*, Langham, Oakham.

HUMBOLDT'S PERSONAL NARRATIVE, &c. Eng. Trans.
BUCKLAND'S CURIOSITIES IN NATURAL HISTORY.
WESTWOOD'S CLASSIFICATION OF INSECTS.
HUBER ON ANTS. Eng. Trans.
GOULD ON ANTS.
SOUTHEY'S DOCTOR.
CONSTABLE'S MISCELLANY. Vol. XI.
Any of the Works of Agassiz.

Wanted by *Dr. Day*, Furzewell House, Torquay.

TYTLER'S PRINCIPLES OF TRANSLATION. Published, *circa* 1813.
SATIRES OF JUVENAL. The 10th and 13th. Translated by Edmund Lenthal Swifte. Published by Stockdale, 1815 or 1816.

Wanted by *Mr. Madden*, East India Agent, 3, Leadenhall Street.

CHILLINGWORTH'S WORKS. Published by Priestly in 1820.

Wanted by *Mr. H. Symonds*, 10, South Street, Dorchester, Dorset.

## Notices to Correspondents.

F. *will find the line from* Childe Harold *is in the later editions correctly printed*—

"Thy waters wash'd them power when they were free."

CRUX. *Low Sunday is probably so called from the first word of the Sequence "Laudes Salvatori" used in the Roman Catholic Church on the first Sunday after Easter. See* "N. & Q." 3rd S. i. 491, *for a learned article upon this subject.*

*Our next week's Number will contain, in addition to* [illegible] *interest, some* Inedited Letters of Dr. Johnson and a [illegible] medical Patriarchs of Constantinople.

*K. P. D. E. The ballad written against the Rump* [illegible] *entitled "Win at First and Lose at Last; or, A New* [illegible] *is reprinted in Wilkins's* Political Ballads, 1860, i. 144.

ORIENS. *Procure* The Principles of Agriculture, [illegible] *by P. L. Phillips, published by Smith & Elder*, 1857, 7s. 6d.

P. P., P. S. KING, *and* R. R. *Anticipated.*

D. *will find part of his reply at* p. 267 *of present volume.*

A Reading Case for holding the weekly numbers of "N. & Q." is ready, and may be had of all Booksellers and Newsmen, or, free by post, direct from the Publisher, for 1s. 6d.

*** Cases for binding the Volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

"NOTES AND QUERIES" is published at noon on Friday, and issued in MONTHLY PARTS. The Subscription for Stamped Copies for Six Months forwarded direct from the Publisher (including a yearly INDEX) is 11s. 4d., which may be paid by Post Office Order payable at the Strand Post Office, in favour of WILLIAM WELLINGTON STREET, STRAND, W.C., where also all COMMUNICATIONS FOR THE EDITOR should be addressed.

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V, SATURDAY, MAY 7, 1870.

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## Notes.

### LETTERS OF DR. JOHNSON.

which are here printed for the first Samuel Johnson to Mrs. (Miss) rkley near Frome, Somersetshire, e of the Rev. John Methuen Ro- e copied from the originals in the the Rev. E. B. Edgell, Rector Wilts, a descendant of the Rogers

g extract from Dr. Johnson's will introduce and explain the transac- to in this correspondence, which, reason to believe, has never ap- :—

queath to the Revd Mr Rogers of Berk- (*sic*), in the County of Somerset, the ndred Pounds, requesting him to apply s the Maintenance of Elizabeth Herne,

E. W.

*e at Berkley, near Frome, Somersetshire.*

or the loss which you have suffered I our grief by the formality of condolence. whom Mrs Prowse was known consider rived by her departure of a very bright mple.

ce which she was pleased to make to- tenance of the unhappy girl, has been d; how long, I really do not know, and ouring myself by a conjectural account. g whether the payment was withheld by tention, I sometimes purposed to have written to the Lady, but never did it. Perhaps your accounts can set you right.

"It may be, Madam, in your power to gratify my curiosity. Your Servants, I suppose, go frequently to Froome, and it will be thought by me a favour if you will be pleased to bid them collect any little tradition that may yet remain of one Johnson, who more than forty years ago was for a short time a Bookbinder or Stationer in that town. Such intelligence must be gotten by accident, and therefore cannot be immediately expected, but perhaps in time somebody may be found that knew him.

"The great civility of your letter has encouraged me to this request.

"The Money which your excellent Mother's liberality makes payable to me may be remitted by a note on a Banker, or on the Bank to,

"Madam,
"Your most humble Servant,
"SAM. JOHNSON.

"Bolt Court (not Johnson's), Fleet Street, London,
Aug. 14, 1780."

Miss Prowse makes this note on the blank leaf of the letter:—

"Not finding in my mother's books any acct of the money having been paid for six years, I sent him the whole arrears."

*Dr. Johnson to the same.*

"Madam,—I return you very sincere and respectful thanks for all your favours. You have, I see, sent guineas when I expected only pounds.

"It was beside my intention that you should make so much enquiry after Johnson. What can be known of him must start up by accident. He was not a native of your town or county, but an adventurer, who came from a distant part in quest of a livelihood, and did not stay a year. He came in 36 and went away in 37. He was likely enough to attract notice while he staid as a lively noisy man that loved company. His memory might probably continue for some time in some favourite ale house. But after so many years, perhaps there is no man left that remembers him. He was my near relation.

"The unfortunate woman for whom your excellent mother has so kindly made provision, is, in her way, well. I am now sending her some cloaths. Of her cure there is no hope.

"Be pleased, Madam, to accept the good wishes and grateful regard of,

"Madam,
"Your most obedient
"and most humble servant,
"SAM. JOHNSON."

"Dec. 9, 1780."

*Dr. Johnson to the same.*

"Madam,—Having lately had a melancholy occasion to search my chest for mourning, I find in one of the pockets this tattered letter, which seems to prove that you have remitted to me more money than was due.

"You see, Madam, that I was paid, or might have been paid, by your good mother to 76. It is not likely that I neglected to call on the banker, yet it is possible, but the banker's books will clear the question. I am willing to suppose that I received it, for it would be hard that charity should be cheated.

"In a few weeks will be published, with my name, some Lives of the Poets, which if you will please to favour me by accepting a copy, I beg that you will let

me know to whom in London I may send them, that they may be conveyed to you.

"I am, Madam,

"Your most humble servant,

"SAM. JOHNSON."

"N.B. *Bolt Court*, Fleet Street, London, May 7, 1781."

The following mem. is added:—

"On searching Child's accounts, I found the year 76 had been paid. I therefore omitted the present year's payment, and acknowledged the books which I soon after received."

Next in order is a copy of one of Dr. Johnson's letters to the same lady, the original of which was given by the Rev. Edward Edgell of East Hill, Frome, to John Sheppard, Esq., of the same town, for his collection of autographs:—

"Madam,—I have thus long omitted the acknowlegement of your' letter and bill, not by levity or negligence, but under the pressure of ilness (*sic*) long continued and *very* distresful (*sic*). I am now better, but yet so far from healthy that I have been purposing to seek relief from change of air, by a journey to Oxford. Your health, Madam, I hope allows you the full enjoyment of this blooming season. I have yet been able to derive little pleasure from verdure or from fragrance.

"I am, Madam,

"Your most humble servant,

"SAM. JOHNSON."

"Bolt Court, Fleet Street, June 4, 1782.

*Dr. Johnson to Miss Prowse, or at this date Mrs. Rogers.*

"Madam,—A very dangerous and enervating distemper admonishes me to make my will. One of my cares is for poor Phebe Herne, to whom your worthy mother left so kind a legacy. When I am gone, who shall pay the cost of her maintenance? I have not much to leave, but if you, Madam, will be pleased to undertake it, I can leave you an hundred pounds. But I am afraid that is hardly an equivalent, for my part has commonly amounted to twelve pounds or more. The payment to the house is eight shillings a-week, and some cloaths must be had, however few or coarse.

"Be pleased, Madam, to let me know your resolution on my proposal, and write soon, for the time may be very short.

"I am, Madam,

"Your most humble servant,

"SAM. JOHNSON."

"Bolt Court, Fleet Street, Feb. 17, 1784."

*Copy of Mrs. Rogers' reply, née Miss Prowse.*

"Sir,—I received your letter yesterday with the most sincere concern. I hope it will please God yet to prolong a life so valuable to the publick as well as to your private friends. In the mean time, your kind and generous desire to provide for those that must experience such a loss, ought, I am sure, to be complyed with; and Mr. Rogers desires me to inform you that he will accept of the hundred pounds, and will so far be answerable for Mrs. Hearne's maintenance as to secure to her an annuity of 23*l.* instead of that we now pay her, which will make a certain provision to her in case of accident to us. I name him instead of myself, as all I am entitled to of course is his, and every business more easily settled by him. In case you should approve of this, and to save time and trouble, the necessary description will be, the Rev. John Methuen Rogers, of Berkley, Somerset. I beg leave to add our good wishes, and to subscribe myself,

"Sir,

"Your faithful and obedient servant,

"MARY ROGERS."

## PROVINCIAL GLOSSARY.*

MR. PAYNE having mentioned my name in connection with MR. ALDIS WRIGHT's appeal to philologists to save our provincial words while there is yet time, I am induced to trouble you with a few observations. We have at present no provincial glossaries; that is to say, all we have must be re-written before we can guess what the words are which they explain. After much consideration and trial, I am induced to propose the following scheme:—

For the consonants there is very little trouble. Y, W, WH, H; P B, T D, CH J, K G, F V, TH DH, S Z, SH ZH, R, L, M, N, NG, NK almost tell their own tale. We must separate TH, DH, &c., by a hyphen when necessary. We must especially distinguish R when trilled and *not* before a vowel, and I propose using 'R in such cases. Whole regions of dialects are separated by this peculiarity. The important and strictly limited Northumbrian *burr* or guttural R, I distinguish by prefixing an inverted comma, thus 'R. But these consonants are not enough. We must have the gutturals KH, GH, and each of these takes two other forms, palatal, as KHY, GYH, often confused with YH, Y, and guttural, as KWH, GWH, of which the first is the familiar Scotch *quh*. These, however, will suffice for almost all purposes, and I will not trouble you with more, except the common very dental T, D. The vowels are the difficulty.

The large capital letters in bEEt, bAIt, bAA, cAUl, cOAl, cOOl; knIt, nEt, gnAt, nOt, nUt, point out eleven vowels distinctly, though provincial speakers have to be warned about many of them, and it is particularly to be noted that any one may be *short* as well as long. Long vowels need only be distinguished in accented syllables, and I find it best to mark the accent by a turned period (·), placed immediately after the long vowel, and immediately after the consonant following a short vowel, as *August* the month, *augus't* the adjective. As a general rule I do not write the accent when it falls on the last syllable of a word, or on a monosyllable, unless it is of importance to note the quantity. In provincial writing it is safest to assume the quantity as always short unless otherwise marked. The twelfth vowel in *full*, woman, *could*, *foot*, I find most convenient to represent by UO, which suggests nothing else, and is made up of these notations.

But these twelve vowels are not nearly enough provincially. I find that at least seven others are necessary, and I use AE for the broad sound of a German *ä*, and French *é*; AH for the deep sound of *aa* common in Scotch; AO for the common broad provincial sound of *oa*, heard even in

* See 4th S. v. 271, 302, 362, 435.

the South before untrilled *r* in *oar*; EO for the close, and OE for the open sound of French *eu*, both common in the provinces; UE for the German *ü* and French *u*, and UU, at least in diphthongs, for the broader sound of *u* in *nut* heard in our provinces. My full vowel scheme embraces thirty-six vowels, but the above are as many as most persons can manage. By a simple apostrophe we obtain some useful varieties, as A' between *a* and *aa*, E' as in *herb*, I' between *i* and *e*, U' a lighter sound of *u* in unaccented syllables, as mention.

The diphthongs are still more difficult. When the writer feels himself unable to analyse them, the large capitals in hEIght, fOIl, fOUl, fEUd, will serve his purpose. But the provincial varieties are so marked and characteristic, that all who can should write them systematically. For this purpose be careful never to use Y, W, for the final vowel in the above *ei*, *oi*, *ou*, *eu*, even at the end of a word, but keep Y, W as the *ee* and *oo* elements of systematic diphthongs, of which the first element is one of the vowels already named. Thus *ei*, as I pronounce, is *ay*, but *aay* is common, and provincially *ahy*, *auy* may be heard. Similarly *ou* varies as *uw*, *aaw*, *ahw*, *auw*, *aow*. In London, in place of *ai*, *oa*, we commonly hear *aiy*, *oaw*. But these are not all the varieties of diphthongs. In Devonshire there is a pronunciation of *ou*, which we may write *oe,w*, the last element being *ue* and not *oo*. And the vocal or untrilled R really forms diphthongs in *peer*, *pair*, *boar*, *boor*, which, when necessary, must be written *pi·r*, *pe·r*, *bao·r*, *buo·r*. It is not advisable to use this vocal *r* in any cases where other dialects do *not* use *r'*. Thus to write *neeart*, *brort*, is bad, especially so because *ar*, *or*, are very peculiar sounds, not often heard, being replaced by *aar*, *aur*. Hence for similar diphthongs, very common in the North, I prefer using H' as the second element, as *neeh't*, *teeh'k*, *weh'kn*, meaning *night*, *take*, *waken*.

The sharp catch of the glottis which divides some vowels in Glasgow and elsewhere may be written by a semicolon, as *waa;ur* for *water*. The division of words united in speech is best written by the second half of a parenthesis, as *wat d)yue want*, in Devonshire. The apostrophe and hyphen must not be used in this sense, because they have other meanings.

This is about all I need mention, except to warn the writer that he must be consistent, and invariably use his letters in the same meaning. Thus *wat* and *want* in the last example have the fine Southern sound of *a* in *gnat*, and are *not* to be called *wot*, *wont*, on the one hand, or *waat*, *waant*, on the other; and especially no mute letters, no final *e* to lengthen vowels, and no simple C, Q, X, must be used.

Here are some Teviotdale examples, as dictated by Mr. Murray:—

"Dhe)r' ti'wkwh sahkwhs graow·un e)dhe Ri'wkwh Hi'wkwh Hahkwh.—Kwhaht er')ee ahnd)um? U')m ahnd)um naokwht.—Yuuw)un mey)el gu'ng)aowr')dhe deyk un)puuw e)pey e)dhe muunth)e Mai·y.—Hey)l bey aowr')dhe naow nuuw."

Which, for the sake of the uninitiated, I translate into Southern English, and as a further example, write the received pronunciation in the same way, but with separate words:—

"Dhair aar tuf wiloaz groaing in dhi Ruf Heuk Holoa.—Whot aar eu oand=oa·ing him? Ei)m oand him naut.—Eu and mee wil goa oar=oaver dhi deik and puol a pee in dhi munth of Mai.—Hee)l bee oar dhi noal nou."

Alexander J. Ellis.

25, Argyll Road, Kensington, W.

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The word *bike*, referred to by Mr. Atkinson, is in use on the Scottish Borders, as "A wasp bike," or "A bummy bike"—the latter referring to the nest of the humble bee. It is also applied in the phrase, "I'll skail the bike o'ye." When referring to a bee-hive, the word *skep* is always used. The *skep* may be either the hive itself, or the covering which contains it. The person who assists in hiving is said to be "skepin the bees." We sometimes hear the word used in such a phrase as "Hae ye got the bairns skepit?" that is, are they in bed. So that the word may be used either as a noun or a verb.

*Fey*, or *fie*, is an old word nearly out of use. A person near death is said to be *fey*, as "the body's fey," meaning that he has acted in an extraordinary manner, not at all in keeping with his character, such an act portending death.

"Thole-a-wee" is an old phrase full of meaning. It implies patience, forbearance, and endurance; and may be rendered "Bear-a-while," although the latter by no means conveys the full meaning.

B. I.

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## FOOTPRINTS OF THE NORTHMEN IN NORTH BRITAIN.*

I choose to believe that the Caledonians never were displaced, that their conflicts with the Danes were not between Celt and Teuton, but between the earlier Scandinavian settlers, and their invaders the Northmen, with whom they owned a common origin; and that the occupants of the Scottish mainland then, as at present, were radically none other than part and parcel of "that great people" who, as we learn from Gibbon, "afterwards broke the Roman power, sacked the Capitol, and reigned in Gaul, Spain, and Italy." That the Picts were of Gothic origin appears to me the theory of light against darkness, the acceptance of plain facts against the perversion of all testimony; the only conclusion that fulfils the conditions of circumstantial evidence—the one fact which, being assumed, explains all the others.

* Concluded from p. 218.

It has been boldly asserted that the language of Scotland, in the reign of Malcolm Canmor, "king, court, and people, Highland and Lowland, except a narrow slip of sea-coast, was Celtic or Gaelic"; which, however, is merely the echo of an opinion set forth by Verstegan, and wholly unsupported by any kind of evidence.

There are unquestionably two languages in North Britain, in grammatical construction radically distinct: the Lowland, or vernacular Scotch, formed independently like the English, without any element of Celtic; and the Gaelic speech of the mountaineer, moulded into a written language within a comparatively recent period, and bearing a close affinity to the Manx—the Celtic element in both cases being proportionately overlaid with the language of the old Norwegian immigrants by whom the native Celts were surrounded, and into whose ranks, as an inferior people, without a written tongue—doubtless as serfs and bondsmen—they were eventually absorbed.

Mr. Planché, in allusion to the early history of Ireland, informs us upon the authority of Tacitus, and "on every evidence, historical or traditional," of "the introduction at some very remote period, either by conquest or colonization, of a distinct race from its original inhabitants; a fact," he says, "which is substantiated by the marked distinction still existing in the persons and complexions of the peasantry of the eastern and midland districts," who exhibit "the blue eyes and flaxen hair characteristic of all the Scythic or German tribes."

Thomson says "it is well known that ever since the earliest ages of our history adventurers from the shores of Scandinavia made annual excursions into Ireland and Scotland to plunder cattle for their winter subsistence." These Gothic freebooters were called *Scots* from the nature of their visits—a name which, it is not difficult to believe, may have had its origin in the Gothic *Skot*, Icel. *Skaut*, "tributum exigere." The Irish, we are told, still understand *Scuite* "as a wanderer or *pillager*." Wheaton tells us that in 852 all the northern adventurers in Ireland submitted to the King of Scandinavia, who "levied tribute on the natives"—a practice to which, in the view of previous exactions, is probably to be ascribed the name Scotland, at one time applied to Ireland, afterwards to Scotland itself, as an effect of the like cause.

The editor of *The Athenæum*, reviewing Mr. Skene's *Highlanders of Scotland*, says:—

"As we compare the oldest monuments of the Erse with those dialects confessedly Teutonic, we are powerfully struck with the resemblance. This fact alone," he continues, "independent of all authority, we hold to be decisive of the question, that the *Scots* were Germans, whether derived immediately from the country usually understood by that name or from Scandinavia is of no consequence."

To this I have to add, on the authority of a scholarly German, that from his acquaintance with the *patois* of Northern Germany he could understand and make himself intelligible to the Gaelic-speaking natives of Scotland.

The several dialects of what has been called Celtic, it seems to me, might be compared to so many dust-heaps to which has been swept the refuse of all other languages from time immemorial. Hardly in the view of probability does it appear more reasonable to derive the place-names of England and those of the Scottish mainland from the Welsh or Gaelic, than it would be to derive the words and phrases of the great Teutonic stock from the modern English, or the language spoken by our Transatlantic kindred, from the fragments of broken English which alternate with the "caw caw click click" in the vocabulary of the Red Man of America.

In plain English, the Scotch Highlanders, originally perhaps a semi-Celtic race, are radically Northmen, chiefly Norwegians, differing from the inhabitants of the Lowlands only in that into their composition there *does* enter a *Celtic* element; the Lowlanders, as descendants of the Picts or ancient Caledonians, a Gothic race, augmented with new accessions of Danes and Northmen, being purely, or as much as may be, Goths or Teutons.

The manners and customs of the Highlanders, their dress, ornaments, art, and implements of warfare, plainly point to their Scandinavian accessions. The sword-dance is Norwegian. The *fibulæ* of the Scottish mountaineer was brought thither by the Northmen. To Sweden we must go for the *staendser hus*, Gothic *stanid hos*, stained hose. The plaid of the Highland Scot is explained in the Mœso-Gothic *plaid*, a cloak, Icelandic *pell*. The sporan has no verbal connection in Erse, but is found in the *briki beltis sporn* of the Goths, Danes, and Swedes; while tradition, we are told, points to the Northmen as the authors of the bagpipe,* with whom also clanship appears to have had its origin. Neither can there be any doubt as to the northern derivation of the word *foster*.

The flat bonnet, Planché says, if ancient, is of Saxon or Danish introduction. Not even the kilt has any connection with the Celts. This was worn by the Norwegian king Magnus, and is explained in the Gothic *kiolt*, Icelandic *kult*, *kolte*, (vernacular Scotch *kiltie*, a Highlander), Danish *kilt*, a lap or fold—drapery; while the songs that Macpherson found floating in the mouths of the Highlanders, like the poetry of the so-called Cymric bards, are conceived in the spirit of the Northmen. In short the pure Celt, or primitive

* This was used by the Greeks and Romans. It was the instrument of war among the Roman infantry.—*Pinkerton.*

rian of the British Isles, naked as from the
, save so much of his person as was con-
l by a covering formed of the skins of wild
ils, seems to have had absolutely nothing he
call his own. I know not indeed if, in view
eir supposed Celtic origin, it was in allusion
s the old chiefs of Argyll adopted the motto
: ea nostra voco." The peculiar habit long
by the Scottish mountaineer * was abolished
ct of Parliament in the reign of George II.,
n 1782, as Wallace informs us, by a repeal
e prohibitory statute, "a garb not remark-
for decency was restored to its admirers."
proverbially impossible to "tak the breeks
Hielandman"; but having denuded him of
ilt, propriety suggests that he be instantly
sed. J. Ck. R.

ge 417, line 12, for "Öber, Uber," read "Ober,
Page 418, line 16, for "Krumm" read
um."]

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ic Bell at St. Mary's, Oxford. — This
as cast by Newcombe of Leicester, 1612. It
arkable for having a musical composition
und the shoulders. Newcombe cast many
specially in the Midlands. Having musical
, one would suppose he turned out many
ells, but no other has yet been discovered.
ld be gratifying to many if some campanist
try to hunt up any other by him, orna-
l with musical notes, and if successful to
to the courteous Editor of "N. & Q."
H. T. E.

late Mr. Colquhoun of Killermont.—
xcellent gentleman died at London on April
70, in his sixty-eighth year. About a year
hen preparing the memoir of the Baroness
, I had some correspondence with Mr. Col-
n—and the following particulars obtained
im in connection with the origin of a plain-
nd popular lay may be of some general
t. Mr. Colquhoun's mother, Mary Ann
e, was the early and life-long friend of
na Oliphant, Baroness Nairne. She was
d to Archibald Campbell Colquhoun of
mont, Sheriff of Perthshire, in 1796, when
end Carolina was still unmarried, and resid-
Gask in Perthshire. About a year after her
ge, Mrs. Colquhoun gave birth to a daugh-
The child was very beautiful, and was re-
d by both parents with deep affection; but
bject of parental solicitude, in less than a
was snatched away. To solace her friend
her bereavement, Carolina Oliphant com-
her touching lay "The Land o' the Leal."

Mrs. Colquhoun was in these lines touchingly directed to the best means of consolation: —

"Our bonnie bairn's there, John;
She was baith gude and fair, John;
And oh! we grudged her sair
To the Land o' the Leal!"

For the loss of her first-born Mrs. Colquhoun was long inconsolable. She caused a wax cast of the child to be prepared. "This," communicated Mr. Colquhoun, "remains still at Killermont to attest the depth of that first sorrow on a most tender and sanguine heart."

Charles Rogers, LL.D.

Snowdoun Villa, Lewisham, S.E.

Inscription on a Fruit-knife.—I have in my possession a fruit-knife which was my mother's. The haft is pearl; the blade, back, &c. are silver. The knife is now open before me, with the blade pointing dexter, and edge downwards. Reading from the point of the blade towards the haft, I find —

"Le bien mal acquis ne profite jamais."

Inverting the edge of the blade I find in the same order —

"A M N A N W B Y . 1813."

To decipher which the letters with a dot *over* them form the Christian name *Ann*, and those with the dot *under* them the syllable *Maw*, to which the *by* being added, *Ann Mawby* results. Should any similar inscriptions be in existence and waiting for explanation, the appearance of this deciphering may possibly be of some service.

J. Beale.

Mr. Rossetti's Edition of Shelley. — Mr. Rossetti has noticed the fact that Shelley's sonnet "Ozymandias" was written in friendly rivalry with Leigh Hunt and Keats, but he does not seem to be aware that it first appeared in *The Examiner* of Jan. 11, 1818, with the signature of "Glirastes." The three rival sonnets are all printed together in Lord Houghton's *Life and Remains of Keats*, and the version there given of "Ozymandias" has some curious verbal differences from the current text. R. H. S.

Wardian Cases for conveying Plants.—I read in *The Magazine of Domestic Economy*, ii. 135, 1837, that —

"In the year 1714 the magistrates of Amsterdam, wishing to pay a compliment to Lewis XIV. of France, sent him a plant of this rare tree [the coffee tree] carefully packed in a curious machine covered with glass . . . . . It was sent by water, and when it arrived in Paris the vessel was visited by several members of the Academy of Sciences with great curiosity."

This looks something like an anticipation of Mr. Ward's air-tight cases for conveying plants, which are so much used at the present time.

R. B. P.

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* The Gaekwar of Baroda has equipped one of his nts in Highland costume, with flesh-coloured leg- to make the resemblance perfect."—*The English-Overland Mail*, Calcutta, Jan. 11, 1870.

"Marlborough College Register, 1843 to 1869."—Readers who are interested in Marlborough College may be glad to have their attention drawn to the above register of all the boys that have been educated in this rising school during the short period of its existence, now little more than a quarter of a century. As a first start, the plan of the Register (which is followed by an index) is excellent; and, should a future issue be called for, the editor will probably be not unwilling to introduce improvements, some of which may seem worth specifying. The indefiniteness belonging to episcopal and other titles on the council might be got rid of. A few biographical dates might be added to the head-masters' names. This is even more required in the list of assistant-masters: the dates of their leaving, and their present official positions and honours, might usefully be added. In the long list of boys the employment of the term "aged" so-and-so is sadly indefinite. Could not the day of birth be stated? A table with explanations is also required of the abbreviations adopted in the footnotes.

With these amendments made—and doubtless the necessary particulars may be obtained from the college books—the Register, which is a nicely got up book in cloth, and costs but half-a-crown at the College, would become a really useful work of reference to old Marlboroughians as well as others. W. H. S.

## Queries.

Bp. Robert Abbot.—I should be obliged for any information respecting the family of Robert Abbot, Bishop of Salisbury, the brother of Archbishop Abbot. There was an Edmund Abbot, lord of the manor of Winterbourne, near Salisbury, who died in 1761, aged eighty-two. His arms are the same as those of the bishop, viz.: Gules, a chevron or, between three pears stalked, or. I should be glad to know whether he was a descendant of Bishop Abbot, who certainly left children.* Cyrill H. E. Wyche.

18, York Road, S.E.

Archer.—Who was the *father* of Dr. Thomas Archer, rector of Houghton Conquest and chaplain to James I.? The former was related to the families of May (Bishop of Carlisle), Major of Bury St. Edmunds, and Henniker. Was he the son of Francis or of Edward, brothers of Humphry Archer of Umberslade? S.

[* The will of Robert Abbot, Bishop of Salisbury, is pirnted in the *Surrey Archæological Collections* (iii. 260), in which mention is made of his son Thomas Abbot, and his daughter Martha Abbot. But, according to the pedigree at page 265 of the same volume, the name of his eldest son in 1630 was George, then aged twenty-nine years, Fellow of Merton College, Oxford, B.C.L., sometime M.P. for Guildford, and a merchant of London.—Ed.]

Ancient Prophecy.—The accompany were sent to me as a genuine prophecy Scottish seer "True Thomas" of Er This is however very unlikely, and an in friend points out that the use of the wo chanical" is of itself a proof of its comp modern date. If any of your correspond give me any information as to the real origin of these lines, I shall be very much The twelfth line is, as you will see, m incorrectly given, but it was sent thus to

"When yoked clouds and snorting steed
Devour y^e earth where'er it lead;
When lands and lands are bridged togeth
By flames as fast as bands of leather;
When turns the sun mechanical,
To paint y^e glass, or print y^e walls,—
Then will a mighty portent come,
To waste y^e earth and leave it dumb.
What time y^e moon shall fill her horn,
Beneath the lustful Capricorn,
Ere nineteen hundred years be told,
*Since rolled y^e God-child Prophet knolled*
Be heedful then, Omega's frown
Shall haunt—saith Thomas of Ercildoune.

M.

Manuscript Diary, 1643–1646.—Am late Mr. Joseph Hunter's manuscripts British Museum (Add. MS., 25, 465), is a copy of a diary kept by some one in th 1643–1646. It is only an abridged copy. is it by, and where is the original? Co

Doctrine of Probabilities.—Would your correspondents name some of the ch tempts that have been made in this or countries to apply the doctrine of Probabil the evidences of Christianity?

A Constant Re

Flints for Building: whence proc In Norwich, and probably at other places i Anglia, early walls exist built of flint beau dressed and laid with the regularity of b the old Bridewell (1403) is an example.

Can any of your readers refer to any co porary account showing whence the old b obtained the best flint, and what was the p in preparing the stone for use?

J. Gillot, "Actes du Concile de Tr In the year 1607 two editions appeared *Actes du Concile de Trente en l'an* 1562 by Jacq. Gillot. A MS. note in a copy second of these in my possession makes th lowing statement:—

"The second is the more complete, and contai tions from page 195 to the end. These addition late to Germany, and were suppressed in all later of this book. This copy is therefore curious, thou editions are enlarged with other pieces."

Copies of both editions of 1607 were Van de Velde collections (*Sale Catalogue*, 2653, 2654.) The title of the first edition,

is apparently given in full by the compiler of the Van de Velde Cat., seems to restrict its contents to French documents. I transcribe the entry:—

"2563. Actes du Concile de Trente en l'an 1562 et 1563, contenant les Mémoires, instructions et dépêches des Ambassadeurs de France ensemble, les demandes et protestations par eux faictes au dit Concile pris sur les originaux (par Jacq. Gillot), in-12. vel."

"2654. Le même ouvrage, autre édition, 1607, in-8 vel."

Is the title-page of the earlier edition correctly and fully transcribed above; and if so, what is the full title of the second (the 8vo) edition? The only title in my copy is "Actes | du Concile | de Trente, en | l'an cio.io.lxii | & lxiij. | *Pris sur les originaux.* | cio.io.cvii."

What other editions are alluded to in the MS. note I have quoted? and do the additional documents it refers to relate to other countries than France or Germany? A reply to either of the above queries, or any information they may suggest, will be thankfully received.

Aiken Irvine.

Brookville, Bray.

Hair-powder and the Household Brigade. How long is it since the troops belonging to the Household Brigade were relieved from the misery of wearing hair-powder?—misery from the trouble it entailed in smartening up for parade, and the encouragement it gave to what Sir Hugh Evans calls the "familiar beast to man." H. A.

Heraldic Query.—On a mantled silver seal are engraved:—Gules, a mullet between three crescents argent. *Crest:* A martlet (arg.?) holding in its beak a sprig or branch. Qu. Whose arms, and probable date? Esligh.

Rev. William Kaye.—Where shall I find notices of the Rev. William Kaye, minister of Stokesley during the Commonwealth, and afterwards a refugee? And can any of the readers of "N. & Q." inform me where I can see a copy of his book, *Baptisme without Bason*, named in Wood's *Athenæ Oxonienses* in the notice of Cuthbert Sydenham? I looked in vain for Kaye's works in the catalogue of books in the British Museum;* and though I have collected some information concerning him from the parish registers and occasional mention of him in books, I am far from possessing sufficient materials to do him justice either in my *Bards and Authors of Cleveland and South Durham*, or in my forthcoming *People's History of Cleveland*. I may mention that he is the same William Kaye who is erroneously dubbed "Esq." in the published pedigrees of the Eure family, having married Elizabeth Eure, sister of the last Lord Eure at Stokesley, April 25, 1639. Kaye appears to have been a man of mark in his day, and one whose memory ought not to perish.

George Markham Tweddell.

[* This work is in the British Museum, and entered under the author's name in the new catalogue, press mark E. 715, art. 13.—Ed.]

Marriage Incomes.—A discussion on early marriages and marriage incomes was carried on for some time in the pages of the *Daily Telegraph* a few years ago. Can you kindly refer me to the Number containing the commencement of this discussion. F.

Medallic.—I have in my possession a medal in brass, gilt, about the thickness of a crown piece, and the size, according to Mionnet, 13½. I have given the description below:—

*Obv.* A man in armour on horseback. MATTHIAS . D. G. ARCHID . AVST . ETG . SVPR . EXERG . BEL . IN . HVN . INFER . DVX. Under the horse MS.

*Rev.* A camp, the sun shining above. In the exergue STRIGCAPAN. 1595. SEPZ.

Can any correspondent kindly state on what occasion the above was struck, and if it is scarce?

W. P. R.

George Morland, Painter.—Can any of your readers inform me what became of Chatfield's collection of drawings and paintings of George Morland, the list of which is given in Hassel's *Life of Morland*, London, 1806? I am induced to ask, as two chalk drawings marked 79 and 80 in Chatfield's Catalogue, "Asking the Way" and the "Weary Travellers," and signed "G. Morland," were sold for a mere nominal sum at a private auction here a day or two ago, which had every appearance of being original. Of course, if Chatfield's collection yet remains intact, or the purchaser of the pictures be known, these must be copies. H. Hall.

Portsmouth.

John Neilson.—In Calderwood's *History of the Kirk of Scotland*, year 1570, there is mention of the name of "Johne Neilson of Craigcuffie" amongst those of several gentlemen of the West of Scotland who were joined together to protect John Knox from the enmity of Kirkcaldy of Grange. Perhaps some reader of "N. & Q." could furnish me with information regarding this family of Neilson. D. R. C.

Ricketson Family.—I am desirous of ascertaining whether my family name, Ricketson, still exists in England. My ancestors came to this country during the middle of the seventeenth century. William and Elizabeth Ricketson, the former of whom died in 1691, are the earliest of my name on record here. They were probably born in England. I have heard of the name, spelled Rickatson (a Yorkshire family), which is probably the same. Any light that I may receive on the subject will be gratefully received.

Daniel Ricketson.

New Bedford, Massachusetts, U. S. A.

Ruskin and Milton.—Can any one refer me to an extraordinary passage in the writings of Mr. Ruskin, in which he asserts that Milton's description of the garden of Eden contains only two instances of imagination, and that the rest is merely commonplace composition?

Jonathan Bouchier.

Stanley of Sussex.—In the Visitation of Sussex, anno 1634, is a pedigree of Stanley of Chichester, bearing arms very different from those of the house of Derby. I should be obliged to any correspondent for information as to the later descent of the family, which, no doubt, is recorded in Burrell's MSS. at the British Museum, or at any rate might be gathered from the copious extracts from parish registers contained in that valuable collection. I think that Captains John and Edward Stanley, officers of the Royal Navy early in the last century, were members of this family. C. J. Robinson, M. A.

H.R.H. Prince William Henry's Newfoundland Cruise in 1786.—As I am engaged in the compilation of a work upon Newfoundland I would be very thankful for the details, if known, of his late majesty's visit to Newfoundland as captain of the frigate Pegasus. The Rev. Charles Pedley, in his *History of Newfoundland* (London, 1863, 8vo) at p. 142 gives a very slight account of this voyage of H.R.H. in 1786, this gentleman being the only historian of that island who notices the cruise. John A. Graham.

Chelsea.

## Queries with Answers.

Josephus Iscanus.—Will any of your readers assist in adding to the information respecting Josephus Iscanus, the distinguished Latin poet of the twelfth century, which is to be found in the *Biographie Universelle*, of which I append a translation? Of the five separate works attributed to this ecclesiastic, only one—*De Bello Trojano*, reprinted in the Delphin Classics—is generally known; but it is believed the others are in existence. If the place of their existence, or the name of their possessor, can be pointed out, or any particulars of the personal history of the "Swan of Isca" can be given, it will be very acceptable to many, and especially to John Bowring.

Claremont, Exeter.

[*Translation.*]

"*Iscanus* (Joseph).—A Latin poet of the twelfth century, who flourished in England in the reigns of Henry II., Richard I., and John. The name of Iscanus was given to this author because he was educated at Isca in Cornwall (an obvious error—*Isca* meaning the Exe). He is also sometimes called *Devonius*, because he was born in Devonshire, and Excestrencis (or Exoniensis), of Exeter, the place of his birth. It is said that he was Archbishop of Bordeaux—but this is refuted by the Sainte Marthe in their *Gallia Christiana*. But he was an ecclesiastic and a monk; he died about 1224. He is the author of a poem in six cantos, *De Bello Trojano*, of which he probably took the idea in the work attributed to Darès. This poem was printed for the first time at Basle in 8vo at the end of the version of the *Iliad* by N. Valla and V. Obsopœus. This edition is very faulty. Another appeared in the same town, 1573, in 8vo. This work has been reproduced in the Greek and Latin editions of Homer, printed at Basle, 1583 and 1606, in fol. In all these editions the work of Iscanus is printed under the name of Cornelius Nepos. It was Dresem who restored the poem to its veritable author in the fourth edition, which, with notes, he published in Frankfort 1623. John More reprinted it in London, in 1675, in 8vo. It is to be found in the editions of Dictys and Darès, of Amsterdam, 1702. Iscanus, who dedicated his poem to Baldwin, Archbishop of Canterbury, left other works, as yet unedited. They were—1. An *Antiocheide*, or the War of Antioch, and the exploits of Richard I., King of England; 2. A Panegyrick of Henry II.; 3. On the Education of Cyrus; 4. Epigrams and other Poesies; 5. Nugæ Amatoriæ."

[Our correspondent will find a good account of this writer, with an extract from his *Antiocheis*, in Wright's *Biographia Britannica Literaria* (Anglo-Norman Period), pp. 402–7. Mr. Wright throws doubt upon his authorship of the *Nugæ Amatoriæ* attributed to him by Leland, or of the *De Institutione Cyri*.]

"Gay's Poems, never before Published."—Under such a title a small volume was published when I was very young, said to have been discovered in a secret drawer of an arm-chair, said traditionally to have formerly been the good-natured thoughtless poet's. Was the tale a true one, and were the poems genuine? There was one much after his manner, of which I remember but the first line:—

"We three maids (the more's the pity)."

J. A. G.

Carisbooke.

[The book is entitled "*Gay's Chair-Poems, never before printed.* Written by John Gay, Author of 'The Beggar's Opera,' 'Fables,' &c. With a Sketch of his Life from the MSS. of the Rev. Joseph Baller, his Nephew. Edited by Henry Lee, Author of 'Poetic Impressions,' 'Caleb Quotem,' &c. To which are added two New Tales, 'The World' and 'Gossip,' by the Editor. London, 182[illegible]." The book has every appearance of being what it professes. The story of the chair (of which there is a wood-engraving prefixed to the volume) seems satisfactorily established; and the poems, which are few and trifling, are in Gay's manner. The principal among these is that referred to by our correspondent. It is entitled "The Ladies' Petition to the Honourable the House of Commons," and commences—

"Sirs,
We the Maids of Exon's city—
The Maids! good lack, the more the pity."

It would be interesting to know where both the original MSS. (including his nephew Baller's memoir of the poet) and the chair are now preserved.]

Lovel."—Could you inform me who author of the old and ancient legend Lord Lovel"? —

rd Lovel he stood at his castle gate,
combing his milk-white steed."

ballad in the Percy Society works? the author, and when written?

EDGAR.

Lovel" is a modern burlesque ballad in imita- ancient one, entitled "Fair Margaret and iam," printed in Percy's *Reliques of Ancient* Lord Lovel" will be found in *The Casket of* s, &c., p. 9, as well as in Davidson's *Universal* it. 1847, i. 148, with the music. The author- nown. It first became known in the metro- comic singer of the name of Graham; but it ceived with *éclat* until poor Sam. Cowell opy of it in his pocket from Aberdeen about 46, when it became a favourite song at Evans's lusic Halls of the metropolis.]

N LIBRARY. — Is there any modern talogue of the manuscripts preserved rary of the University of Leyden? I one published in 1716.

EDWARD PEACOCK.

d Manor, Brigg.

ted in Edwards's *Memoirs of Libraries*, ii. talogue of this library was printed in 1716, plement in 1749, both in folio. In 1852 was *Catalogus Librorum Manuscriptorum qui inde* 11, *Bibliothecæ Lugduno-Batavæ accesserunt*, It describes 1015 articles. There is a recent of the Oriental Manuscripts by Professor luni-Batav., Brill, 1846-52, 2 vols. 4to.]

TUTION A RELIGIOUS ORDINANCE.—It is Mr. Hepworth Dixon's *Life of Penn*, ng the time of our Civil War in the th century, prostitution was practised in s of the country as a religious ordinance. hority is there for this assertion?

CORNUB.

inted in our 1st S. x. 244, Mr. Dixon's autho- statement, namely, "*Mercurius* (section De- ) Nos. 1—30," baffled us at that time; but d that not one of the experts in the British n spot the precise document alluded to in the

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## Replies.

### CUMENICAL PATRIARCHS OF CONSTANTINOPLE.

(3rd S. xii. 304, 359.)

ng from experience how imperfect and portant errors are the already published he chiefs of the Greek church, the com- which (most probably on account of the continual succession of their depositions, restorations, and deaths) have made a chaos of names and dates, I, having had the good fortune to inspect documents very rarely allowed to be seen, and to consult printed books and MSS. apparently unknown to them, have carefully compiled the following, I flatter myself, precise and accurate chronological catalogue of all the œcumenical patriarchs who have sat on the patriarchical throne of Constantinople, trusting that it will meet with the approbation of the ecclesiastical readers of "N. & Q."; any of whom, I may remark *en passant*, wishing information regarding the biography of any of the patriarchs, I shall be most happy, with the permission of our excellent Editor, to give them as much as lies in my power.

RHODOCANAKIS.

Park Bank House.

| Number of Patriarchs. | Their Names. | Time of their Reign. A.D. |
|---|---|---|
| I. | Metrophanes I. | 320—330 |
| II. | Alexandrus | 330—353 |
| III. | Paulus I. | 353—353 |
| IV. | Eusebius | 353—355 |
| V. | Paulus I. (restored) | 355—355 |
| VI. | Macedonius | 355—356 |
| VII. | Paulus I. (restored) | 356—359 |
| VIII. | Macedonius (restored) | 359—360 |
| IX. | Eudoxius | 360—371 |
| X. | Evagrius | 371—379 |
| XI. | Gregorius the Great | 379—381 |
| XII. | Nectarius | 381—398 |
| XIII. | Joannes the Chrysostomus | 398—404 |
| XIV. | Arsacius | 404—405 |
| XV. | Atticus | 406—425 |
| XVI. | Sisinnius I. | 426—428 |
| XVII. | Nestorius | 428—431 |
| XVIII. | Maximianus | 431—434 |
| XIX. | Proclus | 434—446 |
| XX. | Flavianus | 446—449 |
| XXI. | Anatolius | 449—458 |
| XXII. | Gennadius I. | 458—471 |
| XXIII. | Acacius | 471—489 |
| XXIV. | Flavianus II. | 489—491 |
| XXV. | Euphemius | 491—496 |
| XXVI. | Macedonius II. | 496—511 |
| XXVII. | Timotheus I. | 511—517 |
| XXVIII. | Joannes II. | 517—520 |
| XXIX. | Epiphanius | 520—535 |
| XXX. | Anthimus I. | 535—536 |
| XXXI. | Mënas | 536—552 |
| XXXII. | Eutychius | 552—565 |
| XXXIII. | Joannes III. | 565—577 |
| XXXIV. | Eutychius (restored) | 577—582 |
| XXXV. | Joannes IV. | 582—595 |
| XXXVI. | Cyriacus | 595—606 |
| XXXVII. | Thomas I. | 607—610 |
| XXXVIII. | Sergius I. | 610—638 |
| XXXIX. | Pyrrhus I. | 639—641 |
| XL. | Paulus II. | 641—655 |
| XLI. | Pyrrhus I. (restored) | 655—655 |
| XLII. | Petrus | 655—666 |
| XLIII. | Thomas II. | 666—669 |
| XLIV. | Joannes V. | 669—674 |
| XLV. | Constantinus I. | 674—676 |
| XLVI. | Theodorus I. | 676—678 |
| XLVII. | Georgius | 678—683 |
| XLVIII. | Theodorus I. (restored) | 683—686 |

| Number of Patriarchs. | Their Names. | Time of their Reign. A.D. |
|---|---|---|
| XLIX. | Paulus III. | 686—693 |
| L. | Calliuicus I. | 693—705 |
| LI. | Cyrus | 705—711 |
| LII. | Joannes VI. | 711—714 |
| LIII. | Germanus I. | 715—730 |
| LIV. | Anastasius | 730—754 |
| LV. | Constantinus II. | 754—766 |
| LVI. | Nicetas | 766—780 |
| LVII. | Paulus IV. | 780—784 |
| LVIII. | Tarasius | 784—806 |
| LIX. | Nicephorus I. | 806—815 |
| LX. | Theodotus I. | 815—821 |
| LXI. | Theodorus | 821—821 |
| LXII. | Antonius I. | 821—832 |
| LXIII. | Joannes VII. | 832—842 |
| LXIV. | Methodius I. | 842—846 |
| LXV. | Ignatius | 846—857 |
| LXVI. | Photius | 857—867 |
| LXVII. | Ignatius (restored) | 867—877 |
| LXVIII. | Photius (restored) | 877—886 |
| LXIX. | Stephanus | 886—893 |
| LXX. | Antonius II. | 893—895 |
| LXXI. | Nicolaus I. | 895—906 |
| LXXII. | Euthymius I. | 906—911 |
| LXXIII. | Nicolaus I. (restored) | 911—925 |
| LXXIV. | Stephanus II. | 925—928 |
| LXXV. | Tryphon | 928—931 |
| LXXVI. | Theophylactus | 933—956 |
| LXXVII. | Polyeuctus | 956—970 |
| LXXVIII. | Basilius I. | 970—974 |
| LXXIX. | Antonius III. | 974—979 |
| LXXX. | Nicolaus II. | 983—996 |
| LXXXI. | Sisinnius II. | 996—999 |
| LXXXII. | Sergius II. | 999—1019 |
| LXXXIII. | Eustathius | 1019—1025 |
| LXXXIV. | Alexius | 1025—1043 |
| LXXXV. | Michaël I. | 1043—1058 |
| LXXXVI. | Constantinus III. | 1058—1064 |
| LXXXVII. | Joannes VIII. | 1064—1075 |
| LXXXVIII. | Cosmas I. | 1075—1081 |
| LXXXIX. | Eustratius | 1081—1084 |
| XC. | Nicolaus III. | 1084—1111 |
| XCI. | Joannes IX. | 1111—1134 |
| XCII. | Leo | 1134—1143 |
| XCIII. | Michaël II. | 1143—1146 |
| XCIV. | Cosmas II. | 1146—1147 |
| XCV. | Nicolaus IV. | 1147—1151 |
| XCVI. | Theodotus II. | 1151—1153 |
| XCVII. | Neophytus I. | 1153—1153 |
| XCVIII. | Constantinus IV. | 1153—1155 |
| XCIX. | Lucas | 1156—1169 |
| C. | Michaël III. | 1169—1177 |
| CI. | Charito | 1177—1178 |
| CII. | Theodosius I. | 1178—1183 |
| CIII. | Basilius II. | 1183—1186 |
| CIV. | Nicetas II. | 1186—1190 |
| CV. | Leontius | 1190—1190 |
| CVI. | Dositheus | 1190—1192 |
| CVII. | Georgius II. | 1192—1198 |
| CVIII. | Joannes X. | 1198—1204 |
| CIX. | Michaël IV. | 1206—1212 |
| CX. | Theodorus II. | 1213—1215 |
| CXI. | Maximus | 1215—1215 |
| CXII. | Manuël | 1216—1221 |
| CXIII. | Germanus II. | 1221—1239 |
| CXIV. | Methodius II. | 1240—1240 |
| CXV. | Manuël II. | 1243—1254 |
| CXVI. | Arsenius | 1255—1260 |
| CXVII. | Nicephorus II. | 1260—1260 |
| CXVIII. | Arsenius (restored) | 1261—1264 |
| CXIX. | Germanus III. | 1267—1267 |
| CXX. | Josephus I. | 1268—1274 |
| CXXI. | Joannes XI. | 1275—1282 |
| CXXII. | Josephus I. (restored) | 1282—1283 |
| CXXIII. | Gregorius II. | 1283—1289 |
| CXXIV. | Athanasius I. | 1289—1293 |
| CXXV. | Joannes XII. | 1294—1304 |
| CXXVI. | Athanasius I. (restored) | 1304—1310 |
| CXXVII. | Niphon I. | 1312—1315 |
| CXXVIII. | Joannes XIII. | 1316—1320 |
| CXXIX. | Gerasimus I. | 1320—1321 |
| CXXX. | Esaïas | 1323—1341 |
| CXXXI. | Joannes XIV. | 1341—1347 |
| CXXXII. | Isidorus I. | 1347—1349 |
| CXXXIII. | Callistus I. | 1350—1355 |
| CXXXIV. | Philotheus | 1355—1356 |
| CXXXV. | Callistus I. (restored) | 1356—1364 |
| CXXXVI. | Philotheus (restored) | 1364—1375 |
| CXXXVII. | Macarius | 1376—1377 |
| CXXXVIII. | Nilus | 1378—1388 |
| CXXXIX. | Antonius IV. | 1388—1396 |
| CXL. | Callistus II. | 1396—1396 |
| CXLI. | Matthaeus I. | 1396—1410 |
| CXLII. | Euthymius II. | 1410—1413 |
| CXLIII. | Josephus II. | 1416—1436 |
| CXLIV. | Metrophanes II. | 1440—1440 |
| CXLV. | Gregorius III. | 1445—1450 |
| CXLVI. | Athanasius II. | 1450—1453 |
| CXLVII. | Gennadius II. | 1453—1459 |
| CXLVIII. | Isidorus II. | 1459—1465 |
| CXLIX. | Sophronius I. | 1465—1466 |
| CL. | Joassaphas I. | 1466—1469 |
| CLI. | Marcus II. | 1469—1470 |
| CLII. | Symeon | 1470—1473 |
| CLIII. | Dionysius I. | 1473—1478 |
| CLIV. | Symeon (restored) | 1478—1481 |
| CLV. | Raphaël I. | 1481—1482 |
| CLVI. | Maximus II. | 1483—1488 |
| CLVII. | Niphon II. | 1488—1490 |
| CLVIII. | Dionysius I. (restored) | 1490—1493 |
| CLIX. | Maximus III. | 1493—1499 |
| CLX. | Niphon II. (restored) | 1499—1500 |
| CLXI. | Joacimus I. | 1500—1504 |
| CLXII. | Pachomius I. | 1504—1505 |
| CLXIII. | Joacimus I. (restored) | 1505—1506 |
| CLXIV. | Pachomius I. (restored) | 1506—1511 |
| CLXV. | Theoleptus I. | 1511—1520 |
| CLXVI. | Jeremias I. | 1520—1523 |
| CLXVII. | Joannicius I. | 1523—1523 |
| CLXVIII. | Jeremias I. (restored) | 1523—1543 |
| CLXIX. | Dionysius II. | 1543—1551 |
| CLXX. | Joassaphus II. | 1551—1565 |
| CLXXI. | Metrophanes III. | 1565—1572 |
| CLXXII. | Jeremias II. | 1572—1579 |
| CLXXIII. | Metrophanes III. (restored) | 1579—1580 |
| CLXXIV. | Jeremias II. (restored) | 1580—1584 |
| CLXXV. | Pachomius II. | 1584—1585 |
| CLXXVI. | Theoleptus II. | 1585—1586 |
| CLXXVII. | Jeremias II. (restored) | 1586—1594 |
| CLXXVIII. | Matthaeus II. | 1594—1594 |
| CLXXIX. | Gabriël I. | 1594—1595 |
| CLXXX. | Theophanes | 1595—1595 |
| CLXXXI. | Meletius | 1596—1597 |
| CLXXXII. | Matthaeus II. (restored) | 1597—1600 |
| CLXXXIII. | Neophytus II. | 1600—1601 |
| CLXXXIV. | Matthaeus II. (restored) | 1601—1601 |
| CLXXXV. | Raphaël II. | 1602—1608 |
| CLXXXVI. | Neophytus II. (restored) | 1608—1613 |
| CLXXXVII. | Timotheus I. | 1614—1621 |
| CLXXXVIII. | Cyrillus I. | 1621—1623 |

| Their Names. | Time of their Reign. A.D. |
|---|---|
| Gregorius IV. | 1623—1623 |
| Anthimus II. | 1623—1623 |
| Cyrillus I. (restored) | 1623—1632 |
| Cyrillus II. | 1632—1632 |
| Cyrillus I. (restored) | 1632—1633 |
| Athanasius III. | 1633—1633 |
| Cyrillus I. (restored) | 1633—1634 |
| Athanasius III. (restored) | 1634—1635 |
| Cyrillus II. (restored) | 1635—1636 |
| Neophytus III. | 1636—1637 |
| Cyrillus I. (restored) | 1637—1638 |
| Cyrillus II. (restored) | 1638—1639 |
| Parthenius I. | 1639—1644 |
| Parthenius II. | 1644—1646 |
| Joannicius II. | 1646—1647 |
| Parthenius II. (restored) | 1647—1650 |
| Joannicius II. (restored) | 1651—1651 |
| Cyrillus III. | 1651—1651 |
| Athanasius III. (restored) | 1651—1651 |
| Païssius I. | 1651—1653 |
| Joannicius II. (restored) | 1653—1655 |
| Cyrillus III. (restored) | 1655—1655 |
| Païssius I. (restored) | 1655—1656 |
| Parthenius III. | 1656—1657 |
| Gabriël II. | 1657—1657 |
| Parthenius IV. | 1657—1660 |
| Dionysius III. | 1660—1665 |
| Parthenius IV. (restored) | 1665—1668 |
| Clemes | 1668—1668 |
| Methodius III. | 1669—1671 |
| Parthenius IV. (restored) | 1671—1672 |
| Dionysius IV. | 1672—1673 |
| Gerassimus II. | 1673—1675 |
| Parthenius IV. (restored) | 1675—1676 |
| Dionysius IV. (restored) | 1676—1679 |
| Athanasius IV. | 1679—1679 |
| Jacobus | 1679—1682 |
| Dionysius IV. (restored) | 1682—1684 |
| Parthenius IV. (restored) | 1684—1685 |
| Jacobus (restored) | 1685—1686 |
| Dionysius IV. (restored) | 1686—1686 |
| Jacobus (restored) | 1686—1690 |
| Callinicus II. | 1690—1691 |
| Neophytus IV. | 1691—1691 |
| Callinicus II. (restored) | 1691—1693 |
| Dionysius IV. (restored) | 1693—1694 |
| Callinicus II. (restored) | 1694—1702 |
| Gabriël III. | 1702—1707 |
| Cyprianus | 1707—1710 |
| Athanasius V. | 1710—1711 |
| Cyrillus IV. | 1711—1713 |
| Cyprianus (restored) | 1713—1713 |
| Cosmas III. | 1713—1715 |
| Jeremias III. | 1715—1726 |
| Callinicus III. | 1726—1726 |
| Païssius II. | 1726—1732 |
| Jeremias III. (restored) | 1732—1733 |
| Seraphim I. | 1733—1734 |
| Neophytus VI. | 1734—1740 |
| Païssius II. (restored) | 1740—1742 |
| Neophytus VI. (restored) | 1742—1744 |
| Païssius II. (restored) | 1744—1748 |
| Cyrillus V. | 1748—1751 |
| Païssius II. (restored) | 1751—1752 |
| Cyrillus V. (restored) | 1752—1757 |
| Callinicus IV. | 1757—1757 |
| Seraphim II. | 1757—1760 |
| Joannicus III. | 1760—1764 |
| Samuel I. | 1764—1768 |
| Meletius II. | 1768—1769 |

| Number of Patriarchs. | Their Names. | Time of their Reign. A.D. |
|---|---|---|
| CCLIX. | Theodosius II. | 1769—1773 |
| CCLX. | Samuel I. (restored) | 1773—1774 |
| CCLXI. | Sophronius II. | 1774—1780 |
| CCLXII. | Gabriel IV. | 1780—1784 |
| CCLXIII. | Procopius | 1784—1789 |
| CCLXIV. | Neophytus VII. | 1789—1794 |
| CCLXV. | Gerasimus III. | 1794—1797 |
| CCLXVI. | Gregorius V. | 1797—1799 |
| CCLXVII. | Neophytus VII. (restored) | 1799—1801 |
| CCLXVIII. | Callinicus V. | 1801—1806 |
| CCLXIX. | Gregorius V. (restored) | 1806—1808 |
| CCLXX. | Callinicus V. (restored) | 1808—1809 |
| CCLXXI. | Jeremias IV. | 1809—1813 |
| CCLXXII. | Cyrillus VI. | 1813—1818 |
| CCLXXIII. | Gregorius V. (restored) | 1819—1821 |
| CCLXXIV. | Eugenius | 1821—1822 |
| CCLXXV. | Anthimus III. | 1822—1824 |
| CCLXXVI. | Chryssanthus | 1824—1826 |
| CCLXXVII. | Agathangellus | 1826—1830 |
| CCLXXVIII. | Constantius I. | 1830—1834 |
| CCLXXIX. | Constantius II. | 1834—1835 |
| CCLXXX. | Gregorius VI. | 1835—1840 |
| CCLXXXI. | Anthimus IV. | 1840—1841 |
| CCLXXXII. | Anthimus V. | 1841—1845 |
| CCLXXXIII. | Meletius III. | 1845—1845 |
| CCLXXXIV. | Germanus IV. | 1845—1846 |
| CCLXXXV. | Anthimus VI. | 1846—1848 |
| CCLXXXVI. | Anthimus IV. (restored) | 1848—1852 |
| CCLXXXVII. | Germanus IV. (restored) | 1852—1853 |
| CCLXXXVIII. | Anthimus VI. (restored) | 1853—1855 |
| CCLXXXIX. | Cyrillus VII. | 1855—1860 |
| CCXC. | Joakimus II. | 1860—1863 |
| CCXCI. | Sophronius III. | 1863—1867 |
| CCXCII. | Gregorius VI.* (restored) | 1867—187– |

## HUGHES BALL HUGHES: THE "GOLDEN BALL."

(4th S. iv. 520; v. 92, 257, 371.)

The portraits of this celebrated dandy and of Mercandotti the opera dancer appear in the characteristic coloured plate by R. Cruikshank, "The Opera Green Room; or Noble Amateurs viewing Foreign Curiosities," in that now scarce and remarkable work, *The English Spy*, by Bernard Blackmantle (Charles Molloy Westmacott). Mercandotti, in her slight dancer's costume, is pirouetting in front of a large mirror. Before her stands the elegant figure of Hughes Ball, in full evening dress; on whose shoulder leans the Earl of Fife, dressed in a blue swallow-tail coat and pink-striped white trousers! Close to them is the Duke of Devonshire, with his eye-glass raised; and the Earl of Westmoreland sitting on an ottoman, and looking at Mercandotti through his opera-glass. The Marquis of Hertford, Lords Petersham, Worcester, and Burghersh are also introduced in the plate, which is dated March 1, 1824. In the letter-press to this plate (pp. 230-2) the names are denoted by initials; but my copy is filled in with many details. According to the letter-press, Mercandotti was at that time the wife of "the now happy swain the elegant H——

* Born February 10, 1793, at Constantinople.

B——," and had been the adopted child of the Earl of F—e, who had extended his bounty and protection to her "up to the moment of her fortunate marriage with her present husband." (This statement differs from that in the editorial note at p. 92 of the present volume.) The report that "the divine little fairy sprite, the all-conquering Andalusian Venus, Mercandotti," was "the natural daughter of the Earl of F—e," is denied by the author, who, in the foot-note at p. 231, gives some particulars of the earlier years of this dancer. Further on, in the same work (pp. 322-3), Hughes Ball and his wife are again mentioned, with a reference to the parentage of the former:—

"From this to Brighton, twelve miles, coachee amused me with some anecdotes of persons whom we passed upon the road. A handsome chariot, with a most divine little creature in the inside, and a good-looking *roué*, with huge mustachios, first attracted my notice: 'that is the *golden Ball*,' said coachee, 'and his new wife. He often rolls down this road for a day or two, spends his cash like an emperor, and, before he was tied up, used to tip pretty freely for handling the ribbons; but that's all up now, for Mamsell Mercandotti finds him better amusement. A gemman who often comes down with me says his father was a slopseller in Ratcliffe Highway, and afterwards, marrying the widow of Admiral Hughes, a rich old West India nabob, he left this young gemman the bulk of his property, and a very worthy fellow he is, but we've another rich fellow that's rather notorious at Brighton, which we distinguish by the name of *the silver Ball*, only he's a bit of a screw, and has lately got himself into a bit of a scrape about a pretty actress, from which circumstance they have changed his name to the *Foote Ball*.'"

The same work contains another mention of Hughes Ball:—

"Now, by my faith, it gives me pain
To see thee, cruel Lady J——,
Regret the *golden Ball*.
'Tis useless now: 'the fox and grapes'
Remember, and avoid the apes
Which wait an *old maid's* fall."

To which this explanation is given:—

"It is not long since that, inspired by love or ambition, a wealthy commoner sought the promise of the fair hand of Lady J——, nor was the consent of her noble father, influenced by certain weighty reasons,* wanting to complete the anticipated happiness of the suitor. All the preliminary forms were arranged—jointure and pin-money liberally fixed; some legal objections as to a covenant of forfeiture overcome, a suitable establishment provided. The happy day was fixed, when—'mark inconstant fickle woman'—the evening previous to completion (to the surprise of all the town) she changed her mind: she had reconsidered the subject! The man was wealthy and attractive in person; but then—insupportable objection—he was a mere plebeian, a common esquire, and his name was odious—Lady J—— B——l. She could never endure it: the degrading thought produced a fainting fit, the recovery a positive refusal—the circumstance a week's amusement to the fashionable world. Reflection and disappointment succeeded, and a revival was more than once spoken of; but the recent marriage of the bachelor put an end to all conjecture, and the poor lady was for some time left to bewail in secret her single destiny. Who can say, when a lady has the golden ball at her foot, where she may kick it? Circumstances which have occurred since the above was written prove that the lady has anticipated our advice."

CUTHBERT BEDE.

"* The Marquis is said to have shown some aversion in the first instance, till H—— B—— sent his rent-roll for his inspection: this was immediately returned with a very satisfactory reply, but accompanied with a more embarrassing request, namely, a sight of his pedigree."

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## ANGLO-NORMAN DRAMA OF "ADAM."

(4th S. v. 357.)

I am able to give your correspondent FITZHOPKINS the exact information he requires respecting Victor Luzarche's edition of *Adam*. It was published at Tours in 1854 from a manuscript found in the library of that city. Two hundred and eleven copies only were issued, one of which has long been in my possession. It is a poem of real literary merit, characterised by that instructed simplicity both of conception and expression which betokens true artistic work. The name of the author and the place where it was first represented are both unknown. M. Luzarche thinks it possible that it might have been first brought out at Dunstable, where, also in the reign of Henry I., the play of St. Catharine (*Le Miracle de Sainte Catherine*) was written by Geoffrey, a Norman trouvère, and represented by the pupils of the renowned school of that town. The passage referred to by Roskoff may be quoted as a brief specimen of the author's manner of writing. Artfully disparaging Adam's qualifications, the Devil thus addresses Eve:—

"Tu es fieblette e tendre chose,
E es plus fresche que n'est rose;
Tu es plus blanche que cristal,
Que nief (*neige*) qui chiet sor glace en val;
Mal culpe em fist li Criator;*
Tu es trop tendre e il trop dur;
Mais neporquant (*néanmoins*) tu es plus sage,
En grant sens as mis tun corrage (*kœur*),
Por co fait bon traire a toi."

It will be seen that it was the superior intelligence of Eve—with a view, however, to the acquisition of power—which was appealed to by the tempter, who, if he were consistent, could now to support Mr. Mill's arguments for the rights of women. J. PAYNE.

Kildare Gardens.

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Monsieur,—Dans le n° 119 (9 avril 1870) des "N. & Q.," MR. FITZHOPKINS demande la date et le titre de la publication de M. Victor Luzarche au sujet d'un manuscrit de la bibliothèque de Tours que j'ai indiqué sur mon catalogue de cette manière:—

"Adam, mystère du XII^e siècle, écrit en dialecte normand, commençant par un prologue latin qui indique

* "A bad blunder the Creator made of it."

ages et leurs costumes: 'Ordo representacionis onstituatur paradisus loco eminenciori . . .' "
le mystère lui-même dont les premiers —

*ura.* Adam.
*dam.* Sire.
*ura.* Fourmé te ai
De limo terre.
*dam.* Ben le sai.
*ura.* Je te ai fourmé à mon semblant,
A ma image ne t'ai feit de terre!
Ne moi devez jà mais mover guere."

mystère, qui se trouve au fol. 20 du volume, vi de la vie de St. George, de la vie de la Marie, de la vie du pape St. Grégoire et s petits poèmes en même dialecte, finit par ts: —

"Nostre sire donc refra
Ciel et terre que defet a;
Tois descendra au jugement,
Ço sachez vos, mult cruelment.
Si nos i doinst-il si parvenir
Que nos seum al soen pleisir!"

fol. 24 nous remarquons ces jolis vers que ivère normand met dans la bouche du diable latter notre première mère Ève: —

"Tu es fieblette e tendre chose,
E es plus fresche que n'est rose;
Tu es plus blanche que cristal,
Que nief qui chiet sor glace en val;
Mal couple em fist li Criator,
Tu es trop tendre e il [Adam] trop dur;
Mais neporquant tu es plus sage,
En grant sens as mis ton corrage:
Por ço fait bon traire à toi.
Parler te puoil."

s poserons à notre tour cette question à rable FITZHOPKINS: est-ce que ce dialecte as plutôt normand qu'anglo-normand?
ci le titre exact de la publication de M. che: —

am, drame anglo-normand du XII^e siècle, publié première fois, d'après un manuscrit de la biblio- de Tours, par Victor Luzarche. Tours. Bou- 1854."

m, qui nous est maintenant connu, grâce à ctor Luzarche, était resté 60 ans ignoré a bibliothèque de Tours; c'est le plus an- ystère que nous ayons en langue française; it été acheté à Toulouse en 1716, par les ictins de Marmontier, et porte encore le de leur bibliothèque. Ce manuscrit, haut centimètres sur 10 de large, est écrit sur un de coton imitant le parchemin; sa bonne vation lui donne un prix immense, en un 'est une des perles de notre bibliothèque, remercie l'honorable MR. FITZHOPKINS de ir fourni l'occasion d'en parler.
illez recevoir, Monsieur, mes salutations stinguées.

Le Conservateur de la bibliothèque
de Tours,
ue Royale. D'ORANGE.

## SIR WALTER SCOTT'S SONG ON LORD MELVILLE'S TRIAL.

(4th S. v. 173, 332.)

My authority for stating that Sir Walter wrote this song is that of his biographer, Mr. Lockhart. When the *Life* was published containing no allusion to it, I used the freedom to send a copy to Mr. Lockhart, and had his reply stating that he had previously seen it, and that it was Sir Walter's production. This occurred thirty-three years ago, and I cannot now find Mr. Lockhart's letter, for the subject was of little interest; and as there was then no publication like "N. & Q." in which it could conveniently be noticed, I put the letter aside and had dropped all thoughts of it, when it was lately recalled to my memory by mere accident, and it seemed to be worth while to preserve the lines in question.

Mr. Lockhart's reason for his silence on the matter is very obvious. Of course he could not avoid all allusion to Lord Melville's trial and Sir Walter's appearances on that occasion, but he says they were over jubilant, and gave offence to respected friends. He would naturally, therefore, feel no wish to say more about them.

Lord Campbell's reference to his authorities was sometimes very lax, to one instance of which I can speak personally. In his *Life of Lord Loughborough* (first edition) he said that it was doubtful whether his lordship was born in Edinburgh or at a house some miles from it in the country, but that "the evidence for the rural birth predominated." Now I sent him a copy of the entry of the birth in the parish register of Edinburgh, showing distinctly that the birth took place in Edinburgh, and he corrected his second edition accordingly. He had not troubled himself to look at so obvious a source of information.

The omission in the Parliamentary Reports of any notice of the scene in the House of Lords is not easily accounted for, but that is negative evidence at the best, and it cannot be supposed that a statement, widely circulated and containing the names of the different actors in that scene, would, if untrue, not have been contradicted. The following, which I quote from Lord Melville's address to the House of Commons, delivered with their sanction on June 11, 1806 (Howell's *State Trials*, p. 560 *et seq.*), has a clear reference to this matter generally. The passage is too long to be quoted in full, and I confine my quotation to what follows: —

"It appears incredible that these high and honourable characters could have been induced to take a part so totally irreconcileable with the judicial functions they might be called on to perform."—See p. 591.

As to the doggrel which, in your correspondent's view, characterises the song in question, I venture to differ from him. Its similarity of strain, when compared with that sung by James

Ballantine, would almost of itself show the identity of authorship; but, with much deference, that last mentioned has the most doggrel of the two. It would, however, be inexcusable to prolong my remarks by citing proofs of it. G.

Edinburgh.

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DIBDIN'S MSS., FAMILY, ETC.

(4th S. iv. 359, 488, 571; v. 21, 154, 163, 261.)

A long and severe illness has prevented my sooner noticing the communication of Liom. F. Having regard, however, to one of the main objects of "N. & Q."—viz. to elicit the real facts of all matters discussed in its pages, I hope I may, even now, be permitted to offer a few remarks on Liom. F.'s statements. He is quite wrong in supposing that, because Dibdin died in possession of the government annuity of 200*l.*, the writer of the sketch in the *Gentleman's Magazine* for 1815, to which he refers, made an erroneous statement in respect to its discontinuance, and the consequent public subscription. The annuity of 200*l.* allowed by government to Dibdin was withdrawn in or about 1806 by the ministry of Lord Grenville. Dibdin thereupon exerted himself to repair the loss of income, and with that object opened a music-shop in the Strand. The speculation, however, proved unsuccessful; Dibdin sustained heavy losses, was declared bankrupt, and reduced to a state of great embarrassment. These circumstances were set forth in a memoir of Dibdin in the *European Magazine* for 1809, and an appeal made for public assistance to him. This resulted in a subscription, mainly promoted by the Earl of Dartmouth, being entered into for his relief, which amounted to 653*l.* 10*s.* 2*d.*, and which it was proposed to invest in the purchase of an annuity for Dibdin's life. He, however, desired that the annuity should be for the joint lives of himself, his wife, and his daughter Anne, so as to leave some provision for his wife and daughter after his death; and accordingly 551*l.* (part of the subscription) was on June 28, 1810, laid out in Long Annuities producing 30*l.* per annum, which was placed in trust for Dibdin, his wife, and daughter successively. A sum of about 19*l.* was charged for advertisements, &c., and the balance of the subscription (82*l.* odd) was paid over to Dibdin, who, on the next day (June 29), addressed (from Arlington Street, Camden Town) a letter to the editor of the *Morning Chronicle* gratefully acknowledging the bounty of the subscribers. (See *European Magazine*, July, 1810.) The government pension of 200*l.* was subsequently restored to Dibdin by a later ministry (I believe through the intercession of the Duke of Kent), and he received it until his death.

As respects Dibdin's MSS. There appeared in a sale of miscellaneous music at the auction rooms of Messrs. Puttick & Simpson, on March 24, 1860, a lot thus described in the catalogue:—

"750. A large Collection of Playhouse Music, Songs, Choruses, Overtures, &c. composed by the late Charles Dibdin, mostly being in his autograph, the greater part unpublished."

"This lot, which is the property of a descendant of the Composer, would be invaluable to any publisher contemplating a new edition of the works of that truly national poet and composer, Charles Dibdin."

Shall I be considered presumptuous, seeing that I claim no relationship whatever to Dibdin, nor any interest in him beyond what every Englishman devoted to the study of musical and dramatic history must naturally feel, if I ask Liom. F. whether this is the collection now in the possession of Dibdin's granddaughter?

Liom. F. in his statement of the line of descent of the granddaughter of Dibdin and his second wife, says that Dibdin was married twice, and that five children, the issue of the first marriage, all died young. He does not, however, give the maiden name of the first wife, and he totally ignores the existence of Dibdin's two well-known sons (both of whom attained comparative old age)—viz. Charles (born October 27, 1768), and Thomas (born March 21, 1771), the inheritor of much of his father's talent, whose mother was the daughter of Mrs. Pitt, a once celebrated actress of old women, and who were the only relations of Dibdin who followed his remains to the grave, the other mourners being John Ingle of *The Sun* newspaper, and a medical gentleman. What are we to understand by this?

W. H. Hen.

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Shakespeare's "Henry IV." (4th S. v. [illegible]) Capell's copy of the third quarto of 1 *Henry IV.* (1604) wants sheet A, the first leaf of sheet [illegible] signature D 2 and D 3, and the whole of sheet [illegible]. In 1864 I collated from Bodl. Malone 38 the pages which are missing in Capell's copy with the quarto of 1613, and the notes of this collation are before me. As I had Capell's imperfect copy with me at Oxford at the time I have no doubt that I satisfied myself that it was a fragment of the third quarto, or otherwise I should have noted any variations. We have quoted the readings of Q 3 from Capell's copy as far as it goes, and Mr. Halliwell can at once assure himself, if he has any misgivings, by verifying any of these. I am the less inclined to think there can be any doubt about the matter because we have in the Capell collection [illegible] copies of the first, second, fifth, sixth, [illegible] and eighth quartos of 1 *Henry IV.*, and I [illegible] the Bodleian copy (Malone Add. 868) of the fourth quarto (1608), formerly in the possession of Mr. Bowle, at the same time that I collated the portions missing in Capell's copy of the third

ıving this imperfect quarto with me that I was examining perfect copies of nd fourth quartos, and having, more-t copies of all the other quartos in ollection, I think there is little doubt ıve made no note to the contrary, the ıarto is really a fragment of the third

WILLIAM ALDIS WRIGHT.

ron (4th S. v. 359.)—Dr. Wilson's in-*fe of Chatterton*, recently published by raises questions of special interest to 'N. & Q." The famous "Inquest" ht in your pages. Are we really to summarily as Dr. Wilson proposes? asson still accredits it, and Dr. Mait-it, was as safe a judge on such matters wish.

Wilson puts the Bristol boy's doings ht. His dealings with Walpole and patrons are not at all what we have suppose, and I have been hoping to cussed anew. But what I now want the new biographer's authority for nter to Gregory, Dean Milles, Dix, and writers in making John Chatterton, lcliffe sexton, the poet's *grandfather*. r and everybody else till now has the *uncle* of Thomas Chatterton, the

centenary of the poet's birth at hand, be no doubts left on such points.

H. E. AITKEN.

AGRACIA LOUDON (4th S. v. 424.)—ver which you have given to MR. R. ry respecting the works of Mrs. Mar-on (who was the daughter of Mr. ıtle Ryves, in the county of Limerick), hat besides *First Love* and *Maternal* are the following other works by this *'ortune Hunting; Dilemmas of Pride; : Economy, or the Philosophy of Hap-'ight of Mental Science, being an Essay raining;* and *The Corn Laws, being m Philanthropic Economy*. By many have been attributed to quite another ly well-known authoress, viz., Mrs. us Loudon (the error has been com-in the British Museum Catalogue!). e pleasure of knowing both of these able to state that none of the works ıed were written by Mrs. John Clau-ı (who was the only daughter of bb, Esq., of Kitwell House, near Bir-

DAVID WOOSTER.

AT BELL OF ST. PAUL'S CATHEDRAL 3.)—With reference to the abridg-communications from *The Builder*, red in the last number of "N. & Q.," ) say that I stated in *The Builder* that "Great Tom of Westminster" was recast for St. Paul's Cathedral by Philip *Wightman*, not "Whiteman."

THOMAS WALESBY.

QUOTATIONS WANTED (4th S. v. 422.)—

"And he that shuts love out," &c.

will be found in the prologue to Tennyson's "Palace of Art."

JONATHAN BOUCHIER.

"And he that shuts love out," &c.—*Tennyson.*

verses prefixed to "The Palace of Art," *Poems*, p. 111, ed. 1853. Observe the condensation of the passage in Stanley's "Gipsies," 1837 (*Oxford English Prize Poems*, p. 336):—

"Who shut love out, shall be shut out from love";

and an anecdote on the quotation recorded by the author of that prize poem in a recent number of *Macmillan's Magazine*.

W.

YORKSHIRE JACOBITES (4th S. v. 419.)—Rev. James Ibbetson, D.D. was the son of Ebenezer Ibbetson, citizen and salter of London. (Clutterbuck's *Hist. of Herts*, i. 340.) He was of Exeter College, Oxford, D.D. 1752. He held the following preferments—(1) Rector of Bushey, co. Herts, 1748-1781; (2) Archdeacon of St. Alban's, 1754-1781; (3) Prebend of Lincoln, 1757-1781. Lists of his works are given in—(1) Clutterbuck's *Hist. of Herts*, i. 42, 43; (2) Cooke's *Preacher's Assistant*, ii. 188; (3) Darling's *Cyclop. Bibliog.* p. 1601. He died Aug. 10, 1781. (Clutterbuck's *Herts*, i. 342, *tomb.*) A short life is given in Rose's *Biographical Dictionary*, viii. 436.

L. L. H.

GOUGH, A SURNAME (4th S. iii. 426; iv. 304, 371; v. 350.)—In the edition of Camden's *Remains*, published in 1674, I find at p. 157, "Goff, *id est*, Smith in Welsh"; and at p. 162, among British or Welsh names, is "Gogh, that is, red."

GEORGE BEDO.

VICTIMS OF THE GUILLOTINE (4th S. v. 273, 324, 410.)—A list of many of the principal victims of the guillotine of all parties will be found in *Historical Records of the French Revolution* by H. Goudemetz, French Clergyman Emigrant to England. Translated by Rev. Dr. Randolph. Bath, 1796. As well as can be ascertained by the nominal list of victims, he gives 830, suffered in Paris; but this does not include large numbers given in gross, and not particularly specified. The first name is Chevalier de Favras, Knight of St. Louis, 1790, but he appears to have suffered *à la lanterne* and not by the guillotine; the last, that of Le Comte de Villeneuve, 1795, a participator in the Quiberon expedition; nor does it include the vast number guillotined in the provinces.

The number of those massacred in the Paris prisons is given at 1190. The number of the members of the National Convention who tried Louis XVI. and afterwards suffered by the guillotine, is 69.

In the Chronological Table included in the same work, which however does not give names,

the number of victims by the guillotine in Paris on June and July, 1794 (the Reign of Terror), is stated as 1255.

Lanjuinais, in his speech in the Convention January 26, 1793, gives the number of those massacred in the Paris prisons between Sept. 2 and 10, 1792, at 8000. The Girondist Louvet states them at 28,000, which is evidently an exaggeration. 7605 is the number given in the Chronological Table above mentioned. H. H.

Portsmouth.

I am much obliged to M. Masson for his reply to my query respecting the *Carmagnole*. I have, however, looked carefully through the book he refers me to, *Chants et chansons populaires de la France*, but I do not see any allusion to it, nor can I find it in the Music Catalogue of the British Museum. I should be glad to have the words and music, both of this and its twin-brother, the *Ça ira*. Jonathan Bouchier.

Rome and Louis XIV. (4th S. v. 276, 369.)—I read the observations of Mr. Henry Crossley with surprise and regret: surprise, that he should so mistake, or misrepresent, the bearing of the incident referred to; and regret, deep regret, that he should make remarks calculated to wound the feelings of the Catholic readers of "N. & Q.," and provoke to controversy. He well knows that controversy is inadmissible in its pages; and therefore it was unfair to make comments which could not be discussed in these pages. But I must be allowed to protest at least against his assertions. The affair between the Pope and the King had no connexion whatever with the question of the Pope's infallibility; but was merely an act of the Pope as a temporal sovereign, for which Mr. Crossley must know that infallibility is not claimed. Why then throw out the unjust taunt that the incident "furnishes a curious comment on those pretensions to papal infallibility, which are to be discussed at the Council now sitting at Rome"? Whatever may be the decrees of the Council, they will certainly not regard the Pope's liability to err as a temporal sovereign; nor did "the spirit of a Frenchman overpower," or in any degree affect "the feeling of a Catholic," as Mr. Crossley asserts, in Massillon, when he merely alluded to the satisfaction given by one temporal sovereign for an insult offered to the ambassador of another. It was an effusion of patriotism, wholly independent of any religious opinion upon the still open question of papal infallibility.

F. C. H.

Labarum (4th S. v. 93, 237, 351.)—Your correspondent will find some information as to the derivation of the word *Labarum* in Macer's *Hierolexicon*, verb. "Labarum." C. C. Harington.

The Close, Exeter.

Cicero: "ex libella . . . ex teruncio" (4th S. v. 339.)—R. E. is not the first who has stumbled at this passage. P. Victorinus pronounces it "locus valde inquinatus," and despairs of making anything out of it. I do not seem to see that the difficulty is so insurmountable, or, because "*ex libella* is translated 'sole heir,' *ex teruncio* will be meaningless." I should, for my own part, consider that there would be a good deal of very agreeable meaning in a will which should name any friend of mine "sole heir," with the proviso of his paying over to me a twelfth or a fourth part of the estate. In this case, it appears to me that Atticus was appointed the heir, or "sole heir," if you will, while Cicero was made a legatee under that instrument — an arrangement not uncommon then, and of every-day occurrence now. As *libella* sometimes = *as*, and as *as* (from εἷς, Dor. αἷς, Tarent. ἆς) signifies "unity, oneness," so both these words in reference to inheritances came to mean the *whole estate*.

Edmund Tew, M.A.

Patching Rectory.

Though a subscriber to "N. & Q." from its commencement, and thirsting for its weekly appearance, somehow at the time I overlooked this query, which else would have received earlier attention.

*Libella*=originally *As* (a pound of copper), and so was 1-10th of *Denarius* (*decem asses*). *As* containing 12 *unciæ*, *Teruncius* (3 *unciæ*) = 1-4th of *libella*. When the *As* became 1 ounce of copper, the *denarius* was valued at 16 *asses*, and the *sestertius* (originally 2½ *asses*), still computed as 1-4th of *denarius*, = 4 *asses*, = 48 *unciæ*. A change of meaning was given to *libella* and *teruncius*. *Libella*, no longer 1-10th of *denarius*, became 1-10th of *sestertius*: *teruncius*, 1-4th of *libella*, became 1-40th of *sestertius*. So, while *heres ex asse* is "heir to the *whole*," *heres ex quadrante*, "heir to a fourth," *heres ex libella* is "heir to 1-10th of a *sestertius*," i. e. 4-8 *unciæ*, *heres ex teruncio*, "heir to 1-40th of *sestertius*, i. e. 1-2 unciæ." Curius by his will bequeaths just half of his estate to Atticus and Cicero, giving to Atticus, through whom he had become known to Cicero, a fourfold amount.

This (after Gronov. lib. ii. *de pecunia vet.* c. 3) is the explanation of Schütz, Epist. 293 of his edition. If R. E. or other readers have access to Schütz's note, I explain to them, what may otherwise be obscure, how S. gets out the precise value of *ex libella*, "4 unciis, 3 sicilicis, 1 scripulo," also *ex teruncio*, "1 uncia, 5 scripulis" (i.e. nearly exactly 4.8 scripulis). 6 scripula = 1 sicilicus, 2 sicilici = 1 uncia. [As an aid to memory, I compare our Apothecaries' Weight. 3 scruples = 1 drachm: 8 drachms = 1 ounce. Thus *scripulum* (scruple) was, as with us, 1-24th of an ounce, and *sicilicus*=2 drachms.] Charles Thirlby.

Cambridge.

RONICA (4th S. v. 148, 214, 325.)—I think it dly probable that this flower was dedicated . Veronica. The only saint of this name has a place in the Calendar, and a feast day, ry 13, is St. Veronica of Milan; but she n 1497, too late for such dedication. Nor ere any circumstance in her life to warrant he St. Veronica connected with the incident holy *Sudarium* is said to have been named ice, or *Verenice*, easily corrupted to *Veronica*. is said to have subsequently followed St. al in his preaching in Burgundy. But all s legendary and without authority; and it useless to attempt to connect the name of lower with any saint's name. Moreover, the sed St. Veronica has no festival day; and s named after a saint will generally be found ve been so from their flowering about the of the saint's feast.

an old herbal, in German, printed at Strassin 1589, it is stated that *Veronica* was one e names of Speedwell, and it was otherwise *Ehrenpreiss* and *Kolerkraut*; but the author es attempting to decide the origin of the Veronica, which seems even at that early o have been a disputed question.

König von Franckreich sol im den Namen geben und auch Veroniam genant. Ja solte billich ca heissen: dergleichen weitleufftige unnötige er namen, wil ich dissmal bleiben lassen."

haps we shall do well to imitate the wary rbalist, and fairly give up the origin of the ation of the name Veronica to this plant.

F. C. H.

EAVING NO STONE UNTURNED" (4th S. v. 5, 262.)—L. J. Platt (p. 135) seems to it not at all unlikely that the above phrase ved from the habits of a species of bird "turnstone." I find in Bartlett's *Quotations* r's edit. 1869), p. 330 of appendix, the fol-:—

leave no stone unturned'—

Πάντα κινῆσαι πέτρον.

Euripides, *Herac.* 1002.

is may be traced to a response of the Delphic given to Polycrates, as the best means of finding re buried by Xerxes' general Mardonius on the Platæa. The oracle replied—Πάντα λίθον κίνει, very stone.'—Coop. *Paræmiogr. Græc.* i. p. 146."

J. S. Udal.

ark Street.

OR OF LONDON AND LORD OF FINSBURY v. 360.)—William the Conqueror styled ief officer of the City *port-grave*, or port- In a charter of Henry I. he is called a r, and *temp.* Henry II. he appears to have nown by the Norman title *maire*, or mayor. Fitz-Alwhyn was the first mayor, 1189 to Edward III. granted the prefix of "Lord" ; but the title "Right Honourable" is believed to have been conferred first upon Godfrey Feldyng in 1452, when he became a member of the Privy Council. The fact that Henry V. gave the seat of honour at a banquet to the Lord Mayor (Nicholas Wotton) in 1415, before the Archbishop of Canterbury, shows how highly the chief magistrate of the City was treated at that period. Charles I. conferred the title "Lord Mayor" on the chief civic officer of Dublin in 1645, though it was not borne by him till 1665. The mayors of York and Edinburgh also have the distinction.

John Piggot, Jun.

James Telfer: "Parcy Reed" (3rd S. xii. 242, 352, 451, 533; 4th S. i. 108, 249; v. 329.)—Mr. Dixon will find this ballad printed in Richardson's *Local Historian's Table-Book*, "Legendary Division" (ii. 321). It is prefaced by an introduction written by Mr. Robert White, who observes:—

"The annexed ballad was never before published, having been taken down by my valued friend Mr. James Telfer of Saughtree, Liddesdale, from the chaunting of an old woman, named Kitty Hall, who resided at Fairloans in the head of Kale water, Roxburghshire. Mr. Telfer had the honour of presenting a *transcript* of the piece to Sir Walter Scott, who placed it at the end of his copy of the *Lay of the Reedwater Minstrel*, and both now occupy a place in Press P, shelf 1, at the library at Abbotsford."

Anon.

Inscription at Lord Taunton's (4th S. v. 175, 211.)—

"His the green memory and immortal day."

This line to the memory of a dear and valued friend reminds me of some verses he wrote at the early age of thirteen on the question being put, whether foresight contributed to happiness?—

"If with an astrologic eye
We could in stars our fate descry,
Could see a parent's final day,
And knowing, could prolong his stay;
Sure foresight would be perfect bliss,
And who would *wish* for more than this?
But if we should foresee in vain,
It would inflict but double pain,
To see a friend approach the tomb,
Unable to avert his doom;
Sure foresight would be far from bliss,
And who would wish for such as this?"

Already, as a boy, Henry Labouchere gave promise of the noble-minded man he proved himself to be through a long and well-spent life in the service of his country, and as an enlightened lover of the fine arts. Both he and his worthy brother, the late Mr. John Labouchere, were through life faithful to the admonitions of their excellent father on their beginning life:—

"Je n'ai qu'une chose à vous recommander, c'est de ne jamais rien faire qui doive un jour vous forcer à rougir devant moi ou vis-à-vis de vous-même."—

and God knows they were true to it! Sir Thomas Lawrence rendered full justice to these two fine youths in the noble picture he painted for their grandfather, the first Sir Francis Baring.

In "N. & Q." (4th S. v. 167), speaking of Shelley, it is said: "He was flogged liberally." So was Henry Labouchere once, and that twice the same day; but it was from generosity, refusing to divulge the name of a schoolfellow who had committed some peccadillo. In 1820, being only just of age, he took a first class in classics at Oxford. P. A. L.

DUKE OF SCHOMBERG (4th S. iv. 540; v. 100, 187, 328.)—Prior to all these Schönbergs, or Schombergs, I find one mentioned in the *Journal du Règne du Roy Henry III*, p. 29:—

"Le Dimanche vingt-septième Avril (1578) pour demesler une querelle née pour fort legere occasion entre le Sieur de Quelus, l'un des grands mignons du Roy, et le jeune Antragues, favory de la maison de Guise. Le dit Quelus avec Maugiron et Livarot, et Antragues avec Riberac et le jeune Schomberg. Ils combattirent si furieusement que le beau Maugiron et le jeune Schomberg demeurerent morts sur place: Riberac des coups qu'il y reçut mourut le lendemain, Livarot d'un grand coup qu'il eut sur la teste fut six sepmaines malade, Antragues s'en alla sain et sauf avec un petit coup qui n'etoit qu'une egratignure. Quelus, autheur et agresseur de la noise, de dix-neuf coups qu'il reçut languit 33 jours, puis mourut. Le Roy portoit à Maugiron et à luy une merveilleuse amitié, car il les baisa tous deux morts. On en fit ces deux vers—

'Seigneur, reçois en ton giron
Schomberg, Quelus et Maugiron.'"

This was something like a duello. To which branch of the Schombergs did this youth belong? P. A. L.

"SNAKES CONSPICUOUS BY THEIR ABSENCE" (4th S. iv. 561; v. 50, 51, 101, 186, 328.)—On this subject I may be allowed to mention the popular belief that no snakes are to be found in the district of Irchinfield, in the south of Herefordshire. During a residence of many years I certainly never saw one there, or heard of more than one as reported to have been seen.

T. W. WEBB.

Hardwick Vicarage, Hay, S. Wales.

PENMEN (4th S. iii. 458, 536, 563; iv. 35, 100, 167.)—The following book is not mentioned by the correspondents to "N. & Q.":—

"Nicholas (Abraham), the complete Writing Master, containing several useful and ornamental Examples of Penmanship. (Note) Engraved throughout. London, 1722, fol. (B. M. 1755 A).

CHARLES VIVIAN.

41, Eccleston Square, S.W.

TIZARD (4th S. iv. 515, 574; v. 47, 215.)—By Hutchins's *History of Dorset*, ed. 1774, vol. i. p. 466, Ashton, or Winterborne Ashton, once a manor, is described to be a hamlet or tything in Winterborne, St. Martin's parish, and to consist of one farm, *then* the property of John Lord Berkeley, of Stratton. I find by local inquiry that it still belongs to the Berkeleys of Berkeley Castle, and that it is a mistake to describe it as the *seat* of the late Mr. J. H. Tizard, though he farmed and resided on the estate for a long previous to his death, a bachelor, now ma ago. The only memorials of him consis recollection of his kindly nature, and of sportsman, and open-hearted old English man, as he was. I have been favoured sight of an impression of a seal he used, a agrees with the heraldic insignia quoted correspondents; but I have been unable tain whether he or his ancestors had a grant for their user. The name in Dorset means rare or equally blessed with thi comforts, but one family of the name crest, of which I have been given a pr of a mural crown a dexter arm erect ve cuffed, in the hand a baton, a fleur-d difference on the arm. My informant to obtain for me an impression or a d of the arms, if any, used in conjunction crest, so that I cannot further help you inquirer in the object of his anxiety. M NOCK has certainly interested us with hi ous speculations as to the origin of thi and the derivation of its name, but I fear, be anything in local tradition or reputati must be considered speculations only.

A PENNYWORTH (4th S. v. 431.)—The ing is an advertisement in a newspaper in 1725:—

"To be sold a Pennyworth.—A handsome Town Chariot with Springs, a whole Fore Gl with crimson Castog.—Inquire, Cooper, Coach Bond Street Mews."

ISLAND OF FONSECA (4th S. iv. 10.)— *Gazetteer*, London, 1834 (B. M. 2059 c.), the following extract:—

" . . . Amapalla, seaport tn. and city mala, prov. Nicaragua, situate on a peninsula, the Pacific Ocean, at the N.W. entrance to Fo 12 m. S.E. San Miguel. Lat. 13. 3. N., long. 8

CHARLES

41, Eccleston Square, S.W.

"TOUR IN SCOTLAND IN 1803" (4th S 432.)—Should not "the Rev. John Sle the place of "the Rev. John Slack"? a misprint, p. 419, "3rd S. viii. 13," "3rd S. iii. 13." CHARLES T

Cambridge.

"NOT LOST, BUT GONE BEFORE" (3rd 460; xi. 163; 4th S. v. 185, 351.—

"Judicemus illos abesse, et nosmetipsi falla Dimisimus illos, immo consecuturi præmisi *Con. Marc.* 29.

"Quem putas periisse, præmissus est."—Se

"Erras, etc. Quid fata deflemus? non reli sed antecessit."—Sen. *Con. Polyb.* 28.

"Et fortasse (si modo sapientium vera fa pitque nos locus aliquis) quem putamus peri sus est."—Sen. *Epist.* 63.

(4th S. v. 367.)—Your cor-
alludes to this rare tract:—
the most material Proceedings of the
and their Armies, &c." 4to, 1651,

pamphlet (1648)—
of the Beginning and Cause of all
ey have been hatched and how pre-

n. It contains the identical print
ttiswoode, as described by J. M.,
very curious engravings—
nd Seamen of Southwark assaulting

their Passage to York destroying

nd Scotch Armies embracing each

of Archbishop Laud."
lgehill."
lling down Cheapside Cross."
f Challoner and Tomkins, 1643."
pe from Oxford."
own of this tract? There is no
nply "London, 1648."
int in existence of the Cross in
this book, where it is drawn
ance of accuracy, just before its
e populace.

THOS. E. WINNINGTON.

Scottish heroine was held in
mbrance by Robert Burns, the
favorite and trusty servant his
de o' a meere," she stood god-
y humorous letter, in broad
e of the manifold excellences of
sed to his friend W. Nicoll, of
will be found in Cromek's *Re-*
which is appended a quotation
l incident, from Laing's *History*
iii. p. 122. Another humorous
hich "his old mare, Jenny
he describes as "one of the
" honourably figures, and which
ed an admirable scene for the
landson, will be found in Dr.
ition of the *Works*, 1809, vol. i.

WILLIAM BATES.

D (4th S. iv. 410.)—
lap, découvertes en 1827, et nommées
of the Phœnix group), explorées par
. Groupe de quatre ou cinq milles
ilots bas et boisés. Position 8° 37′
16′ longitude est suivant Cantova;
an Rodrigues."—*L'Univers. Océanie,*
Rienzi. Tome ii. 126. Paris 1836.

C. VIVIAN.

ASTER ISLAND (4th S. v. 144,
ount of the statues on Easter
ied by an engraving, may be
the same book. C. VIVIAN.

"ERIPUIT CŒLO FULMEN SCEPTRUMQUE TYRANNIS" (3rd S. xi. 515.)—The origin of this line is probably the following one, in Manilius on Astronomy, quoted in the *Saturday Review* of March 19, 1870,—

"Eripuitque Jovi fulmen, viresque tonandi."

H. W. C.

JOHN HUNTER, THE SURGEON (4th S. v. 398.) The well-known curator of the Hunterian Museum at the College of Surgeons was named *Clift*, not Cliff, as MR. BATES supposes. JAYDEE.

---

## Miscellaneous.

### NOTES ON BOOKS, ETC.

*Calendar of the Carew Manuscripts preserved in the Archiepiscopal Library at Lambeth*, 1601-1603. *Edited by* J. S. Brewer, M.A., *and* William Bullen, Esq. *Published under the Authority of the Master of the Rolls.* (Longman.)

We should say that the publication of this fourth volume of the *Calendar* of the extraordinary collection of documents illustrative of Irish history preserved at Lambeth, rich as it is in instruction as to the country and the character of the people, was peculiarly well timed if we could hope that the Members of the Legislature could or would consult it. As it is, it will probably be left to students and scholars to extract the lessons with which the volume abounds. The introduction by Mr. Brewer is full and interesting; and he wisely points out at the close of it how large a number of miscellaneous subjects are casually illustrated by the Carew Papers of 1601, 1602, and 1603.

*London Lyrics. By* Frederick Locker. (Strachan & Co.)

Mr. Locker obviously shares Dr. Johnson's love of London and London life, and as obviously Captain Morris's admiration of the shady side of Pall Mall, and his gift of song; and gives utterance to his feelings in some very graceful and pleasing *vers de société*, of which the sparkle is enhanced by occasional and effective touches of pathos.

*Old Mortality. By* Sir Walter Scott. (A. & C. Black.)

This fifth volume of the centenary edition of the *Waverley Novels* (with its frontispiece of "Old Mortality," lying exhausted and expiring on the roadside) illustrates in a peculiar manner the great utility of the new feature of this edition, the Indexes; that to the present volume is very full and useful.

*Poems and Lancashire Songs. By* Edwin Waugh. *Third Edition, with Additions.* (Bell & Daldy.)

This volume of Lancashire Lyrics—for such they are, though not all in the Lancashire dialect—have the ring of true song in them, and are dedicated to John Bright, who shows by the aptness of the quotations he introduces into his Speeches how wide a reader and thorough lover he is of our English poets.

*The Floral Guide and Garden Guide for May*, edited by Shirley Hibberd. (Groombridge.)

The articles in this and the preceding number should be looked to by all who take an interest in "Dinner-table Decoration."

THE book of the week has unquestionably been "Lothair": for the copyright of which, it is said, a house

in the Row offered 16,000*l.*, and of which Messrs. Smith took 1200 copies for circulation in their libraries. We remember when Mr. Disraeli took his seat in the House of Commons as the Prime Minister of England, wishing for both their sakes that the venerable author of "The Curiosities of Literature" had been spared to see that day; and the feeling was revived on Monday last when "Lothair" was the one great topic of all the leading journals of the day.

If "Lothair" is the book of the week, "Macmillan's," with George Eliot's new poem, "The Legend of Jubal," Anthony Trollope's new story, "Sir Harry Hotspur of Humble~~ton~~," and its other admirable papers, may fairly be said to be *the* Magazine of the month.

The Camden Society.—The chief features of the report presented to the Members at the General Meeting, held on Monday last under the Presidency of Sir William Tite, were, in addition to a warm tribute to the services and memory of the late Director Mr. Bruce, the announcement of the satisfactory progress of the General Index to the five hundred volumes of the Society's publications; and that the following books would be issued during the ensuing year: "Henry Elsynge's Notes of Proceedings in the House of Lords during the Session of 1621, from the original MSS. in the possession of Colonel Carew, of Crowcombe Court, Somerset," to be edited by Samuel R. Gardiner, Esq.; "Letters and Papers of John Shillingford, Mayor of Exeter A.D. 1447–1450," to be edited by Stewart A. Moore, Esq.; and "A Collection of Original Letters of the Trevelyan Family," to be edited by Sir Walter Trevelyan, Bart., from the originals in the possession of the editor: and that the following had been added to the list of suggested publications—"A Series of Letters of the time of James the First, from the original MSS. formerly belonging to Mr. John Packer, secretary to the Duke of Buckingham, now in the possession of the Honourable G. M. Fortescue," to be edited by Samuel Rawson Gardiner, Esq.; "The Examination of Wycherley, a Conjuror in the time of Edward VI., from the original in the Lansdowne Library in the British Museum," to be edited by Dr. Rimbault; and "The Life of William Whittingham, Dean of Durham, from a MS. in the Ashmolean Library," to be edited by Mrs. Everett Green. Mr. J. Payne Collier, the Dean of Westminster, and Sir Albert Woods, Garter, were elected on the Council in the place of the retiring Members.

## BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

Burke's Works. 9 Vols. post 8vo. Edited by Prior. 1854.
Five Years at an English University. By Charles Astor Bristed.
Notes and Queries. Second Series. Either in Nos. or Vols., IX. X. XI. and XII.

Wanted by the *Rev. John Pickford, M.A.* Bolton Percy, near Tadcaster, Yorkshire.

The Breviarium Aberdonense. (Bannantyne Publications.)

Wanted by *Mr. Livingston*, Bookseller, Nicolson Street, Edinburgh.

## Notices to Correspondents.

A. G. S. *will find probably the best indications of what he is in search of by a reference to Boswell's* Johnson.

G. W. T. (Huddersfield.) *The second seems well known; not the first. Might we transfer what you so kindly offer to the Society of Antiquaries?*

L. T. A. *will find the line*—

"Superfluous lags the veteran on the stage"

*in Johnson's* Vanity of Human Wishes.

A. H., S. L., *and* W. T. M. *Anticipated.*

Senoj. *We are informed that Keable's Farewell Addr be found* in Miscellaneous Poems by Walter Scott, Esq., *Edinburgh*), 1820, p. 149.

J. B. Whittle. *Minshew's* Dictionary, 1617, *sidered the first book published by subscription, the modern idea of that term. See* "N. & Q." 1st S. xi. 2

O. M. *The willow pattern is described in* "N. & Q." 298, 328, 405, 461.

H. Fishwick. The Adventures of Five Hours *is by Sc See Pepys's* Diary, *Jan.* 8, 1662-3. *edit.* 1854.—*There is an of Etienne Tabourot, alias "Le Sieur des Accordes,"* in Universelle (*Michaud*) Ancienne et Moderne, xl. 551.

W. A. B. C. *The couplet*—

"Its good to be off wi' the old love
Before ye be on wi' the new"—

*is from an old Scotch song, quoted by Sir Walter Scott* Lammermoor.

J. Salisbury. *By the charter of the 20th of King H 1506, to the City of London, is granted to the said Ma monalty and citizens, and their successors, treasure from the liberty of the same.*

Erratum. 4th S. v. p. 438, col. i. *for* "Hydolfi" *read*

Modern Inventions.—That great invention the " which times all the principal events of the day, and has old-fashioned "Stop-watch," seems likely to be eclip that still more useful invention the "*Keyless Watch*," key being required renders these Watches indispensable the nervous, and invalids. The enormous number *sent* all parts of the world, is a convincing proof of their grea prices range from 5 to 100 guineas. Thousands of them tured by Mr. J. W. Benson, of Old Bond Street, and of tory, Ludgate Hill, London, who sends post free for 2d. a ing historical pamphlet upon watch-making.

"Notes & Queries" is registered for transmissio

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N, SATURDAY, MAY 14, 1870.

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&c.

## Notes.

### RENCH MYSTIFICATION.

o my promise I now give to your
iled account of Messrs. Delagrave's
nystification.

r 1810 M. Michaud, who was
l also "imprimeur de l'empereur,"
to publish—in association with a
ants and literary men—a new bio-
ionary. The plan matured, and in
volume made its appearance. The
hich from the commencement as-
st colossal dimensions, was then, by
publisher, and notwithstanding all
lications, uninterruptedly continued
in the year 1828 by the issue of
d volume.

ited in 1832-1833 a sequel to the
yled "partie mythologique," which
of three volumes, and formed the
t of a supplement. This supplement
lertaken, and in 1853 it had reached
rd volume (of the whole collection)
l died. Two more volumes, which
ere prepared under his superintend-
l after 1853. Then all was finished.
not, the supplement did not go
ter V.

the house of Thoisnier-Desplaces
n offering to the public—according
al wish—an entirely new edition of Michaud's *Biographie universelle*. This republication was to include the original text of the *Biographie*, and also the articles of the supplement; moreover, all the lives of eminent men who had ceased to live since the appearance of the two works. The first volume was published in 1842, the last in 1865. So the new edition was completed. Both papers and reviews of Paris were radiant when the last stone was laid, and could not find terms beautiful enough for the zeal, for the perseverance of the editors, the publishers, &c. In fact, one had then a work of high scientific value. The only thing worth objecting against it was that the first volumes were completely antiquated in consequence of the issue having lasted too long. The price was besides something monstrous. While the closely printed volumes of the excellent *Nouvelle Biographie générale* (at Didot's) only cost four francs, one had to pay for each volume of Michaud's new edition, as edited by Thoisnier-Desplaces, three times as much, therefore twelve francs. The number of volumes in this new issue is forty-five; accordingly the original cost price for the whole work amounted to the handsome total of 540 francs. Often already I had thought by myself that a new edition with the necessary emendations and, above all, diminution of price would not be such a very bad bargain. I was accordingly delightfully surprised by an announcement of Messrs. Ch. Delagrave & Cie, "Libraires-éditeurs," from the "Rue des Écoles" in Paris, in the number for February 19 of the "Feuilleton" to the *Journal de l'Imprimerie et de la Librairie*, in which announcement these publishers published the happy tidings that they were about to issue—

"Une nouvelle édition de la *Biographie universelle* Michaud, refondue en 45 volumes, grand in-8, chacun d'environ 700 pages, corrigée et complétée d'environ 20,000 articles nouveaux. . . . . Il paraîtra un volume par mois. . . . . Prix du volume: 8 fr. 50 c."

Here, in fact, the object of my dreams was realised. It did not occur to me to doubt of this compilation of recommendations. I was convinced that Messrs. Delagrave & Co. had bought the copyright from the "veuve" Desplaces, and that they now waited to commence a *bonâ fide* "new" edition at reduced prices. The house had been ever recommended to me as honest and trustworthy, and the last doubt which could possibly remain was removed by this communication: "L'ouvrage est déjà tout entier, composé et cliché, *prêt par conséquent pour l'impression*." Who on earth could learn anything else from this announcement, but that the new publishers had altered, remodelled, and perfected the text in taking good care that the whole reorganisation was ready in one and the same moment?

I bought the first two volumes, and for my seventeen francs—which are now lost for ever and ever—

I have at least the *Schadenfreude* to denounce the mystification. All the hubbub about "nouvelle édition," about "corrigée et complétée," about "prêt pour l'impression," &c., is deceitful, to use a mild term. The "nouvelle édition" of Messrs. Delagrave & Cie is nothing more nor less than the "nouvelle édition" which, in 1842—consequently twenty-eight years ago—was announced as such by the house of Thoisnier-Desplaces. Messrs. Delagrave & Co. have added absolutely nothing to the publication of the last-named gentleman. The signs of punctuation have remained intact, the typographical errors likewise. The inner title-page and the cover, these are the only new things in the "new edition." Even on the outer title-page these gentlemen from the "Rue des Écoles" want to explain to the reader, with really astonishing and hopeless pertinacity, that white must be called black after all. How do they manage this? Well, in the "sous-titre" of the edition of Thoisnier-Desplaces, one could read the words: "Nouvelle édition, revue, corrigée et considérablement augmentée d'articles omis ou nouveaux." In reprinting this without alteration, the publishing house of Delagrave would have rendered themselves guilty of gross misrepresentation. Yet this simple reproduction, however offensive it would be in itself, was not sufficient to the school-street gentlemen. They resolved on introducing between the words "corrigée" and "considérablement augmentée" the fallacious (to say the least of it) "continuée jusqu'à nos jours," while, in forgetting to print 1870 underneath the name of the publishers, they gave to "nos jours" the passport for eternity. A more curious and scandalous mystification has seldom occurred before. My article is long enough already. In order, however, to give you and your readers a few samples of what I here advance, so that no one can accuse me of superficialness, I shall now give some specimens which will go so far as to prove that the "new" edition of Delagrave is perfectly *à la hauteur* of its epoch—viz. 1842. Such names as Arago, Achard, &c. are of course not found in it; but here the omissions may be the result of a deplorable neglect, which neglect unfortunately extends to all men of some eminence who had the misfortune of dying after the year 1842.

The following, on the contrary, is rather perplexing, and not so easy to explain. In the article on André-Marie Ampère (died 1836) we are agreeably surprised in learning from a note that this "article se compose d'extraits presque textuels de l'éloge, *encore inédit* . . . . par M. F. Arago." One is always hearing something new in this great century. I thought, most ignorantly no doubt, that this inedited *éloge* appeared already some years ago, and formed part, for instance, of Arago's works published in Paris during 1854-1862. At the end of this biography, in the bibliography of Ampère's productions, we intense regret, that the second volume cellent *Essai sur la Philosophie* has not b as yet. How much better does not th this life know things than the bibliog told me that the second volume spo issued first in 1843, and afterwards o 1857. We go further. Let us state that the son of André-Marie—viz. the Jean-Jacques Ampère (died 1864) ha forgotten by the publishers. In an Antonelli (Léonard) the readers are consult the fifth volume of the "préc tion" *récemment* published under "Mémoires tirés des papiers d'un hom These *mémoires* were *recently* printed in In the *Life of Christian August of A* (1768-1810) it is said that his succe throne was Bernadotte, *aujourd'hui* &c. &c., *ad nauseam*.

I could cite a great many specimens quality, but I deem those given a suffici tee for my assertions. H. T

Amsterdam.

---

SEPULCHRAL INSCRIPTIONS AT

Names and dates on sepulchral ins natives of Great Britain, which exis churches in Rome previous to its occ the French in 1798, when many of t destroyed, taken from copies of the ins the possession of Dr. Wiseman, Princi English College in 1836:—

R. Hason, Presbyter. 1446.
*N. Saxtonus, Theol. Bac. Dioc. Ebor. 143
Mr Tho. Purveour, S.T.P. 1469.
*R. Pr Joannes Shirwood, Eps. Dunelm. 14
*R. P. Guil. Shirwood, Decanus de Aclan 1497.
Joan. Gilio, Lucen. Wigorn Epo, LL.D. H apud Pont. Orator. 1498. (Joannes de Libiis, *Church History*, under year 1489.)
Thomas Knyght, Sacristæ Eccl. Cath. Wyn
R. P. Thomas Cobold, LL.D. Norwicen. 15
Edward Scot, London, Gubernator Hospital
John Gam, Sacerdos. 1507.
Thomas Wythy. 1508.
*Xpher. Archiep. Ebor. Cardin. Angliæ. 15
Wm Bacheler, Prior Domus Carmel. London
D. T. Colman. 1517.
Jo Weddisburi, Prioris de Worcestur. 1518.
Thomas Morton.
Henry Story, Ptr. 1519.
Jno Clerk, Bathon. Epo. 1524.
Francis More. 1525. ("George Morus," his
Andrew Aiton (Scotus). 1528.
Margary Kibli. 1548.
George White. 1555.
Jo Seton, Pro. 1567.
Tho. Kyrton. 1571.
Edmund Daniel, Pro Heref. Eccl. Cath. Dec

* The inscriptions on the monuments of the are given in *Collectanea Topographica et G* v. 87.

Ptr. 1580.
r. 1587. ("Robert Morton, nepos.")
striensis. 1594. (Cardinal, "Gabriel Heschetus, sororis filius.")
.udoenus Luduvicus"), Cambro Brit. 595.
n, Vigorniensi, Joannis Throcmorton, 5.
)7. (Thomas Alan, nephew.)
1605.
omerset. 1610.
ıb. Brit. Caernarvon. 1618. ("Caro-ore nepos.")
oc. Covent. 1623.
ı, Comitis Portlandiæ, fil. wife of Ric[d]
1659.
lart. Sussex. 1660. (John Gage his
str. Prō. 1660.
eorgii Eq. Aurat. et Margaritæ de ε, filius. 1669.
on of R[d] Walmesley de Dunkenhall, laria, daughter and heir of Bartholo-heame, Surry. 1680.
rick. 1694.
Eq[r] of Kent. 1699.
ıam of Dereham. 1739.
D.O.M.
le Dereham, Magnæ Britanniæ Ba-religionis amorem, Patria ad Catho-ıiliæ suæ postremus, a nuptiis absti-ıum ac legitimum Regem, sancte ab ris in discrimen veniret, Hanc pie-ım, sepulcrali lapide testatam voluit. . MDCCXXXIX. Vixit an. LIX. menses
Withie. 1743.
ı. 1751.
ıe, daughter of Henry and M. Swin-, Northumberland. 1778.
ove were in the English College, but ed in 1836 when I made these notes.
W. C. TREVELYAN.]

of the church of St. Gregorio:—
m. 1569.
e. 1611.

of S. Maria sopra Minerva:—
oward (Cardinal). 1694.

on:—
Ghibbesius, Doc[t] Oxon. 1677. ("Be-ı hæres.")

:—

W. C. TREVELYAN.

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F SONG: AUTHOR WANTED.

ı in skies do come together,
e brightness of the sun,
ırely be some pleasant weather
heir storms are past and gone!"

ırly scrap book, remarks regarding

gment in imitation of an old Scotch among the country ingle-sides. I cannot tell the name either of the song or the tune; but they are in fine unison with one another. I shall here set down *one* verse of the piece, both to mark the song and tune I mean, and likewise as a debt I owe to the author, as the repeating of that verse has lighted up my flame a thousand times."

Cromek, in his *Reliques of Burns*, 1808, was the first to publish the above, and instead of the word "sun" in the second line, he by mistake printed "weather," an error which has been repeated by every editor to the present day.

The poet's imitations of the above fragment are numerous; among others, I note the following:—

"Though stars in skies may disappear,
And angry tempests gather,
The happy hour may soon be near
That brings us pleasant weather.

"The weary night o' care and grief
May hae a joyfu' morrow,
And dawning day will bring relief
For a' our night o' sorrow!"

These verses form part of a song written in 1791, and we have a counterpart to it in a verse sent to his friend Robert Ainslie in a letter dated July 23, 1787. "In short," he writes, "I have set you down as the staff of my old age, when the whole list of my friends will, after a decent share of pity, forget me:—

"Though in the morn comes sturt and strife,
Yet joy may come at noon;
And I hope to lead a merry, merry life
When a' thir days are done!"

But the most interesting of these *imitations* is the following song, which he tells us he composed at the age of seventeen, at which early period, as indeed at intervals throughout life thereafter, he was oppressed with "a constitutional melancholy or hypochondriasm that made him fly to solitude." He mentions, however, that he fell in with a *Collection of English Songs* which he made "his *vade mecum*, and pored over them when driving his cart or walking to labour, song by song, verse by verse—carefully noting the true tender or sublime, from affectation and fustian." In this or some other collection he must have met with Mrs. Cockburn's fine song, "I've seen the smiling of fortune beguiling," for the verses we are referring to are largely sprinkled with the ideas and even the very words of that popular song. Let the reader judge for himself:—

"I dream'd I lay where flowers were springing
Gaily in the sunny beam;
Listening to the wild birds singing,
By a falling crystal stream:
Straight the sky grew black and daring,
Through the woods the whirlwinds rave;
Trees with aged arms were warring
O'er the swelling drumlie wave.

"Such was my life's deceitful morning,
Such the pleasure I enjoyed;
But lang ere noon, loud tempests storming,
A' my flowery bliss destroyed.

Though fickle fortune has deceived me—
Promised fair—perform'd but ill—
Of many a joy and hope bereaved me,
I bear a heart shall support me still!"

While the above is palpably composed on the model-verse placed at the head of this note, the reader will observe how the tyro-lyrist pilfers the words and sentiments of "The Flowers of the Forest" in the passages quoted below:—

"flowers of the fairest, pleasant and gay."
". . . . silver streams
Shining in the sunny beams."
"loud tempests storming."
"Drumlie and dark."
"O fickle Fortune, why this cruel sporting?"
"Nae mair your frowns can fear me."

G. G.

Edinburgh.

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TRANSCRIPTS OF PARISH REGISTERS.—If the Bill to be brought in by a member of the House of Lords, for the better preservation of ancient ecclesiastical records, &c., does not include the transcripts of parish-registers, permit me to suggest through "N. & Q." that provision be made therein for securing and carefully preserving for public access these documents so valuable to the historian and genealogist. Of my personal knowledge there are three dioceses in England where they lie in the most neglected state, confused masses of damaged paper and crumpled parchment. In one of these dioceses they occupy the floor of the upper story of an ancient turret, the resort of bats and owls for generations. C.

Brixton, S.W.

THE STUART SUCCESSION.—A correspondent of the *Daily News* writes as follows. The information seems worthy of a place in "N. & Q.":—

"Whether or no the Duke of Alba can prove his legitimate descent from James II., there can be little doubt but that there are living descendants of the Stuart family in a direct line from Charles I. Henrietta Maria, the younger daughter of that king, married Philip I., Duke of Orleans, in 1661. Their younger daughter, Anna Maria, married Victor Amadeus, Duke of Savoy and King of Sardinia. Their great-grandson was a Victor Emanuel; and his eldest daughter, Mary Beatrice, married Francis, Duke of Modena, and bore him two sons; and the elder, born June 14th, 1819, is now ex-Duke of Modena. He married, I believe, the sister of Henri, Count de Chambord, who is the legitimate heir in the male line of the French Bourbons. It is curious that the two exiled families should thus be linked together. I fancy the ex-Duke of Modena has no children."

CHARLES ROGERS, LL.D.

Snowdoun Villa, Lewisham, S.E.

FRENCH TOWNS IN "-AC."—The writer of an exhaustive article on "Non-historic Times," in the current number of the *Quarterly Review*, dwells upon the anomalous distribution of French place-names terminating in *ac*. The writer proposes to connect them with *Ac*-quitania, his view being that *ac* is possibly the Basque definite art appended to a noun, and therefore non-Cel ex. gr. *guizon*, man; *guizon-ac*, the man. Wit going into the vexed question whether or Basque is or is not Celtic, I may state tha appears more probable that the terminal is loc formed like the Gaelic adjectival termin *ach;* ex. gr. *fleur* = grass, *fleurach* = gra Knowing how valuable your space is, I will fine my illustrations to only a few cases:—

1. *Souillac* (Lot), Fr. *souille*, a bog. The word gives us (in Gaelic) *salach*, dirty.

2. *Florac* (Lozere), cf. Gael. *flùranach*, flow the place of flowers; *fleurach*, grassy.

3. *Cognac* (Charente), cf. Gael. *coinneach*, or, far better, Fr. *coing*, a quince. Cognac liquor extracted from quinces; *cognassier*, a quin tree.

4. *Carnac* (Morbihan), Gael. *carnach*, the place of stones.

5. *Cavignac* (Gironde), Fr. *cavin*, a defile.

6. *Sevignac* (Pyren), Fr. *Savine*, "juniper *savin* in Gaelic is *samhan*, which points to (pronounced *sav*) for sorrel; *rumex acetosa*, *samhnach*, used in a variety of ways.

7. *Jarnac* (Charente), *jarnac* in French, short dagger; *sgian* in Gaelic; cf. also Gael. iron.

"Ex uno disce omnes." I am persuaded all French towns in *-ac* may be explained Celtic. A. HAM.

SPRING MATTRESSES.—In your number for April 23 it is mentioned that silver forks have been brought into use about the year 1812. A friend informs me that they were used in his boyhood at his father's house; and, according to his present age, his boyhood must have been previous to 1800.

I refer to the subject, as another modern luxury seems to have been introduced about the same period. Mr. Crabb Robinson, when at Marburg in 1802, says: "I lay on a sofa of *metal* wire *covered with hair*, the most elastic of couches, and to me a novelty." (Vol. i. p. 124.) W. M. T.

DRAYTON AND WORDSWORTH.—Every body knows Wordsworth's echo, how "Fairfield answered with a mountain tone, Helvellyn far inland the clear blue sky carried the lady's voice, old Skiddaw blew his speaking-trumpet," &c. Is it not probable that the echoes *in the same* region in the thirtieth song of Drayton's *Polyolbion* (p. 164) were in the poet's memory?—

". . . . . a *Copland, Copland* cry,
Till to your shouts the Hills with Ecchoes all reply:
Which *Copland* scarce had spoke, but quickly every hill
Upon her verge that stands, the neighbouring Vallies fill

*Heluillon* from his height, it through the Mountains threw,
From whom as soone again, the sound *Dunbalrase* * drew,
From whose stone-trophied head it on to *Wendrosse* † went,
Which tow'rds the Sea again resounded it to *Dent*.
That *Brodwater* therewith within her banks astowned,
In sayling to the Sea told it to *Egremound*
Whose buildings, walks, and streets with Ecchoes loud and long,
Did mightily commend old *Copland* for her song."

W. G.

Col. Tarleton's Portrait.—At p. 348 of the second volume of the *Life and Times of Reynolds*, by Leslie and Taylor, published in 1865, it is stated that the portrait of Col. Tarleton, painted by Sir Joshua, was then in the possession of Wynn Elles, Esq. I have a fine print from this portrait scraped by Raphael Smith, in which the left foot is raised upon a dismounted cannon, and the hands are evidently engaged in adjusting the sword. This attitude, it is affirmed, was selected by the artist to enable him to overcome the ungraceful postilion-like character of the dress, and in this respect especially it is thought to be a great triumph of art. W. H. Goose.

Norwich.

Letters of Sir Charles Bell.—In the recently published volume of these letters, p. 374, there is the following foot-note:—

"George J. Bell, Jun. writes to his father from Paris, May 21, 1840:—'The way in which Roux and Petit received him [C. Bell] was most amusing. When he put his card into his hand, it was, "Ah, Sharley Bell, c'est lui-même"; upon which all the students were gathered round, and the ward resounded with "Sharley Bell."' He was of course much pleased."

Now the only *amusing* point in this anecdote, told by Bell's nephew and travelling companion, consists in the writer's own ignorance of French pronunciation. He evidently did not know that the word *Charles* is in French a dissyllable, and he therefore supposed that Roux and the students meant to call Bell "Charley," and pronounced it "Sharley." Jaydee.

Byron or Scott.—While turning over Mr. H. P. Dodd's interesting book, *The Epigrammatists*, I was surprised to find a familiar friend under a new title; the eight lines beginning—

"Within this awful volume lies,"

ribed to Lord Byron as "Lines found in his ble" (p. 506). I fear the works of Sir Walter ott must have passed completely out of fashion, one accomplished compiler after another (for e quotation is said to come from the MSS. of e late E. H. Barker) can write out these verses and discuss their authenticity without recollecting that twelfth chapter of Scott's *Monastery* in which they are originally found. W.

* Dunmail raise.
† ? Wrynose = Warine-house.

Mr. Matthew Greathead, a Centenarian.—I send a cutting from the *Richmond and Ripon Chronicle* of last Saturday. I believe there is no doubt of Mr. Greathead being an actual centenarian; and, of course, a copy of his baptismal certificate can easily be obtained from Coniscliffe. I have known him myself, as registrar of the diocese of Ripon, &c., for about thirty years, and his age was quite well known; and the month of April, in the present year, always spoken of as the period when he would reach one hundred. He is not tall, but a very square strong-built man; and when I last saw him, four or five years ago, had a fine ruddy countenance, and certainly did not look his age by thirty years at least:—

"A Centenarian.—Mr. Matthew Greathead, the oldest inhabitant of Richmond, attained his 100th year on Saturday last. The event was commemorated by a gathering of a few of his friends. Mr. Greathead has been a member of the Masonic body for 76 years, and for many years the recipient of a pension from the grand lodge. He was born at High Coniscliffe, near Darlington, on the 23rd of April, 1770; his baptismal register bearing date April 24th. Mr. Greathead is well known throughout the district, having acted as apparitor at the visitations for a period of time beyond the recollection of the next oldest inhabitant."

J. Bailey Langhorne.

Outwood Hall, Wakefield.

[We need scarcely point out to an intelligent member of the legal profession like our correspondent that what is wanted in all these cases is proof of the identity between the party described in the certificate of baptism and the supposed centenarian. As Mr. Langhorne is in the neighbourhood, would he kindly investigate this case, and favour us with the result of his inquiries?—Ed. "N. & Q."]

## Queries.

Anonymous.—Who is the author of the book entitled *Round about Kit's Coty House; an Essay on Popular Topography*, published by Messrs. Bell & Daldy in 1861. E. H. W. Dunkin.

Greenwich.

Who is the author of the *Table Talker*, 2 vols., published by Pickering in 1840? These volumes contain a series of reprinted essays, originally written for the *Morning Post*, and published in that journal under the head of "Table Talk."

D. R. C.

Who is the author of a novel intitled *Society; or, The Spring in Town*, 1831? L. T. A.

Blore's "Rutlandshire."—Every antiquary regrets that this valuable history should remain unfinished. Only one part was ever published, but it is said that the author completed his ac-

count of several parishes in manuscript. What has become of these important MSS.?

TEWARS.

BUCKS.—The derivation of the word *bucks* has been asked for in "N. & Q." I offer *beaux*, beauties, handsome men, fine fellows.

*Imo*, Latin affirmative, may be from the Hebrew *amen*. A RANDOM SUGG.

COMIC POETRY.—Some time ago I was presented by a friend, now dead, with two volumes of poetry—comic, &c. Before I had read much of them, another person stole the book. I am desirous of replacing it; but being ignorant of the name of its author or compiler, I have as an old reader taken the liberty of asking for information from you. All the help I can give is, that I recollect reading a comic poem entitled the "Miller of Trompington."

HUGH HENDERSON.

304, Gallowgate, Glasgow.

DUBLIN QUERIES.—I ask any of your Dublin correspondents for information on a few subjoined queries:—

1. What is the present state of the old theatre in which in 1741 were produced, under the direction of Handel himself, *The Messiah*, *Acis and Galatea*, his *Ode for St. Cecilia's Day*, *Saul*, &c. &c., some of them for the first time?

2. Does the old nunnery in King Street North still exist, where died in miserable plight La Belle Jennings, Duchess of Tyrconnel, in Feb. 1730?

3. Does the house on the north side of the Liffey, in which Stella lived, according to Lord Orrery, remain. Tradition placed it in what is still called Swift's Row, leading from Ormond Quay to Jervis Street?

4. What house was it that Captain Wesley (the Duke) lodged in on Ormond Quay in 1792-3, the owner at the time being a fashionable bootmaker?

5. Are the houses in Thomas Street and Harold's Cross, where Lord Edward Fitzgerald and Robert Emmet were respectively arrested, still in existence? also the laboratory in Marshalsea Lane, where the latter prepared his incendiary missiles in 1803?

6. Does the house remain in which the so-called Aldermen of Skinner's Alley took refuge in the upset of English ascendancy when James II. and his lieutenant Tyrconnel held sway in Dublin in 1690-1?

7. Is the house in Hoey's Court which used to be pointed out as where Swift was born, still standing?

8. Is the old "Brazen Head Tavern," in Bridge Street, notable in the history of the United Irishmen and troubles of 1798, still an existing hostelrie?

9. Are the foundations of the old round tower, somewhere in the rear of Ship Street, still discernible? W. F.

ENGRAVINGS OF BUNKER'S HILL, ETC.—I have an engraving of the "Battle at Bunker's Hill," painted by Trumbull, engraved by Müller, and published in 1798 by De Pozzi. Perhaps one of your readers would tell me of a "key" to it.

I have another of the "Death of General Montgomery," painted by Trumbull, engraved by Clemens, and published by De Pozzi, 1798, and am anxious for a key to it, and also to know where he was killed; likewise an engraving of the "Death of Sir Ralph Abercrombie." Of this scene I have two engravings, but a key of one only. That of which I have not a key is the picture in which the "Union Jack," or "King's Colour" is flying over Sir Ralph's head.

A. W. DERMOT.

Santry.

HEAPHY'S PICTURE.—Where can a key be found to Heaphy's picture of "The Duke of Wellington giving Orders to his General Officers on the Eve of a Battle"? Where is the original picture? G. M.

LAURA PLACE, BATH.—I am very desirous of knowing when Laura Place, Bath, was built, and should be greatly obliged if any of your contributors could kindly inform me.

OCTAVIUS MORGAN.

10, Charles Street, St. James'.

MALLET.—Can any one inform me whether the pamphlet against Admiral Byng, and which Dr. Johnson describes as being signed "A Plain Man," was pretended to be written by a naval officer?

E. CUNINGHAME.

MONUMENTAL INSCRIPTIONS OF GERMANY.—I shall be obliged to any of your correspondents who will refer me to books containing collections of the mediæval monumental inscriptions of Germany. K. P. D. E.

MORTON FAMILY.—In the Visitation of Surrey there is a pedigree of the Mortons of Croydon, descended from the Mortons of Bawtry. Can any reader of "N. & Q." furnish me with information, wills, extracts from registers, or other particulars of this family, beyond that contained in the Visitation? EDWARD MORTON.

Malton.

NEWINGTON GATE.—It has become necessary for certain purposes to ascertain the exact date when the turnpike on Newington Causeway was finally removed. Application has been made to various local authorities, but hitherto without result. I shall be glad if any of your correspondents can furnish me with the desired information.

JOHN GREEN.

Wallington, Surrey.

Scotch Ballad.—I am anxious to find some verses which I heard repeated some years ago, but which I never saw in print. They are given, I believe, in one of the Scotch town histories. The metre is that of an old ballad. The subject is the pillage of some Scotch cathedral or monastery by a Protestant mob. K. P. D. E.

Jane Scrimshaw, an alleged Centenarian. I have a mezzotinto half-length portrait, at the lower part of which, within the oval it occupies, is inscribed —

"Age Hundred Twenty-Six,
April ye 3rd, 1710."

Beneath the oval is the following:—

"Jane Scrimshaw, ye Daughter of Thomas Scrimshaw, Wool Stapler, born in London in ye Parish of Mary-le-Bow, Ae 1584, April ye 3rd, is alive and very healthy this present June, 1710, att ye Marchant Taylors Alms House on Little Tower Hill. Done by ye life."

Can any of your readers inform me in what year she died? W. H. B.

Bath.

Sorrel of Dauphiné.—Wanted the coat armour of the above family. The branch resident here possess only a much worn wax impression from a seal of evidently eighteenth century work, on which the charges appear as follows: In base a horse (perhaps an unicorn) tripping, on a chief three mullets. The crest resembles an owl affronté. Crescent.

Savanah, U.S.

Thornton as a Local Name.—In Blackie's *Geographical Gazetteer*, published in Edinburgh about twenty years ago, he mentions about twenty-nine country towns and villages as existing in Yorkshire of the name of Thornton, generally under local affixes to distinguish them, such as Thornton in Craven, Thornton le Moors, Thornton in Lonsdale, &c. He also states, there are three in Lincolnshire, and two or three in Cheshire, also of the same name; and again, Thornton Heath near London, and Thornton Ridge, a sand bank in the North Sea, about thirty-eight or forty miles SWW. from Flushing, off the mouth of the Scheldt. Can any of your contributors kindly inform me the origin and derivation of this name, in which it will readily be imagined I have much interest? George Thornton, C.E.

34, Boulevard de Waterloo, Bruxelles.

"Unaccustomed to Public Speaking."—I have heard it said that the threadbare "Unaccustomed as I am to public speaking," with which almost one half of our friends think it necessary to begin anything they have to say in public, is a translation of the words of a Greek orator. I have hunted about for their Greek equivalent without success. Can anyone give the reference? Cornub.

Sir George Wood, Knt.—A full-length portrait of this judge, who was a Baron of the Court of Exchequer from 1807 to 1823, was painted by Lonsdale. In whose possession is the painting? Edward Hailstone.

## Queries with Answers.

Nicholas Ferrar and Mrs. Collett.—I have found in a MS. form (though not contemporary) a good many letters of Mrs. Susanna Collett (sister of Nicholas Ffarrer, or Ferrar, of Little Gidding), ranging from the year of her marriage, 1600, to about 1635. As the copy is plainly not older than our present century, the originals must, one would think, be yet in existence. Among them is one, at least, from Nicholas Ferrar; but most are from Mrs. Collett to her children and friends. All are so interesting, that I shall be glad to hear that the originals are discovered. Edw. H. Knowles.

Kenilworth.

[Our valued correspondent, the Rev. J. E. B. Mayor, M.A., in his interesting *Two Lives of Nicholas Ferrar* (Camb. 1855, p. 292), has the following notice of these letters:—"The Collett Letters, 153 in number, written chiefly by Mrs. Collett, between the years 1600 and 1645. These are well and forcibly expressed, often applying proverbs and metaphors with great effect. The advice given is judicious and kindly administered; strong affection and deep religious earnestness pervade every line. They are preserved (in a hand of the latter part of the seventeenth or beginning of the eighteenth century) in a small quarto volume, now in the possession of Samuel Buckle, Esq., of Leamington, by whom, through the kind offices of Mr. Hopkinson, I was liberally allowed to make a transcript of the whole. Some five-and-twenty years ago an old house in Midgate Street, Peterborough, was pulled down: the workmen, knowing Mr. Buckle to be 'a curious gentleman,' brought him some papers which they had found in a recess in the wall: these turned out to be the Collett letters, together with a transcript (in a different hand) of Fuller's *Holy and Profane State*, of which Peckard had a copy. Other papers were destroyed as rubbish."]

Prayer for Landlords in the Primer of Edward VI.—In a local weekly newspaper appears a paragraph stating that "It is not generally known that in the primer of Edward VI. there is a prayer set apart especially for landlords."

The Editor of "N. & Q." is requested to state if this is correct; and if so, to give the prayer at length. O. D. G.

[The statement is correct, and the following is a copy of the prayer as reprinted at p. 458 of the very useful volume entitled *The Two Liturgies, with other Documents set forth by Authority* in the Reign of King Edward the

*Sixth*, edited by the Rev. Joseph Ketley, M.A. for the Parker Society in 1844:—

"The earth is thine, (O Lord,) and all that is contained therein; notwithstanding that thou hast given the possession thereof unto the children of men, to pass over the time of their short pilgrimage in this vale of misery: We heartily pray thee, to send thy Holy Spirit into the hearts of them that possess the grounds, pastures, and dwelling places of the earth, that they, remembering themselves to be thy tenants, may not rack and stretch out the rents of their houses and lands, nor yet take unreasonable fines and incomes after the manner of covetous worldlings, but so let them out to other, that the inhabitants thereof may both be able to pay the rents, and also honestly to live, to nourish their families, and to relieve the poor: give them grace also to consider, that they are but strangers and pilgrims in this world, having here no dwelling place, but seeking one to come; that they, remembering the short continuance of their life, may be content with that that is sufficient, and not join house to house, nor couple land to land, to the impoverishment of other, but so behave themselves in letting out their tenements, lands, and pastures, that after this life they may be received into everlasting dwelling places: through Jesus Christ our Lord. Amen."]

BLACKSMITHS' COMPANY.—Can you kindly inform me, through the medium of your paper, if there is a Blacksmiths' Guild now in London? If not, was there one in 1753, and if so, when did it cease to exist, and where can its records be found? ARTHUR LATHAM.

Weaste, near Manchester.

[The Guild of Blacksmiths, with St. Clement as patron, has been in existence from time immemorial, and was incorporated by Edward III. In 1375 we find them sending six representatives to the Common Council under the name of Smiths. This Company was a Guild, by prescription, till the reign of Queen Elizabeth, when, in 1571, they became united with the Spurriers' Company, and obtained a charter of incorporation as "The Keepers, or Wardens, and Society of the Art and Mystery of the Blacksmiths of London." This charter was confirmed by 2 James I., March 21, 1604, and by 14 Charles I., Feb. 15, 1639, and the Company, whose motto very appropriately reads, "By hammer and hand all arts do stand," is governed by a Master, three Wardens, and twenty-one Assistants. Blacksmiths' Hall, although now occupied as a warehouse, stands on Lambeth Hill, Doctors' Commons, and was described in 1771 as a handsome building. The business of the Company is at present conducted at Guildhall, where some of the records are deposited. The clerk of the Company is Mr. W. B. Garrett, 36, Great Tower Street.]

DANIEL DAY.—Who was Day who founded Fairlop Fair? According to the popular song he lived "about a century ago"—*i. e.* considering the date of the ditty about 150 years ago. I have heard of Day's monument. Where is it?

STEPHEN JACKSON.

Malham Moor, Craven.

[Daniel Day, a worthy but eccentric character, was born in the parish of St. Mary Overy in 1682. He was the son of an opulent brewer; and was him siderable engine, pump, and blockmaker in Wapping, to which parish he was a great He died on Oct. 19, 1767, at the age of eight was buried at Barking in Essex, where the epitaph may be seen:—

"Here lieth interr'd the body of Mr. D Block and Pump Maker, late of the parish of Wapping, who departed this life Oct. 19, eighty-four years.

"Death, from this world, hath set me f
From all my pain and misery."

On the reverse side of the stone appears ing:—

"As a respectful tribute to the memory of t of Fairlop Fair, the Company of Block Mak this stone to be repaired, A.D. 1829, under th of the following members: Joseph Flowers, Grinyer, Thomas Hemingway, Abraham K Row, and John Owen, Treasurer."

Biographical notices of Daniel Day may b Granger's *Wonderful Museum*, p. 15; *The H Origin of Fairlop Fair*, 4th edition, 1808; *F its Founder*, printed at Charles Clarke's priva Totham, 1847; and "N. & Q." 1st S. v. 472.]

JESUS CROWDES.—Why were the she "Jesus Crowdes," mentioned in the—

"Lease from the Dean and Chapter of St. Justinian Kydde, of the vaults under the qui Paul's, and the sheds lately called 'Jesus Crow other premises lately in the occupation of John stationer, deceased June 26th, 1577?"—*State* Case B. Eliz., No. 14.

CHARLES V

41, Eccleston Square, S.W.

[A crowd is a crypt in a church. "A secret vault under the grounde, as the *crowdes* or chr Paules, called S. Faithes church. (*Nomenclator*, (*Survey*, ed. 1842, p. 123) informs us, that "u choir of Paules is a large chapel, first dedicat name of Jesu, founded, or rather confirmed, the Henry VI., as appeareth by his patent thereof, Croydone, to this effect: 'Many liege men and C people having begun a fraternitie and guild to the of the most glorious name of Jesus Christ our Sa a place called the Crowdes of the cathedrall ch Paul's in London, which hath continued long tim ably till now of late; whereupon they have made and we have taken upon us the name and charg foundation, to the laud of Almighty God, the Fat Sonne, and the Holy Ghost, and especially to the of Jesu, in whose honour the fraternitie was begu When the Great Fire of London was at its hei stationers about St. Paul's ran with their good Faith's as a kind of fire-proof place for their bo stationery.]

E. A. POE.—Can you tell me the best of the prose and verse works of E. A. Poe

are there any essays published on his life and genius? W. F. Howlett.

[*The Prose and Poetical Works* of Edgar Allan Poe, with notices of his Life and Genius by J. R. Lowell and N. P. Willis, 2 vols., to which was added a third, entitled *The Literati*, with a Sketch of the Author by Rufus Wilmot Griswold (3 vols., New York, 1850). Poe's *Poetical Works*, edited with his Life by James Hannay, was published in London in 1853, and again in 1865. Another new edition, beautifully illustrated, with Original Memoir, appeared in 1866, from the firm of Sampson Low & Co. Mrs. Sarah Helen Whitman, of Providence, has published in defence of Poe's character a volume entitled *Edgar Poe and his Critics*, New York, 1860.]

Book Inscription.—Can any of your readers explain for me this inscription in, as I suppose, a Syriac book now before me: "R. M. Esq^re, from R. G., Boral, the 25th Bhadun, 1248. Bengal Era"? H. C. Johnston.

Langham, Oakham.

[We doubt whether the work is Syriac. The reading of the inscription we would suggest is the following: "R. M., Esq., from R. G. of Boral on the 25th of Bhadun, or Bhadon (about August) in the year of the Hegira 1248"—that is, 1832-3.]

## Replies.

### THE MANX SONG: "MAIL CHARRANE."

(4th S. ii. 276; iii. 288, 493.)

I am glad at now being able to send what your correspondent O. O. so much desires to possess. This old and most popular Manx song may be briefly ushered into the pages of "N. & Q." by the following information, with which I have been kindly favoured by Mr. William Harrison, Rock Mount, Isle of Man, who is a correspondent of "N. & Q.," and says:—

1. "In one of your communications to 'N. & Q.' I observed you wished to see a correct version of the Manx song 'Mylecharaine.' Being one of those songs orally transmitted down to us, of course there are various versions, and many only fragments. In a collection of various matters which I drew up for the Manx Society, and published last year under the title of *Mona Miscellany: a Selection of Proverbs, Sayings, Ballads, Customs, Superstitions, and Legends peculiar to the Isle of Man*, will be found the song of 'Mylecharaine,' with the 'air.'

2. "I have the pleasure to enclose you the Manx song of 'Mylecharaine.' The song is an old one; and as it has been transmitted down orally, there are of course various versions. The one sent you is as printed in *Mona Miscellany*, and was furnished me by a very aged person, who considers it to be the original, and is given in the form of a dialogue. Mylecharaine is said to be the first Manxman who gave a fortune to a daughter. He was a miser, who lived in the Curragh of Jurby, and some of his descendants are still resident in the same locality. I have observed some take it to be the name of a woman, 'Molly Carrane,' but such is not the case."

A better introduction need not be desired. But as something may be said on the orthography and etymology of the name or title of the song, before touching on these points, I will at once give a correct transcript of the words of Mr. Harrison's supposed original Manx version, succeeded by my nearly as literal English interpretation thereof as will exhibit their intended expression of humour and sentiment in a close translation:—

[*Manx.*]

"MYLECHARAINE.

I.

O Vylecharaine, craad hooar oo dty sthoyr?
My-lomarcan daag oo mee;
Nagh dooar mee 'sy Curragh eh dowin, dowin dy liooar,
As my-lomarcan daag oo mee.

II.

O Vylecharaine, craad hooar oo dty sthock?
My-lomarcan daag oo mee;
Nagh dooar mee 'sy Curragh eh eddyr daa vlock,
As my-lomarcan daag oo mee.

III.

O Vylecharaine, craad hooar oo ny t'ayd?
My-lomarcan daag oo mee;
Nagh dooar mee 'sy Curragh eh eddyr daa 'aaid,
As my-lomarcan daag oo mee.

IV.

Hug mee my eggey-varree as my eggey-lieen,
My-lomarcan daag oo mee;
As hug mee dow-ollee son toghyr da'n 'neen,
As my-lomarcan daag oo mee.

V.

O Yishig, O Yishig, ta mee nish goaill nearey,
My-lomarcan daag oo mee;
T'ou goll gys y cheeill ayns dty charraneyn vaney,
As my-lomarcan daag oo mee.

VI.

O Yishig, O Yishig, jeeagh er my vraaghyn stoamey,
My-lomarcan daag oo mee;
As uss goll mygeayrt ayns dty charraneyn vaney,
As my-lomarcan daag oo mee.

VII.

She un charrane ghoo, as fer elley vane,
My-lomarcan daag oo mee;
V'orts Vylecharaine goll dy ghoolish jesarn,
As my-lomarcan daag oo mee.

VIII.

She daa phiyr oashyr, as un phiyr vraag,
My-lomarcan daag oo mee;
Cheau uss Vylecharaine ayns kiare-bleeantyn-jeig,
As my-lomarcan daag oo mee.

IX.

O vuddee, O vuddee, cha lhiass dhyts goaill nearey,
My-lomarcan daag oo mee;
Son t'ayms ayns my chishtey ver orts dy ghearey,
As my-lomarcan daag oo mee.

X.

My hiaght mynney-mollaght ort, O Vylecharaine,
My-lomarcan daag oo mee;
Son uss va'n chied ghooinney hug toghyr da mraane,
As my-lomarcan daag oo mee."

[*Translation.*]

"MICHAEL SANDAL.

I.

O Michael Carrane, where gotst thou thy store?
Alonely didst leave thou me;
I got it not deeply-deep in Curragh core,
And alonely didst leave thou me.

II.

O Michael Kerrane, where gotst thou thy stock?
Alonely didst leave thou me;
I got it not just betwixt two Curragh blocks,
And alonely didst leave thou me.

III.

O Maileycharrane, where gotst thou thy stuff?
Alonely didst leave thou me;
I got it not just between two Curragh sods,
And alonely didst leave thou me.

IV.

I gave my web of hemp, and I gave my web of flax,
Alonely didst leave thou me;
And I gave my cattle-ox for the daughter's dower,
And alonely didst leave thou me.

V.

O father, O father, I feel quite ashamed,
Alonely didst leave thou me;
Thou art going to church in thy sandals white,
And alonely didst leave thou me.

VI.

O father, O father, look at my decent shoes,
Alonely didst leave thou me;
And thou going about in thy sandals of hide,
And alonely didst leave thou me.

VII.

Ay, one sandal black, and t'other one white,
Alonely didst leave thou me;
Be ashamed, Michael Sandal, going to Dougla on Saturday,
And alonely didst leave thou me.

VIII.

Yea, two pairs of stockings, and one pair of shoes,
Alonely didst leave thou me;
Thou didst wear, Mikey Sandal, full fourteen years,
And alonely didst leave thou me.

IX.

O damsel, O wench, thou needst not feel ashamed,
Alonely didst leave thou me;
For I have in my chest what will cause thee to laugh,
And alonely didst leave thou me.

X.

My seven curse-of-curses on thee, O Mail Charrane,
Alonely didst leave thou me;
For thou'st the first man who to women gave dower,
And alonely didst leave thou me."

*** In verse 1, Michael slily answers that he did not get his treasure deep in the centre of a fathomless bog. In verse 2, that he did not get his stock betwixt two masses of solid matter in contact in the bog. In verse 3, that he did not get his general goods between two small bits of loose matter in the bog. In verse 4, that he had dowered his daughter. In verses 5–8, she gently upbraids him with irreverently and slovenly using sandals, while she takes pride in being shod decently; and playfully, but respectfully, hints at the droll figure he will cut in Douglas, the largest town in the island, on Saturday—probably the market-day; concluding with a very telling allusion to his long-practised miserly habits. In verse 9, he consoles her with the prospect of the fortune in store for her. In verse 10, for portioning her, he has a seven double-curse—"a regular fourteen-pounder"—hurled at him by, we may suppose, a disappointed s who had lost the hand of his daughter, and might b questioner in the first three verses.

As a contrast to my *close* translation, it now be both agreeable and useful to exhib *free* translation, as rendered by George Bor author of *The Bible in Spain, &c.* It also kindly sent to me by MR. HARRISON, and i follows: —

"MYLECHARAINE.

I.

O Mylecharaine, where got you your gold?
Lone, lone, you have left me here;
O not in the Curragh, deep under the mould,
Lone, lone, and void of cheer.

II.

O Mylecharaine, where got you your stock?
Lone, lone, you have left me here;
O not in the Curragh from under a block,
Lone, lone, and void of cheer.

III.

O Mylecharaine, where got you your goods?
Lone, lone, you have left me here;
O not in the Curragh from under two sods,
Lone, lone, and void of cheer.

IV.

Two pair of stockings and one pair of shoes,
Lone, lone, you have left me here;
For twenty-six years old Mollie did use,
Lone, lone, and void of cheer.

V.

His stockings were white, but his sandals alack!
Lone, lone, you have left me here,
Were not of one colour, one white, t'other black,
Lone, lone, and void of cheer.

VI.

One sandal was white, and t'other dark brown,
Lone, lone, you have left me here;
But he'd two of one colour for kirk and for town,
Lone, lone, and void of cheer.

VII.

O father, I really can't walk by your side,
Lone, lone, you have left me here;
If you go to the church in those sandals of hide,
Lone, lone, and void of cheer.

VIII.

O daughter, my dear, if my brogues give you pain,
Lone, lone, you have left me here;
There's that in the coffer will make you look fain,
Lone, lone, and void of cheer.

IX.

A million of curses on Mylecharaine,
Lone, lone, you have left me here;
The first who gave tocher to daughter in Man,
Lone, lone, and void of cheer."

Of this translation, MR. HARRISON observes:

"It is by the 'Bible in Spain' Borrow, who was here some years ago: but from what I take it to b different version, yet it is the best I have met with."

To which I may add, that not only does it app to be a different version, by the different phra ology of some parts, but, from the absence of reference to going to Douglas on Saturday, a verse 4 of MR. HARRISON's Manx version bei apparently totally unknown to Borrow's origin

r but one of the many imperfect
ions still in existence.

*aphy of the Title of the Song.*—As
hy of the title by which the song
ds determining by etymology, an
f a definite character may not prove
other respects. For the spelling
(4th S. ii. 276), *Molly Charrane*
) under "Ushag *beg* ruy"—which
to think a Manxman would have
g *veg* ruy"—and *Mylecharaine* (4th
d when I was in the Isle of Man,
d both = *Millecarrane* and = *Mol-*
possibly one pronunciation may
part of the island, and the other in
as I believe *aie-vie* = farewell, is
*ā-vī* in the north, and = *ē-vī* in the
the island. I find, too, that Cre-
is Manx dictionary "*Moylley Cha-*
tion, no doubt, of *Moylley Hiarn*
Lord');" but he makes no special
the words or phrase.

ogical derivation, however, I feel
l be found to be from *Mail* =
*Carrane*, or *Kerrane* = a sandal, or
sole and sides of the foot made of
d and dried, and laced with thongs
n the top of the foot;" and as the
requires *h* to follow the initial *C*
get the formation *Mail Carrane* =
; and then, as in pronouncing these
und of *e* is heard betwixt them, we
nd = *Mailecharrane* = the title of
t as the song is of, or concerning.
we may obtain both the full sound
form, thus—*Mailee* (= of *Michael*)
*Sandal*); and as *Kerrane* is but a
*rrane*, and as the name or title has
d down but orally, we hence per-
ritten, all the varied orthography
communication, and probably else-

The true Manx title, however,
*arrane* as two words, or *Mailee-*
e word; the English equivalent in
ng Michael Sandal, and the song
concerning Michael Sandal. Or, as
*y* are the familiars, diminutives, or
*John*, so, as a facetious appellative,
*Mail* = *Michael* derive *Mailey* =
*ey*, the familiars, diminutives, or
*Michael*, and then obtain *Mailey*
*Maileycharrane* = *Mike* or *Mikey*
might not only denote the miser's
ter, but render the song more
resting by its title being so whim-
ative nickname as Mikey Sandal
rrane. J. BEALE.

ntham.

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## OLIVER CROMWELL'S MOTHER.

(4th S. v. 359.)

It seems to require a little credulity before we can admit even as probable that the mother of Oliver Cromwell was born in Scotland. Miss Elizabeth Stuart, the lady in question, was the daughter of Sir Richard Stuart, who appears to have resided in Cambridgeshire, near Ely. The family was originally Scotch; and, being Stuarts, they pretended (as a matter of course) to claim affinity with the blood-royal of Scotland. John Stuart (the first of the family who settled in England, and from whom Sir Richard was the seventh in descent,) quitted his own country under circumstances of considerable historic interest.

Robert III. of Scotland, a prince too mild in temper for the people over whom he reigned, was kept in a state of awe and subjection by his ambitious brother the Duke of Albany. This tyrant seized on the person of his nephew, Prince David (the eldest son of Robert), threw him into prison, and there left him to expire with hunger.* The king, fearing a similar fate for his only remaining son, Prince James, then about nine years of age, resolved to send him to France, where he would be out of the power of his uncle. John Stuart, and other attached friends and domestics, accompanied the young prince. The vessel in which they sailed was taken by the English; and Henry IV., then King of England, unjustly detained the young prince as a hostage, but in other respects treated him with the distinction due to his birth, and took care that he should receive such an education as made him, at a subsequent period, one of the greatest of the Scottish kings of his line.

When the prince returned to take possession of his dominions, John Stuart remained in England. He had entered into the service of Henry IV., and he seems to have stood high in the favour of that king, by whom he was knighted. His descendants were numerous, and a portion of the family settled in Cambridgeshire, near Ely. To this branch belonged Sir Richard Stuart, the father of Elizabeth, the Protector's mother.

Now, considering the long period during which this family had been established in the South at the birth of Miss Elizabeth Stuart, and the extreme improbability that they could have held much intercourse with the Scottish Stuarts in the intermediate time, nothing but very strong and reliable evidence ought to induce us to believe that that lady was born at Rosyth in Scotland.

The onus of supplying such evidence rests with the Scotch in the vicinity of Rosyth. A mere vague tradition we should treat with contempt:

* This incident is introduced by Sir Walter Scott into one of his later novels, *The Fair Maid of Perth.*

we must require authentic documents, old family papers, pedigrees, letters, or printed authorities near the period in question.

The least that can be accepted, as the foundation for even a *primâ facie* case, would be such a circumstantial and consistent narrative of the circumstances which brought the wife of Sir Richard to Scotland before the birth of her daughter as would give some colour of probability to the story.

It is to be hoped that we shall receive a full account of the Rosyth tradition from Scotland; for everything relating to the great Protector is a matter of deep interest to Englishmen.

HENRY CROSSLEY.

## ANDREW CANT.

(4th S. v. 377.)

As Harman, in his *Caueat or Warening for Common Cursetors*, published in 1573, eleven years before the birth of *Bobbing Andrew* *, includes the word "Cante" = "to speake," among the "pelting speeche" of the class on whom he has written so amusing a treatise, we are forced to admit that it existed before the individual from whose name it is generally thought to have been taken. I am loth, nevertheless, to give up the popular attribution altogether, and fancy that something may be said in its favour too. The prominent position assumed by Cant in the councils of the Puritans earned for him a title which is handed down in the well-known lines:—

> "From Dickson, Henderson, and *Cant*,
> Apostles of the Covenant,
> Almighty God deliver us."

And the lines of Butler afford a similar illustration:—

> "And till they first began to *cant*
> And sprinkle down the covenant."
> *Hudibras*, part iii. cant. ii. 765.

To which Gray appends a note informing us that it was from Mr. Andrew Cant and his son Alexander that seditious praying and preaching in Scotland was called *canting*.

On the other hand, the author of the *Glossographia Anglicana Nova*, 8vo, 1707, explains the word as "a peculiar affected kind of speech used by beggars, rogues, gypsies, &c."

From this I should think it not improbable that the word is derivable from two distinct sources, and that in its earlier meaning it has been supplanted by the one derived from the name of the Scottish Presbyterian.

It is rather singular that so stanch a Puritan as Andrew Cant should have been the father of so degenerate an offspring. It would appear, indeed, that his son Alexander followed in his father's footsteps; but another son, Andrew, lived to become a Nonjuring bishop, and his daughter Sarah died a Quakeress, having adopted the tenets of her husband Jaffray. But Cant did not live to see these things; his uncompromising disposition had lost him favour with his parishioners, and on the eve of the Restoration he found it expedient to abandon his charge. His formal deposition took place soon after, and three years later he died, April 30, 1663, in the seventy-ninth year of his age, and the forty-ninth of his ministry.

Though an enemy to Episcopacy, Andrew Cant was a beneficed clergyman; the character of his pulpit teachings we may infer from Steele; the intolerance of his opinions was only matched by his lack of learning to maintain them; he classed Popery, Arminianism, and the Alcoran in the same category of abhorrence; he denounced private baptism, tolling the bell at funerals, and making merry at Christmas. He held the interests of King Jesus and King Charles—as he styled them—to be in irreconcileable opposition, and believed that the smoke of a village burnt by Montrose for opposition to the temporal monarch was "a sweet-smelling savour in the nostrils of the Lord"; and on his death-bed exclaimed, "My conscience bears me witness that I never gave a wrong touch to the ark of God in all my days."

An excellent account of Andrew Cant will be found in *Deliciæ Literariæ: a New Volume of Table-Talk*, 12mo, London, 1840, pp. 17-27.

WILLIAM BATES.

Birmingham.

* This is the title bestowed upon Cant in a ballad commemorating the riot which took place at his induction into his parsonage. See Buchan's *Ancient Ballads*, vol. ii. pp. 266, 317.

## "ORDRE IMPÉRIAL ASIATIQUE DE MORALE UNIVERSELLE," AND "ORDRE NOBLE D'ÉPIRE.

(4th S. v. 360.)

I find some scanty particulars relative to these two orders—if indeed they are orders—of knighthood, in a publication entitled *Memoir of the Sovereign and Illustrious Order of St. John of Jerusalem*, by Robert Bigsby, LL.D. Derby, 1869. At page 30 Mr. Bigsby says in a note:—

> "I may here observe that another order—the Ordre Asiatique de Morale Universelle (lately revived) admits to its bosom not Christians alone, but the members of every creed that acknowledges the Providence of a Divine Ruler. Actions of *éclat*, accompanied by the practice of virtue and benevolence, are the passport to its honours. No heraldic proofs are necessary."

At page 141 Mr. Bigsby enumerates some of "the more conspicuous literary and other honours conferred upon himself," and adds:—

> "He has also been made a Knight of the Golden Militia of Rome, and a Count Palatine of the Lateran; Chevalier d'Honneur de l'Ordre Souverain du Temple; the Grand Maître Conservateur de l'Ordre Impérial Asiatique de

Morale Universelle; and a Commandeur Baron de l'Ordre Noble d'Épire . . . In 1864 he was appointed an Honorary Colonel and Aide-de-Camp in the 'Armée Chrétienne d'Orient,' a force organised in 1862 under a decree of the 'Junte Gréco-Albanaise,' or ruling body representing a large portion of the populations of Albania, Epirus, Thessaly," &c.

Now, as Colonel Count Bigsby describes himself as "Grand Maître Conservateur de l'Ordre Impérial Asiatique de Morale Universelle," surely he is the most fitting person to give some information about this order! What sovereign named or appointed him "Grand Maître Conservateur" of this Imperial Asiatic Order? Or did he appoint himself, at the suggestion of some foreign wag?

I presume that the "Grand Maître Conservateur," who also describes himself as a "Commandeur Baron de l'Ordre Noble d'Epire," will be able to give some particulars relative to this Noble Order of Epirus. I confess that I have some doubts respecting these two orders and the Grand Mastership of the former one, when I see them borne by an individual who describes himself as a knight of a *non-existent order*, viz., the Golden Militia of Rome. The Pope alone creates Counts of the Lateran. Did Colonel Bigsby receive his patent as Count of the Lateran from the Pope? Patents of the extinct order of the Golden Militia were sold in Paris some years ago by a *soi-disant* Count de Viala, who dealt in forged diplomas of various orders of knighthood, and who carried on a flourishing business until he fell into the hands of the police. *The Times* of September 3, 1858, quoting from the *Droit*, says of him:—

"The man calling himself the Count de Viala was yesterday arrested, and in his lodgings were seized numerous false patents of knighthood, and about a dozen diplomas of learned societies. One of the patents was of the order of the Gilded Militia, or Golden Spur, which purported to be granted by the Duke de Sforzia (*sic*), a Roman prince; and which set forth that, in addition to the order, it conferred the title of Count. Others of the pretended patents were of the order of Malta and that of St. Gregory the Great.

"The *soi-disant* Count de Viala has been recognised as a professional Greek who is well known both in Paris and at all the German watering-places. He had, at times, passed by the name of Count de Cassan, and has been condemned for cheating at cards." (*Vide* "N. & Q." 3rd S. iii. 342.)

Can it be possible that the Grand Maître Conservateur, Colonel Count Bigsby, is one of Viala's types?

From Count Bigsby's publication I learn that there are other English members of this Imperial Asiatic Order of Universal Merit.

At p. 152 is enumerated —

"Count Peter John Faur de Salis-Soglio, Chevalier Grand Croix de l'Ordre Impérial Asiatique de Morale Universelle; Commandeur Baron de l'Ordre Noble d'Épire," &c.

"The Reverend William Bentinck Latham Hawkins, M.A., F.R.S., Chevalier Grand Croix de l'Ordre Impérial Asiatique de Morale Universelle."—P. 171.

"Joseph Henderson, Chevalier de l'Ordre Impérial Asiatique de Morale Universelle."—P. 178.

"Elizabeth Hawkins, wife of the Reverend William Bentinck Latham Hawkins, M.A., F.R.S., Dame d'Honneur de l'Ordre Impérial Asiatique de Morale Universelle."—P. 180.

"Richard Woof, F.S.A., F.R.S.L. (Town Clerk of Worcester), Membre Honoraire de l'Ordre Impérial Asiatique de Morale Universelle."—P. 186.

Of course it is now only reasonable to expect that more detailed information will be given in "N. & Q." either by the "Grand Maître Conservateur," or by some of those whom he has enumerated as members of his order. It appears to me that distinct replies to the following questions would be desirable:—

1. When was the "Ordre Impérial Asiatique de Morale Universelle" first created, and by whom?

2. When did it cease to exist, and why? and at what period was it revived, according to the statement of the "Grand Maître Conservateur"?

3. By what sovereign is this order conferred?

4. From what sovereign did Count Bigsby receive his appointment as "Grand Maître Conservateur"?

5. Are the patents of the gentlemen and of the lady whom Count Bigsby has enumerated issued by a sovereign or by the "Grand Maître Conservateur" of the order?

6. What is the amount of the fees, and to whom are they paid?

7. What is the "Ordre Noble d'Épire"? When was it founded, and by whom; and also by whom is it conferred, and on what terms?

8. What is the exact meaning of this new term "Commandeur Baron"?

It would also be desirable to have some details respecting the badges and jewels and ribands of these orders.

The qualifications necessary to obtain this Imperial Asiatic Order of Universal Merit, or rather, as Colonel Count Bigsby puts it, "the passport to its honours" are singularly vague. Is it a "chapter" of the knights, or is it the "Grand Maître Conservateur" who decides what is to be understood by an "action of *éclat*"? And what is the definition of an "action of *éclat*"? In the absence of any precise definition, it seems to me to be a sort of *universal* term, very proper for an order of Universal Merit. Thus Bill Sikes and Policemen XX. would hold exactly contrary ideas about an "action of *éclat*," and, moreover, Bill Sikes would believe it to be the direct act of "the Providence of a Divine Ruler" if he were to find the doors of a house and of the plate room open, and the servants asleep, and Policeman XX. off his beat! Again, Miss Nightingale and the

Guardians of St. Pancras would not be likely to agree in their opinion about the "practice of virtue and benevolence." LEX.

P.S.—I may observe that Count Bigsby states, at p. 194 of his publication, that the late Sir William Sidney Smith was a "Knight Grand Cross of the Chapteral Order of Ancient Noblesse of the Four Emperors of Germany," and of the "Order of Merit of the Lion of Holstein-Limbourg." What are these orders? Do they exist, or had they ever any existence? Sir W. Sidney Smith was also, according to the same authority, a "Count Palatine of the Lateran," and "Knight of the Golden Militia of Rome," and also, *mirabile dictu*, "President and Founder of the Association of Knights Liberators of the White and Black Slaves in the Barbary States?" Has any one ever heard of this order, and are there any "Knights Liberators" now living?

Perhaps Count Bigsby will throw some light on the subject, as he is the authority for these statements.

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LASCELLES FAMILY.

(4th S. v. 313, 385.)

There can be no doubt the arms of Lascelles—the three red chaplets*—were in this case, as in many others, the cause rather than the effect of the incident of the legend; therefore, the origin of the chaplets still remains a legitimate and interesting object of inquiry. They occur as a surcharge on the old barry coat of the second Greystocks—lords of Hinderskelf, now Castle-Howard, &c.—with which family the Lascelles were allied. Formerly in Escrick church, in stained glass, was a helmet with the crest, a maiden's head with long flowing hair, bound with a chaplet (Church notes, Harl. MS. 1394)—this was probably Lascelles'. The Baron of Escrick, heir of Picot, died 1300, leaving four daughters and co-heirs, one bearing the somewhat rare name of Tiffany (notes from *Inq. p. m.* Isabel their mother, York vol. *Archæol. Inst.* 197, n.); but from the baron's nephew, Sir Ralph, the line of Escrick was continued for four generations, ending with an heiress Margaret, married to Sir James Pickering of Winderwath. The same Sir Ralph's younger son Walter founded the family of Stourton, Notts, existing in the time of Elizabeth. (Two very different pedigrees were recorded at the Visitations of this county, 1569 and 1614, both are given in Harl. MS. 1555—the latter only is of any value; and appended to another copy in Harl. MS. 1400, is an abstract of the family deeds.) But in this the Lascelles of Sowerby have been wrongly affiliated, they must have been an early offshoot; and being feudally connected with the Vescis, and probably related, appear to have adopted the cross fleury of that family. The Visitation pedigree of this branch can be carried back two or three generations by wills in that valuable work *Testamenta Ebor.* They removed to Brackenburgh, and "died out amid misery and distress in the seventeenth century" (*ib.* iii. 198, note), when fortune was raising the descendants of a remote scion, "John of 1315," the first of the "Lascelles *alias* Jackson of Hinderskelf," "thought to be a younger son out of the howse of Lascelles of Sourby and Brakenburgh" (Harl. MS. 1394). On the same page there is a note as to the arms considered to be borne without sufficient proof.

The Lacelles of Normandy seem to have borne a single crescent. It occurs on the seal of Jean de Lacele, chr. ("seigneur de Fresné-le-Buffart") to a deed about 1220, concerning the right of the abbey of S. André Gouffern to construct a mill in the parish of Chancery. (D'Anisy's *Charles*, i. 457.)

I have materials for much more, but do not wish to take up too much space. The name is generally spelt without the *ss* at an early date (see Pipe Roll, 31 Henry I.), sometimes Loncelles. I think MR. HELSBY will find a place in Normandy, or Brittany so called. In 5 Richard, Adam-fitz-Peter had a duel with Simon de Lacells, and recovered 24 carucates of land in Birkin (Pipe Roll, quoted in Thoroton's *Notts*, iii. 306). A. S. ELLIS.

Brompton.

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I apprehend either your correspondent or Whitaker are in error in calling the Lacelles (?), who had the grant of Lartington, "Robert"; it ought to be *Roger*. He had a son named Picotus, who had a son called Roger. This Sir Roger Lascelles, 26 Stephen 1141, was living at Kirkby under Knowle Castle (now New Buildings), near Thirsk (see Dugdale). In a copy of a record of a verdict and judgment, 52 Henry III., before the Justices Itinerant of Yorkshire, wherein Roger, son of Isolde, was plaintiff, and Roger, son of Picote Lascelles, was defendant. See also a copy of a record "de Jurata et Assisis" for Yorkshire (7, 8, 9 Edward I. A.D. 1279), for a dispute about some land called Ulnesmote (now Woolmote) between the Bishop of Durham and Roger de Lascells of Kirkby Knowle Castle. Sir Roger died 1297, leaving four daughters co-heiresses. Kirkby Knowle passed to Sir Robert Constable through his wife Avicia, daughter of this Roger Lascelles. The Lascelles family became extinct although the late Capt. Lascelles of Sowerby, near Thirsk, was reputed to be the representative of the family. EBORACUM.

* The leadwork and treatment of arms in stained glass often occasion misconceptions: for instance, small charges, as fleurs-de-lis, appear to be on sable lozenges. The three chaplets are described in Burke's *Armory* as "3 torteaux, each charged with a cinquefoil."

)PHESIE OF MOTHER SHIPTON."
(4th S. iii. 405, 609.)

dations in one of Mother Shipton's ıecies would make it run thus: —

ı Calder and Aire
great welfare;
ll the world is as lost,
be called Christ's Croft."

ersion of the last two lines appears in Hazlitt's *English Proverbs and Pro-es*, which thus expresses them: —

ll the world shall be aloft,
ıllamshire shall be God's Croft."

st dated version seems to be the one *Iter Lancastrense*, written by the l James in 1636, and printed by the ciety, Manchester, 1845-6. As will place of shelter is transferred from a district within Lancashire and

Then all England is aloft,
they whose dwellings in God's Crofte;
hinke you this crofte of Christ should be,
bchester's Ribble and the Dee."

Richard Hollingworth, in his "Chro-nchester" (a MS. compiled in the the seventeenth century, and first 39), after speaking about "that land, lying between the rivers of Ribble recites (at p. 27) an "ould pro-rning it, viz.:

l England is aloft,
they that are in Christ's Croft;
re shud Christ's Croft be,
eene Ribble and Mersee."

of this latter "prophesy" is given 's *History of Liverpool* (p. 21): —

ll Engllande is aloft,
theye yt are in Chrystt's crosse;
re shoulde Chrystt's crosse be,
yxte ye Rybble and ye Mersē."

ll another version definitely locating ithin Cheshire. It occurs amongst Predictions of Robert Nixon, the vn," or "Palatine prophet," as he Major Egerton Legh's *Ballads and heshire*. It seems that, upon one he had delivered himself of sundry s of "wars and rumours of wars," Nixon where he might be safe in The seer promptly replied: —

Croft,
the rivers Mersey and Dee."

efit of the readers of "N. & Q.," in and should be aloft (*i. e.* in a state confusion) in their days, the future "city of refuge," is at present a known as "God'scroft Hall," and enty-four statute acres of as fine found in Cheshire. Within a short distance are two stations, Frodsham and Helsby, at either of which the seeker of repose may conveniently alight in case railways continue the safest mode of travel. JOHN HIGSON.

Lees, near Oldham.

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COQUILLE (4th v. S. 380.)—I have seen the witticism of these lines expressed differently, though where I cannot recollect. I think it most probable that Coquille was the author of these. He was an eminent lawyer and learned writer in the time of Henry IV. of France. The verses may thus be translated:—

"The golden age, as we are told,
Saw crosiers wood, and bishops gold:
The rule is changed, though not for good;
The crosier's gold, the bishop wood."

F. C. H.

"Rentrer dans sa *coquille*; c'est-à-dire, se retirer d'une entreprise téméraire.

"A qui vendez-vous vos *coquilles*? A ceux qui reviennent de S.-Michel, ou de S.-Jacques; se dit aux vendeurs qui croient que les acheteurs ne connoissent pas le prix de ce qu'ils marchandent; ou à ceux qui veulent tromper un autre aussi fin qu'eux.

"Vendre bien ses *coquilles*, faire bien valoir ses *coquilles*; pour dire, faire bien valoir ses denrées et son travail.

"Nous vendons bien nos *coquilles*, et n'en aura pas qui voudra."—*Dictionnaire des Proverbes françois*, 1749.

S. L.

"THREE JOLLY POST-BOYS DRINKING AT THE DRAGON" (4th S. v. 402.)—I heard this song sung some forty years ago by a party of students. It seems to be better known in Yorkshire than in other parts of the kingdom. The tune is quaint and old-fashioned, and the harmony effective. The words are here and there repeated to suit the stave, as indicated below. I am not certain that I remember all the stanzas of the song, but I recollect that it was not a long one:—

*Chorus*—"Three jolly post-boys drinking at the Dragon (*bis*),
And they determined (*three times*) to finish out the flagon.

"Wine cures the gout, the cholic, and the phthysic (*bis*),
And for all human ills (*three times*) the very best of physic!
*Chorus*—Three jolly post-boys, &c. (*as above*).

"He that drinks and goes to bed sober (*bis*),
Fades like the yellow leaf (*three times*),
And dies in October.
*Chorus*—Three jolly post-boys, &c.

"He that drinks and goes to bed mellow (*bis*),
Lives as he ought to live (*three times*),
And dies a jolly fellow!
*Chorus*—Three jolly post-boys," &c.

An apology may be deemed due to your tee-total correspondents for helping to perpetuate such dreadful sentiments. M. H. R.

THE DUKE OF MONMOUTH: THE MAN IN THE IRON MASK (4th S. v. 291, 387.)—The argument

used by Voltaire against the possibility of this being the Duke of Monmouth, saved from execution but condemned for life to a French prison, is as follows:—The Duke was publicly beheaded in 1685, while the mysterious masked prisoner was at Pignerol in 1662, and afterwards removed to the Bastile, always under the care of the same man (S. Marc), who saw him die in 1704; and Father Griffet, who exercised the delicate office of confessor to the prisoners in the Bastile, communicated to the public the journal of the Bastile, which certifies the dates. See *Philosophical Dictionary*, article "Anecdotes." G. G.

Edinburgh.

Singing Mice (4th S. v. 246, 368.)—Your correspondent C. Berjeau can hardly be in earnest, I think, in adopting the theory that mice sing only when in pain, because one singing mouse was found to be afflicted with worms, a not uncommon trouble with animals, not unknown even to the young of the human race, but never, that I have heard, inducing any vocal efforts. Many years ago I had the opportunity of daily interviews with a famous singing mouse at Clay Hall, Old Ford; and the most remarkable point in his singing was the cheerful manner in which he poured forth his lays. He would frisk about his cage, sing a few notes, then pick a little food and sing again. It was very noticeable that while singing the action of the jaw and the motion of the throat were precisely those of a bird. I should be glad to have a rational explanation of the phenomenon. John Green.

Wallington, Surrey.

I have seen the corpses of more than one of these murine songsters on the table of the late Professor Quekett in the College of Surgeons. He had no doubt that their musical talent was the result of a disease of the throat, probably induced by some phosphoric poison which had been laid in the house where they were found.

W. J. Bernhard Smith.

John Angell (4th S. v. 31, 108, 352) was in 1814 described as "shorthand writer and clerk of the Irish state lotteries." He claimed to be the only son of John Angell of Chichester, in the county of Sussex, who died in 1764; who was descended from Wm. Angell, fishmonger of London, and first purchaser of Crowhurst (ob. 1629), through Robert Angell his son, Sergeant of the Accatery to Charles I. and II., and who died at Winterborne, co. Dorset, in 1684. He was born in 1742-3, and married Elizabeth —— (ob. 1816.) He had two sons, John William, who survived him, and Charles Robert, who deceased in 1816. John Angell of Stockwell, co. Surrey (ob. 1784), devised all his lands and estates both real and personal to the male heir of Wm. Angell, first purchaser of Crowhurst—viz. the estates in Surrey, Kent, Sussex, Yorkshire, Berkshire, and Wiltshire; and suits at law for the recovery of these estates were instituted by John Angell of Dublin. He was buried April 4, 1827, in the burial-ground of St. Pulchre's, Kevin Street, commonly known as "the Cabbage Garden" (said to be a corruption of *Capuchin Garden*, on the authority of an old lease in the archives of the archdiocese of Dublin). The cemetery is now sadly neglected, and the tombstone, if one ever existed, is defaced. I cannot find any mention whatsoever of a *Stenographical Grammar* published by him, and think I have reason to doubt that a work with *that* title was ever printed. B. E. N.

A copy of Mr. John Angell's *Stenography; or, Shorthand Improved* [with dedication by Dr. Samuel Johnson], London [1759?], 8vo, is in the British Museum Library, 1043, l. 8.

Charles Vivian.

41, Eccleston Square, S.W.

Early Shorthand (3rd S. ii. 9.)—At this reference Mr. John Gough Nichols writes, he cannot find any book on shorthand dated so early as 1562 enabling him to decipher some stenographic lines by Gerard Legh. If Mr. Nichols will aid me in getting at Mr. John Angel's relatives and library, I think we might unravel Gerard Legh's symbols. I know Mr. Angel had an English manuscript work on Stenography dated 1331 anno, besides many other rare books and manuscripts. Timothy Bright, M.D., published his system of shorthand in the reign of Queen Elizabeth and in the year 1588. A. R.

Maltese Cross worn by Officers of the 60th Rifles (4th S. v. 295.)—In December, 1755, the 62nd regiment, or Loyal American Provincials, were raised in America; in 1756, in consequence of the capture of the 50th and 51st regiments at Oswego, the regiment was numbered the 60th, and, according to a book of sketches of uniforms in 1768, was then clothed in red. In December, 1797, a fifth battalion was raised in the Isle of Wight, and added to the existing four battalions of the 60th. Four hundred men were drafted to this battalion from the additional companies of Hompesch's mounted riflemen and light infantry. The battalion was placed under the command of Baron de Rottenberg, and under his direction formed into a rifle corps. The uniform was green, the men wore moustachios, and were equipped like the Jäger corps in Germany. About 1810 the 2nd and 5th battalions were made into one and called the 1st battalion; the 3rd and 4th were amalgamated, and called the 2nd battalion, the 1st being clothed in green, the 2nd in red. In 1824 the 2nd battalion was made a rifle corps, and in that year the regiment was named the "Duke of York's Own Rifle Corps"; in 18[illegible] the title was changed to the "King's Own Rifle[illegible]

Corps." The pouch-belt worn by the Duke of York in 1824, as colonel-in-chief of the regiment, is still preserved by the 1st battalion (60th), and this belt bears a Malta cross. I have not been able to find a sketch or description of Hompesch's riflemen, but as the battalions of the 60th were successively made into rifle corps at different dates, and each was ordered to be equipped like the 5th battalion originally formed with Hompesch's men, I conclude that the present appointments of the 60th are the same as those worn by Hompesch's regiment. I suggest that Hompesch, who was a Bavarian, adopted the badge of the Malta cross either from the war medal then given to Bavarian soldiers, and which was of that form, or else because he was a relation or connection of Ferdinand de Hompesch, Knight of Malta, and who in 1797 became Grand Master of the order.

H. A. St. J. M.

George Vincent the Artist (4th S. iv. 364, 548; v. 76.)—He was born in the latter part of the last century in St. Clement Church Alley, Norwich (his father was a worsted manufacturer), and was educated at the Norwich Grammar School, the Rev. Edward Valpy being head-master. George Vincent imbibed the love of art from his school-fellow John Berney Crome, and became a pupil of John Crome, Sen., together with the writer of this notice. Both came to London to pursue their studies. G. Vincent lodged in Newman Street. He adopted a style of great sweetness, and was rapidly rising into fame. About the year 1818 he made the tour of Scotland. Some of his best pictures were from sketches made in that country. "Spearing Salmon in the Highlands" was sold in Norwich two years since.

Soon after he painted two large pictures; one "View of Greenwich Hospital," the other "Waterloo Bridge," with numerous boats. Both these pictures were exhibited at the British Institution, and considerably raised his fame as an artist; and he then incurred expenses which plunged him into difficulties from which he never extricated himself, and died in 1830.

There is a capital specimen of his landscapes in the possession of Mr. Norgate, Hellesdon, near Norwich; also a small picture principally cattle. An upright picture of a "Farm Yard" was in the collection of the late J. Muskett of Norwich. Mr. Kirkbeck, Stoke, near Norwich, has a beautiful specimen—"Scene on the River Yare," near Bishop's Bridge. Several of his earlier productions are in various parts of the county of Norfolk.

J. B. L.

Household Heath, Norwich.

Swaddle (4th S. i. 271, 377, 473; iv. 272.)—I find a new application of this term in Ovington's *Voyages to the East Indies*, "done out of French by S. L.," 1700:—

"As for our ship, we were forced to swaddle it with a four-double cable rope, lest it should have split by the violence of the waves."—p. 141.

Is this the nautical term for the process called "undergirding," Acts xxvii. 17?

In the same work I find the moat round a castle called "a graft."

Lex.

Hog Barbecu'd (4th S. v. 382.)—Will the Editor permit me to supplement his remarks by suggesting that *barbecue* may have been originally *barbe-queue* (Eng. *cue*), and that thus the term would not be limited to the cooking of a *hog*, whether by roasting or otherwise, but would express the serving of an animal entire *from tip to tail*. Mr. Peter Brett did not confine this exercise of his art to *hogs*, and Webster informs us that in America the term is applied to the roasting whole of the *ox* and other *large* animals. In the *Lay of St. Cuthbert*, Ingoldsby sings:—

"And the barbecu'd sucking-pig's done to a turn."

So that, according to him, the term is irrespective of *size* also.

W. B. C.

Heralds' Visitation in Wales (4th S. v. 343.)—If F. R. M. S. is in want of a copy of Lewis Dwnn's *Heraldic Visitation of Wales*, 2 vols. 4to, a copy may be heard of from

Glwysig.

Hapsburg Family (4th S. v. 421.)—Mr. A. W. Ward, Owen's College, Manchester, has recently published in a small book two lectures upon the House of Austria; and if your correspondent H. were to apply to him, he would most probably obtain the information he requires about the Hapsburgs.

G. G. R.

Mrs. Fitzherbert (4th S. v. 421.)—Mrs. Fitzherbert was the daughter of Walter Smythe of Brambridge, Hants, by Mary, daughter of John Errington. She was born July 26, 1756; and died at Brighton, where there is a monument in the R. C. Chapel to her memory, March 27, 1837. She had one sister only, Frances, married to Sir Carnaby Haggerston, Bart. She died in 1836. The present Sir Rowland Errington, Bart., is her grandson. Sir Charles Smythe, Bart., is the son of Mrs. Fitzherbert's great-nephew. But your correspondent would be more likely to learn particulars respecting Mrs. Fitzherbert from the Moriers or Dawson Damers—the former family being descended from Mrs. Fitzherbert's adopted child Horatia, daughter of Admiral Lord Hugh Seymour, who was, I believe, also her heir; and the Dawson Damers being descended from Horatia Seymour's sister Mary-Georgiana.

G. F. D.

"Oppressive Respectability" (4th S. v. 399, 430.)—I am obliged to R. H. S. for being at the trouble of mentioning my little book, *The True Story of Lady Byron*, as the original source of the phrase "oppressively respectable." It was scarcely worth troubling you about so small a matter, but as

SCRUTATOR (p. 430) claims to have originated the epithet, first using it in *The Globe* newspaper of April 17, 1869, I may just remark that the phrase really first saw the light in the January, 1867, London letter of the New York *Round Table*—the writer of which I need not now speak of, other than to say that there are those who believe him to have been also the editor of *The True Story of Lord and Lady Byron*. But another correspondent, MAKROCHEIR, has "heard the phrase colloquially for many years"; so that the happy paradox, the brilliant witticism, which I thought possessed at least the merit of originality, is by this account only a wretched plagiarism. However—and even in the face of this remembrance of many years—I am stubborn enough to claim the bantling until a parent who can show better "lines" appears upon the scene. PICCADILLY.

PROSTITUTION A RELIGIOUS ORDINANCE (4th S. v. 449.)—Mr. Hepworth Dixon might have brought forward the Family of Love, or Ranters, alluded to by Sir Walter Scott, in his *Woodstock*, ch. iv., and more fully ch. xxix. In the latter of these two passages Sir Walter, in a note, cites as authorities on the matter Edward's *Gangræna*, Pagitt's *Heresiographia*, and Ludovic Claxton's *Lost Sheep Found* (the last named person being one of the leaders of the sect). Trusty Tomkins was one of this family. ERATO HILLS.

Trin. Coll., Cambridge.

CURIOUS INN SIGNS: "STURDY'S CASTLE," "HOPCROFT'S HOLT" (4th S. v. 338.)—The former inn probably derives its sign from a family of the name of Sturdy, who may have been interested in the parish of Tackley, in which the inn is situated, and the name of Castle may be merely a synonym of the word *château* or *hôtel*. In the adjoining parish of Wootton Mere is a similar wayside inn, called the "Killingworth Castle." The Killingworths were a family of some antiquity in that place. A local tradition refers the sign of the former to the circumstance of one — Sturdy murdering a man named Castle, just at the time or directly after the house was built; and states that the criminal was hanged for the murder between there and the neighbouring village of Shipton-upon-Cherwell. I remember the spot where the gibbet was formerly to be seen being pointed out to me when a boy by my father, who had been a curate of Tackley.

Of "Hopcroft's Holt," in the parish of Steeple Aston, I imagine this inn to occupy the site of an ancient hostelry in or near to some small wood, called in Saxon a "Holt," and belonging to a family of the name of Hopcroft—a name yet existing in the neighbourhood. About four miles thence is a turnpike gate, on the Bicester and Enstone road, known as "Cuckolds' Holt" gate. From a memorandum on a document in my possession, an inn, probably the present "White Hart" close by, was, in the early part of this century, called "Cockles' Holt."

JENNER MARSHALL, M.A.

Westcott Barton Manor, Oxon.

SIR WILLIAM WESTON (4th S. v. 275.)—It is probable that the discoloration of the old glass, or want of knowledge in its restoration, may have led MR. WALCOTT to believe that the armorial shield of Sir William Weston, in a window of one of the prebendal houses in the Close of Chichester, bore originally "on a chief gules a cross sable," in augmentation of the ancestral arms of the knight. The arms of the order of St. John of Jerusalem were, I need hardly say, Gules a cross argent, and were borne *ex officio* by Sir William Weston, A.D. 1540, and by his uncle Sir John Weston, A.D. 1477, as Lord Priors of the English Langue of that confraternity.

The banner of Sir William Weston and the standard of his elder brother Sir Richard, who was not a Knight Hospitaller, are depicted in a MS. compiled A.D. 1510-1525, now in the College of Arms, and the bearings of their house are also to be met with in the Visitations, *passim*. The arms of this branch of the family were, as described by MR. WALCOTT, Ermine on a chief azure, five bezants Weston; quartering Argent three camels statant sable—Camel. The crest, a Saracen's head couped at the shoulders proper, and bound with a fillet argent and azure. The motto, "Ani Boro."

These remarkable words form the subject of an article in that learned and valuable publication the *Herald and Genealogist*, vol. v. p. 530. Dating from one of the last of the Crusades, the motto is a corruption of the Syriac *Ani buroh*, "I go," "I am sped," and was the death-cry of a Saracen chief slain by a Sir Hugh de Weston.

In a copy of a communication from a great Syriac authority, Dr. William Wright, British Museum, which is given in a note to the article in question, is adduced a very interesting historical parallel in the exclamation in Arabic of similar import uttered by the Caliph Ali when cut down by an assassin at Al Kûfar on the 19th of Ramadhan, A.H. 40, corresponding with January 19, A.D. 661, *Fuztu Wallâhi*, "I am sped, by God!" ACCIPE HOC.

DIGLAKE: SAXON WORD, LEAG, LEGH, LAKE (4th S. v. 315, 391.)—I find the word used in the fine old ballad "The Three Ravens," preserved by Ritson, from Ravenscroft's *Meliomata*, London, 1611:—

> "She got the dead knight on her back,
> And carried him to earthen lake."

No editor of ballad collections, so far as I see, has attempted to explain that word, which clearly means *field* or *burial-place*. A re

editor (John S. Roberts), by way of making the expression more intelligible to his readers, has changed the words "earthen lake" to *Carthen lake*. G. G.

Edinburgh.

Abraham Cowley and the Second Duke of Buckingham (4th S. v. 312, 411.)—My authority for the statement that Abraham Cowley acted as the "best man" to the Duke of Buckingham on the occasion of his marriage to Mary Fairfax, the daughter of the great Parliamentary general, is Markham's *Life of Lord Fairfax*, p. 372.

In the year 1657 we find that Cowley was created an M.D. at Oxford, and it is clear that the Duke of Buckingham continued his firm friend until the poet's death at Chertsey in 1667. In 1675 his grace erected a monument to his memory in Westminster Abbey, for which Bishop Sprat wrote the inscription. (*Alumni Westmonasterienses*, edit. 1851, pp. 110, 111.)

John Pickford, M.A.

Bolton Percy, near Tadcaster.

Black Cow's Milk (4th S. v. 265, 371.)—Holland is a great dairy country, and, if I remember right, the prevailing colour of Dutch cows is black and white.

John Dunn Gardner.

Chatteris.

## Miscellaneous.

### NOTES ON BOOKS, ETC.

*The Cambridge Paragraph Bible of the Authorised English Version. With the Text revised by a Collation of its early and other Principal Editions. The Use of the Italic Type made Uniform; the Marginal References remodelled; and a Critical Introduction prefixed. By the* Rev. F. H. Scrivener, M.A., &c. *Edited for the* Syndics of the University Press. *Part I. Genesis to Solomon's Song.* (Rivington.)

As everything calculated to facilitate the more intelligent reading and study of the Holy Scriptures is to be earnestly commended, the Syndics of the University Press deserve great credit for this attempt to supply biblical students and general readers with a copy of the Bible which presents the arrangement of an unbroken text in paragraphs accommodated to the sense (the numerals, indicating the chapters and verses, being removed to the margin); with the broad distinction between the prose and poetical portions of Scripture duly maintained, and with such passages of the Old Testament as are quoted in the New being marked by the use of open type. But these are not the only points which are calculated to render the work before us acceptable to the student, and convenient both for private and public reading. The text of all modern English Bibles differs not inconsiderably from that of the original or standard edition of 1611—many of these changes having been made silently, and without any authority. Again, the spelling in the majority of our Bibles is variable and capricious, while many additions have in the same way been made to the alternative readings set in the margin of the Bible of 1611. Advantage has, therefore, been taken of the present opportunity to attempt the delicate and laborious task of supplying to Scholars and Divines such a critical edition of our Authorised Version as would have been executed long ago had this Version been nothing more than the greatest and best known of English classics. The editor assures us that the work has already cost several years' severe and anxious toil; but is now so far advanced that the second portion, containing the Apocrypha and New Testament, may be looked for very shortly; and the Prophetical Books, with the critical Introduction and its annexed Catalogue of various readings, in May 1871. After this notice of the nature and objects of the *Cambridge Paragraph Bible*, it is needless to say one word as to its great value and importance.

*The Star Chamber. Notices of the Court and its Proceedings, with a few additional Notes of the High Commission. By* J. Southernden Burn.

Probably no one is better aware than the author of the present book that the history of the Star Chamber has yet to be written; but in the meantime those who desire to know something of the constitution of this Court—the extent of its power, and what a powerful engine it was in the hands of the Crown, will find much to interest and amuse them in Mr. Burn's little volume, which will serve certainly to whet the reader's appetite for those fuller records which we hope one day to see issued under the authority of the Master of the Rolls. With this volume Mr. Burn concludes the occasional authorship in which he has indulged for the last forty years. In that time Mr. Burn has done good service to historical literature, not only by his work on *Parish Registers*, but by the untiring interest he has always manifested on the subject of their preservation, and the perseverance with which he has urged the duty of preserving them upon those in authority; and in bidding him farewell as an author we wish him many happy years of literary leisure.

*The Courtly Poets from Raleigh to Montrose. Edited by* J. Hannah, D.C.L., Warden of Trinity College, Glenalmond. (Bell & Daldy.)

This is a goodly little volume, worthy a place in every library if it were only for the poems of Sir Walter Raleigh, here first collected and identified, and for Dr. Hannah's vindication of the mark which Raleigh's poetry left on the literature of a most brilliant age. But the volume contains also Wotton's Poems, and in a third part, Specimens of other Courtly Poets from 1540—Sir Thomas Wyatt, Lord Vaux and others down to 1650, James Marquis of Montrose—all carefully illustrated and indexed.

The London University was opened on Wednesday by Her Majesty in the presence of the Prince and Princess of Wales and a large number of distinguished personages. The day was an exception to the proverbial fine days with which the Queen's name is now associated; but what is far more gratifying, Her Majesty appeared in remarkably good health and spirits.

At the Anniversary Meeting of the Literary Fund on Wednesday, under the able presidentship of Lord Dufferin, Mr. Godwin the treasurer made the gratifying announcement that the Society had, during the past year, given assistance in fifty-seven cases, the amount presented being 2255*l.*

Lord Houghton has been appointed a Member of the Historical Documents Commission.

Mr. Benjamin Ferrey, F.S.A., is this year the worthy recipient of the Royal Gold Medal, given by the Society of British Architects.

Opening of the British Museum in the Evening.—"The British Museum (says *The Globe*) was open

to the public up to 8 P.M. for the first time on Monday last. Great will, of course, be the boon to the working-classes eventually, but at present they appear to be somewhat like emancipated slaves, and to require education to make them appreciate their newly-acquired privilege. The total number of men, women, and children who entered the Museum in the extra hours between six and eight was on the first day seventy-five."

SHAKESPEARE AND BACON AT THE LONDON UNIVERSITY.—Our readers may remember that attention was called some time since in these columns (4th S. iv. 287) to the fact, that Shakespeare had found no place among the statues which adorn the London University; and that, while Bacon was stationed in a corner by the Burlington Arcade, Jeremy Bentham is placed between Newton and Milton! This latter strange arrangement still continues; but something is to be done for Shakespeare, "and as a temporary arrangement only, a cast of the Westminster Abbey statue will be placed in a niche facing the first flight of the grand staircase.

## BOOKS AND ODD VOLUMES
### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

ANNUAL BIOGRAPHY AND OBITUARY. 1833.
INDEX TO THE ROLLS OF PARLIAMENT, by Starchy, Pridden and Upham. Fol. 1833.
ANTHROPOLOGICAL REVIEW. Nos. 1, 2, 3.
LIST OF JUSTICES OF PEACE CONFIRMED AT THE RESTORATION.
LIST OF OFFICERS CLAIMING THE SIXTY THOUSAND POUNDS GRANTED BY HIS MAJESTY FOR THE RELIEF OF HIS TRULY LOYAL AND INDIGENT PARTY. 4to. 1663.
JOHN WINSTANLEY, LOYALL MARTYROLOGY. 1663.
DAVID LLOYD, MEMOIRS OF THOSE PERSONAGES WHO SUFFERED FOR.....ALLEGIANCE TO THEIR SOVEREIGN FROM 1637 TO 1660. Fol. 1668.
J. M. KEMBLE, SAXONS IN ENGLAND: a History of the English Commonwealth till the Norman Conquest. 2 Vols. 8vo.

SURTEES SOCIETY BOOKS:—
2. Wills and Inventories of the Northern Counties, from the Registry at Durham.
3. The Townley Mysteries.
5. Sanctuarium Dunelmense et Beverlacense.
6. Finchall Charters.
12. Coldingham Correspondence.
14. Bowes' Correspondence.
17. Correspondence of Dr. Matthew Hutton.
18. Durham Household Book.
21. Deposition respecting the Rebellion of 1569.
22. Injunctions of Ric. Barnes.
29. Richmond Wills.
31. Bede Roll of John Burnaby.

Wanted by *Edward Peacock, Esq.*, Bottesford Manor, Brigg.

JONES'S HISTORY OF BRECKNOCKSHIRE.
NASH'S HISTORY OF WORCESTERSHIRE.
GOUGH'S SEPULCHRAL MONUMENTS.
EARL OF HADDINGTON'S POEMS.
SKELTON'S RHYMES ABOUT THE GIPSIES.
SMART'S DIALOGUE OF THE ENGLISH GIPSIES.
BEWICK'S QUADRUPEDS. First Edition.

Wanted by *Mr. Thomas Rest*, Bookseller, 15, Conduit Street, Bond Street, London, W.

## Notices to Correspondents.

MAKROCHEIR. *The titles of seventeen works by the Rt. Hon. Benj. Disraeli will be found* in The English Catalogue of Books (*Sampson Low's*) 1835-1862.

JAMES HENRY DIXON. Jokeby, *a burlesque, was written by Mr. John Roby, author of the* Traditions of Lancashire. "N. & Q." 2nd S. vi. 257.

SEXAGINTA. "*Rich and Poor; or, Saint and Sinner,*" *is by Thomas Love Peacock. See* "N. & Q." 3rd S. xii. 172.

GEORGE LLOYD. *Your copy of* The Second Spira [1750?] *is simply a chap-book. For the titles of the First, Second, and Third* Spira, *see Bohn's* Lowndes, p. 2481.

R. INGLIS. The Journal of a Naturalist, *is by J. L. Knapp, F.L.S. and A.S., author of* Gramina Britannica, 4to, 1804.

BISHOP ROBERT ABBOT. *We must confess to a misstatement in our last number* (p. 446). *George Abbot was the son of Sir Morris Abbot, and nephew of the Bishop of Salisbury. We may add, that Martha the daughter of the Bishop, became the wife of Sir Nathaniel Brent, Judge of the Prerogative Court.*

F. R. *Blaise de Vigenere's translation of Livy, Paris 16[illegible] to be very rare. We remember that a copy of it is in Bohn. The only editions by this laborious translator have it [illegible] 1583, 1614, 1625, and 1627.*

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*LONDON, SATURDAY, MAY 21, 1870.*

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## Notes.

### WILLIAM CAREY.

While making a reference for another purpose, I am reminded of a kind of promise which I made some time ago ("N. & Q.," 4th S. iii. 419), to attempt to furnish a biblio-biographical account of the able and enthusiastic art-critic whose name appears at the head of this paper. His fervid yet discriminative criticisms, and his eloquent advocacy of the claims of modern and national art, continued through a long career, and always printed for gratuitous distribution, often proved as effective in securing public recognition to the merits of artists yet unknown, as in procuring for the British school that place in the estimation of collectors which it now enjoys. By the former, if we take his own account, he was treated with gross ingratitude and neglect; while, with regard to the latter, it is sufficient to say that his name is already forgotten, his labours are unchronicled by the bibliographer, and a complete collection of his writings is far to seek in any public or private collection. This state of things I now propose in part to remedy, by the following imperfect account of his life and works; and trust that some other admirers of the art which he loved so long, and served so faithfully, may be able to supply the omissions and correct the errors of which I shall necessarily be guilty.

Of the early life of Carey I have not been able to gather any particulars. He appears to have commenced life as an artist in oils—a fact which I gather from a truculent article upon him in a quarterly journal, where he is described as—

"One of the greatest pests in English art: a man who, failing himself in early life in an attempt to become an historical painter, sank into his present habits of anonymous criticism, and carried with him, of course, all the morbidities and disappointments of unsuccessful struggles, and the conscious mortifications of proved mediocrity."—*Annals of the Fine Arts*, iii. 510.

His discontinuance of the practice of art Carey himself attributed to an accident received to his eyes in his youth; and stated that, retaining a passion for the arts as a first love, he devoted his life to the promotion of their interests by the pen instead of the brush.

From a statement in a later publication I learn that these exertions on behalf of modern art commenced as early as 1779. Of these earlier productions I know nothing; the first piece with which I am acquainted being—

"Thoughts on the best Mode of checking the Prejudices against British Works of Art. Respectfully addressed to the Hon. and Rev. Richard Byron. Houghton, Durham. For gratuitous Distribution." 8vo, York, 1801.

I next find Carey at Sheffield, where, as a correspondent of the *Sheffield Iris*, then conducted by James Montgomery the poet, he pronounced (Nov. and Dec. 1805) his remarkable prediction of the future fame of Chantrey the sculptor. His notices of this artist, then young and obscure, were doubtless influential in drawing public attention to his genius, and should have met with more gratitude than they seem to have received. But this is a long affair, and I pass on to a piece of much interest, entitled—

"A Critical Description of the Procession of Chaucer's Pilgrims to Canterbury," 8vo, London, 1808,—

of which a "second edition, with additions," is before me, 8vo, 1818. The next in point of date is a pamphlet:—

"Cursory Thoughts on the Present State of the Fine Arts, occasioned by the Founding of the Liverpool Academy." 8vo, Liverpool, 1810.

This piece is especially worthy of record as containing an eulogium on the genius of Gibson the sculptor, whose recent loss the arts still mourn, and a prognostication of the celebrity which he was destined to attain. A criticism from his pen, to the same purport, appeared also in the *Liverpool Courier* for October in the same year.

One piece, published just before this, I find I have omitted:—

"Letter to J—— A—— [Colonel J. P. Anderdon], a Connoisseur in London. For private distribution in an Amateur Circle." Printed by R. and W. Dean, Manchester. 12mo, 1809.

Mr. Carey was now, and had long been, engaged in collecting materials for a projected Life of

Alderman John Boydell, which was to include a history of the progress of the fine arts in this country during his time, and biographical and critical notices of all the British painters, engravers, and foreign artists resident in England who had been employed by him during more than half a century. In this design he was assisted by Mrs. Nicoll, niece to the alderman, who furnished materials, and offered to defray the expense of an edition of 750 copies, in two volumes royal 4to, to be printed in the best style by Bulmer, and illustrated by portraits and engravings. It is much to be regretted that this project was never carried out. The writer was not satisfied with his progress in the acquisition of information, and sought and obtained from Mrs. Nicoll a release from the immediate fulfilment of his engagement: the lady died, and the collected materials are probably now irrecoverably lost. (See *Variæ*, p. 76.)

We next hear of a —

"Recommendation of the Stained-Glass Window of the Transfiguration, for St. James's Church, Westminster." 1815.

This was followed by a —

"Critical Description and Analytical Review of 'Death on the Pale Horse,' painted by Benjamin West, P.R.A. with desultory references to the Works of some Ancient Masters and Living British Artists," pp. 172, 8vo. Dec. 31, 1817.

Mr. Carey was now established as a dealer in pictures, prints, and works of art, at 37, Mary-la-Bonne Street, Piccadilly. In Feb. 1819 he became, as he informs us, a contributor to the *New Monthly Magazine*; but closed his engagements with the proprietor in May 1820, except as to the conclusion of his memoir of West, which appeared in June. Previous to this, he had become acquainted with that liberal and judicious patron of art, Sir John Fleming Leicester of Tabley House, in Cheshire, afterwards raised to the peerage under the title of Lord De Tabley, by whom he was much consulted in the formation of his gallery. This enlightened amateur was the first, it will be remembered, who dared, while duly appreciating the old masters of the foreign schools, to form his collection on the exclusive principle of patronising British art; and he found a fitting coadjutor in Carey, who boasted in after-life that he had never printed a line on any exhibition of the old masters. The connection led to the publication of —

"A Descriptive Catalogue of a Collection of Paintings by British Artists in the possession of Sir John Fleming Leicester, Bart. With occasional Remarks by Sir Richard Colt Hoare, Bart." Royal 8vo, London, 1819.

And later, an important and interesting book entitled —

"Some Memoirs of the Patronage and Progress of the Fine Arts, in England and Ireland, during the Reigns of George the Second, George the Third, and his present Majesty; with Anecdotes of Lord De Tabley, of other Patrons and of eminent Artists, and Occasional Critical References to British Works of Art." Portrait, 8vo, London, 1826.

In the interval appeared a very curious book:—

"Desultory Exposition of an Anti-British System of Incendiary Publication, &c. Intended to sacrifice the Honour and Interests of the British Institution, the Royal Academy, and the whole Body of the British Artists and their Patrons, to the Passions, Quackeries, and Falsehoods of Certain Disappointed Candidates for Prizes at the British Gallery, and Admission as Associates into the Royal Academy." Thick 8vo, London, 1819.

The publication thus alluded to was a journal which appeared quarterly, under the title of *The Annals of the Fine Arts*, the first number of which was published in July 1816. This work was edited by James Elmes; and was continued till 1820, when it ceased with its seventeenth number. It was published by Hurst, Robinson & Co., and forms five volumes 8vo. Carey boasted that he had "inflicted a death-wound upon it in a single assault"; and this may have been the case, as its cessation followed so immediately the work I have recorded. We next have a remarkably interesting pamphlet: —

"Variæ: Historical Observations on Anti-British and Anti-Contemporarian Prejudices. Important Critical Coincidences of Lord Byron in 1820; of Thomas Campbell, Esq., in 1818, with William Carey in 1809; and of Sir Walter Scott, in 1821, with the same in 1805. Thoughts on the Shakespeare Gallery and British Artists, with other Desultory Essays; including a Predictive Announcement of Chantrey the Sculptor's present celebrity, published in the *Sheffield Iris* in 1805; and of Gibson the Sculptor's celebrity, published in 1810. By William Carey." 8vo, London, 1822, pp. 112.

Our author now interested himself in the progress of art in the sister island. He there issued a pamphlet entitled —

"Patronage of Irish Genius: Two Letters showing the utter Unfitness, Inutility, and Public Discredit of erecting a Bridge over the Liffey, &c. Also proving the Wisdom, Honour, and Permanent Public Advantage of erecting a National Gallery for the Encouragement of the Fine Arts, under the Protection of the Royal Irish Institution, &c." 8vo, Dublin, 1823.

And in the same year a—

"Critical Catalogue of the Verville Collection." 8vo, 1823.

In this year, too, Carey was the author of some letters in the Cork and Dublin newspaper, which he boasts first introduced Hogan the sculptor to the notice of his country.

Two years later give us another bulky pamphlet: —

"The National Obstacle to the National Public Style Considered. Observations on the Probable Decline or Extinction of British Historical Painting from the Effects of the Church Exclusion of Paintings." (Gratuitous), pp. 151, 8vo, London, 1825.

Next we find him at Glasgow, issuing a —

"Syllabus of a Course of Six Historical Lectures on

ess and Utility of the Arts of Design, to be at the Trades' Hall, Glassford Street," &c. 8vo, 1828.

he same year he publishes an —

l to the Directors of the Royal Irish Institu- romoting the Fine Arts in Ireland," &c. 8vo, 828.

llowing year gives us a pamphlet: —

vations on the Primary Object of the British n, and of Provincial Institutions for the Pro- the Fine Arts, &c. &c. (For Gratuitous Dis- ," pp. 65. 8vo, Newcastle, 1829,—

at a short interval by —

Remarks on the Anti-British Effect of Incon- Criticism on Modern Art and the Exhibitions ing British Artists. (For Gratuitous Presenta- . 100. 8vo, London, 1831.

is work, which was published without prefixed a long dedication to Lord Strath- rom which it appears that the nonpay- that nobleman of his acceptances had ted legal proceedings against his lord- d caused the suspension of Mr. Carey's for a time. An old London friend knew ut this period, as occupying lodgings in Street, Bloomsbury. In the same year some letters under the name of Ridolfi, the first series, which I have not seen, at Leeds in 1831. The second series is e: —

fi's Critical Letters on the Style of William ., R.A., and on his 'Destroying Angel inflicting engeance on the Wicked': reprinted from the *Gazette* of October and November, 1832. With l Notices referring to the Royal Academy of he Scotch Academy, and the System of Hostile (For Gratuitous Presentation by an Ama- . 82. 8vo, Nottingham, 1833.

rd series of the "Letters of Ridolfi" had at Nottingham in 1832.

arey now found his way to the Midland ; and in 1833 we find him writing for *rcester Herald*, under the pen-name of a series of letters on the first Exhibition nstitution of that city. I am not aware first thirteen letters ever appeared in a form; but the fourteenth and following the desire of Messrs. Chalk & Holl, re- "for gratuitous presentation") under the —

Arts: Modern British School. Lorenzo's Critical Second Series) on the First Exhibition of the r Institution." 4to, Worcester, 1834,—

by —

izo's Critical Letters," &c. (Third Series.) 4to, r, 1835.

e title-page to this republication, I per- at Mr. Carey claims to be the author of ous publications in vindication of modern the year 1779 to 1835."

t this period Mr. Carey, now far advanced in life, arrived in Birmingham, bringing with him some high-class pictures for disposal, and, among these, a very fine and valuable Rembrandt. He took up his abode in Temple Place, Bath Row, and employed his ever-active pen by contributing to *The Analyst; a Quarterly Journal of Science, Literature, and the Fine Arts*, printed in this town under the editorship of W. Holl, Neville Wood, and Dr. Mammatt; and supported by the contributions of Langston Parker, William Watts, J. H. Rowlinson, M. H. Bloxham, Shirley Palmer, M.D., Sir S. Rush Meyrick, and other local writers of talent. Among his articles may be mentioned one entitled "Cursory Observations on Certain Inconsiderate Criticisms respecting Painting and Sculpture," and a series of papers on the Birmingham Exhibition of Modern Art in 1834.

The late Thomas Green of Ipswich, author of the *Diary of a Lover of Literature*, was, as may be inferred from the Diary, also a lover of art. A continuation of the Diary, which Mr. Green did not live to publish as he intended, and which I much regret not to be able to possess in a separate form, was communicated by his son to a friend, who selected from it such parts as he thought fit, and caused them to appear through several successive volumes of the *Gentleman's Magazine*. Here we find frequent allusions to Carey, with whom Mr. Green was evidently on friendly terms. Sometimes we have him dealing for a picture: —

"Negotiated with Carey for his Rembrandt. . . . . Carey himself full of simplicity and earnestness, carried away by his feelings, entirely corresponding with the character given of him by M——, 'eloquent from the intensity of his feelings, and failing only from inadequacy of expression.'"—*Gent.'s Mag.*, xvii. 139.

Again: —

"Much political chat with Mr. Carey, who is an enthusiast in the cause of liberty."—*Ibid.*, p. 139, Nov. 1841.

The following is interesting as bearing on the charge of ingratitude, before alluded to, on the part of those whose merits he had been instrumental in bringing before the public: —

"Called on Carey, half-crazed on his affair with Montgomery and Chantrey, most vehement and impassioned. Unquestionably he appears by his statement to have been used by both these persons—whom he first, by their own showing, lifted from obscurity—with deep ingratitude: the too constant attendant of overwhelming obligation, but I'm assured he will overlay his case to the public. I recommended a short but strong appeal, reserving the documents at present. I could not get him to talk on any other subject, and with difficulty got away."—*Ibid.*, xix. 580.

To this the editor appends the following note:—

"We have no doubt that Mr. Carey's very sanguine temperament led him, if not to exaggerate these obligations, at least scarcely to look at them in their true form. We have often heard him discourse for hours, and with vehemence, on the same subject. It was a subject that we think lasted for years."

This is, in all probability, the correct view of the matter. With regard to Gibson, the reader of the *Life of W. Roscoe*, by his son, need not be reminded of the influence exercised over the early career of the great sculptor by the biographer of the De' Medici:—

"It was the good fortune of Mr. Roscoe to be amongst the first of those who observed and encouraged the genius of Gibson, whose works as a sculptor have since gained him such deserved celebrity. While yet studying the rudiments of his art, he became known to Mr. Roscoe, who quickly detecting his talents, encouraged him by his advice and assistance to proceed with his studies," &c.—ii. 143.

Nor was Gibson himself slow in admitting these obligations. In 1827 he presented a bust in marble of his early patron to the Liverpool Royal Institution, and accompanied the gift with a letter, in which he says of Roscoe—

"To that gentleman I am indebted for what little merit I may possess as a sculptor. He first inspired me with ideas worthy of my profession, and kindled within me an ardent love of fame in the pursuit of it," &c. (*ib.* p. 146)—

and, alluding to his frequent visits to Allerton—"it was there my inexperienced youth was led to the path of *simple art;* it was there it caught the flame of ambition," &c.

But I must return to my subject, and conclude this already lengthy article.

For an amusing illustration of the impetuosity and enthusiasm that characterised Mr. Carey, even in extreme old age, I am indebted to a friend of my own—himself now verging on his eighth decade, and a consummate judge of art—who relates that, on one occasion, being invited to take tea with the old man, the latter was so carried on by the warmth of the preliminary conversation as to require no trifling effort to draw his attention to the fact that he had left the tap of the urn running, and that its ebullient contents having long overflowed the tea-pot, and thence descended to the tray, were about to seek their way to a yet lower level over the raised borders of that receptacle!

Mr. Carey died in this town on May 21, 1841, at the age of eighty. A meagre biographical notice of him appeared in the *Gentleman's Magazine* for February, 1842, p. 139; and here it is stated that he passed some period of his life in America.

I myself remember the son of Carey, who about this period had a small ill-furnished shop for the sale of books, prints, &c., in Monmouth Street, near to the site of the Great Western Hotel. I was a mere lad in those days; but I used to step in and make an occasional purchase from the proprietor, who seemed to be in very needy circumstances. He removed, if I remember right, to Bath Street, and I have since lost all trace of him.

WILLIAM BATES.

Birmingham.

## ONE OF JAMES I.'s EXPEDIENTS FOR REWARDING HIS FAVOURITES.

The sapient monarch had recourse to various schemes for raising money, some of which would now be considered alike unkingly and unrighteous. Certainly none more ludicrous than the following has been met with. The document is transcribed from the last of the several volumes of "Irish Correspondence" lately recovered from the library at Philadelphia, and now deposited, in transcript, in the Public Record Office. The date of the letter is November 31, 1612:—

"James R.

"Right trustie and welbeloved wee greet yo^u well. Whereas for the abolishing of that barbarous custome of plowing of groundes w^th horses, drawing by their tailes, continued heartherto in some of the most rude and uncivill partes of that o^r Realme of Ireland, it seemed fitt to you and our Councill there upon consideracōn of the publique discommodities w^ch came thereby to make an order of State that whosoever should use that manner of plowing should forfeit the best Garron or beast in his plowe, w^ch was afterwards moderated to the fyne of tenne shillings, and after longe forbearance, and many favorable admonicons given unto them w^ch wrought no reformacon of that evill custome amongst them, it seemed at length fitt unto you to lay the said penalty of tenne shillings in exemplary manner upon divers offenders in that kinde. In w^ch course of pecuniary coaction as wee allowe well you should procēd untill you have reduced them to that comodious manner of plowing used in the civill partes of that our kingdome: so wee let you knowe that wee are pleased to bestowe the benefitt of all such fynes w^ch hereafter shalbe levied and forfeited unto us upon Sir William Vaedall knight, one of the gentlemen of o^r privie Chamber, and accordingly wee doe require you by the advice of some of our learned Councell there to make a sufficient graunt of them unto him by o^r lrēs patent under the great Seale of that o^r Realme for so long tyme as they shall continue to offend against that order of State forbiding the use of plowes drawne by the tayles of horses, wherein we allso require you to have a speciall care that under the colour of this o^r graunt no extorsions be comitted upon any of o^r people by any ministers w^ch shalbe imployed for the collecting and levying of the foresaid fynis and penalties due unto us for the breach of the said order of state. And these o^r lrēs shalbe as well to yo^u o^r deputie, Cheife Govern^r, Chauncellor, or keeper of the great Seale of that o^r realme w^ch hereafter for the tyme shalbe, and to all other our officers and ministers there whome it may concerne sufficient warrant and discharge in that behalfe. Given under o^r Signet at Royston the last day of November in the tenth yeare of our Raigne of England, France, and Ireland and of Scotland the six and fortieth.

"To our right trusty and welbeloved Sir Arthur Chichester, knight, our Deputy of o^r Realme of Ireland, and to o^r Chancellor there now being and to any other o^r deputy Cheif Justice, Chancellor, or keep^r of the great Seale of our said Realme that hereafter for the tyme shalbe, and to all other our officers and mynisters there whome it may apptayne."

The custom referred to in the royal letter was sufficiently barbarous, but to endow a knight with the penalties consequent on its observance was monstrous.

CHARLES ROGERS, LL.D.

Snowdoun Villa, Lewisham, S.E.

PELASGI (ΠΕΛΑΣΓΟΙ).

The name of a country in the south-western part of Palestine was פְּלֶשֶׁת, *Pelesheth* (Genesis x. 14, Exodus xv. 14, Isaiah xiv. 28 [29]), from which we have the name *Philistine* (Isaiah ii. 6). The Hebrew name *Pelesheth* is from the root פָּלַשׁ, *palash* (found only in the Hithpael conjugation, Jer. vi. 26, Ezek. xxvii. 30, Mic. i. 10, Jer. xxv. 34), used in the sense of "sprinkling one's self" with ashes or dust, and corresponding to the Arabic فَلَسَ, *falasa*: meaning, 1, poor; 2, he sought but found not. I think, therefore, that *pelas* means *poor*. With respect to the third syllable of Pelasgi, it is the same as the last syllable in *Carthago*, and from the Hebrew גּוֹי, *goi*, people, nation; so that Pelasgi means the poor people, or nation." *Cartha* is derived from קִרְיָת, *kiryath*, city: hence Carthago means "a city of people." We have in the Old Testament the city of streets (Num. xxii. 39 [38]; city of forests (Jos. ix. 17, xviii. 15; Judg. xviii. 12; 1 Sam. vi. 21); city of the law (Jos. xv. 49) and city of writing (Jos. xv. 15, 16; Judg. i. 11, 12). Considering that the Greeks unquestionably derived their *alpha*, *beta*, *gamma*, *delta*, &c., from the *aleph*, *beth*, *gimel*, *daleth*, &c., of the Phœnicians, we may conclude that the Pelasgi first brought the letters and names of their alphabet (subsequently extended) from that part of Asia. As there is an essential difference between the Semitic and the Arian (Indo-European) classes of languages, Herodotus appears to have been right in asserting that "the Pelasgians spoke a barbarous (foreign) tongue" (i. 57). I have tried several other etymologies—Egyptian and Sanscrit—but cannot find any one so fitting as the *Semitic* derivation of Pelasgi. Crete and Carthage having been peopled from Palestine (Phœnicia), it is also probable that the same people emigrated into the islands, Peloponnesus, and mainland of Greece. (Homer, *Od.* xix. 175.) The leader who brought the Pelasgi into Greece, about 1900 B.C., was Inachus (founder of Argos), whose name connects itself with *Anak* (Josh. xi. 21, xxi. 11), and "the sons of Anak" (Num. xiii. 22, 28, 33; Deut. i. 28, ii. 10, 11, 21), and corresponds with عَنَق, *anak*, men, princes, in Arabic. The name of the son and coadjutor of Inachus is Phoronæus, which appears to be a compound of פָּר, *par*, a bullock, and עָנִי, *oni*, poor, humble, lowly (Ex. xxii. 24, Deut. xxiv. 12, Zech. ix. 9). Prior to Inachus, first king of Argos, the Greeks derived a certain importance in social order from Telchines, a Phœnician emigrant in Crete * (Pouqueville, *Grèce*, p. 4). This name, although not found in the Hebrew books that have reached our time, is preserved in the Arabic word تَلْحِين, *talchin*, "erravit in pronunciando" (Freytag, p. 556).

The names of the two confederates of Pelasgus II. (1727 B.C.), Achæus and Phthios, are also of Semitic origin I conceive, the former from אָחִי, *achi*, brothers; the latter from פְּתִיחוֹת, *pethichoth*, drawn swords (Ps. lv. 22 [21]). In analogy with the above I may mention the generally received derivation of Cadmus from קֶדֶם, *kedem*, the East, ancient.

T. J. Buckton.

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Tomb of Wm. Bedell, Bishop of Kilmore.—The following note may perhaps interest Mr. Jones as well as other readers of "N. & Q." It is an extract from "A Description of Lough Erne" (MS. amongst papers relating to the Royal Society, Add. MSS. 4,436, B. M.):—

"At the south angle of the churchyard (Kilmore), within a small walled enclosure, are deposited in a vault the remains of the good and great Bishop Bedell, over which is raised a tombstone with his arms, and this modest inscription:—

'Gulielmi Bedell, quondam Episcopi
Kilmorensis, Depositum.'

The present Bishop is now repairing the injuries which this venerable tomb has suffered by time."

If I may be allowed to append a query I would ask, Is this tomb still in existence?

The MS. is anonymous, but the author describes himself as minister of Killesher, co. Cavan; and as the date would appear to be about 1740, perhaps some correspondent of "N. & Q." could give his name.

The same writer gives an account of the sudden rise of the Sheridan family. Dennis Sheridan, "a meer Irishman," was ordained by Bishop Bedell, and was promoted to the living of Killesher, in the diocese of Kilmore, where he died at a great age, "and saw two of his sons generals in the Imperial service, a third secretary of state and commissioner of the revenue, a fourth (Patrick Sheridan) Bishop of Cloyne, and the youngest (William) Bishop of Kilmore and Ardagh."

C. S. K.

St. Peter's Square, Hammersmith.

Epitaphs: Christchurch Priory Church, Hants.—The following, which I have copied from a brass tablet in the floor of the Lady Chapel of this church, is worthy of the pen of Mr. Thomas Sapsea:—

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* The ancient name of Crete was Telchinia. The inhabitants of Rhodes, according to Strabo (xiv. 2, 7), were called Telchines, but they came from Crete.

"MARIA MORGAN,
Ob. 17 January, A.D. 1796,
Æt. 46.
To the most delightful
Pure and Sacred,
Yet most rare of all Connections,
A *Perfect*
And Disinterested FRIEND,
This *Monument* is erected
By the COUNTESS OF STRATHMORE,
Who, conscious of the Treasure,
Valued its Possession
And mourned its loss
In a manner worthy of the Magnitude of both,
With a total Disrelish
Yet patient Sufferance of Life,
Striving to imitate the Fortitude
And resignation of her FRIEND,
That they might not be *Eternally* partêd.
The most durable
And desirable of private Testimonies
To the feminine Excellencies
Of her Character
Dwells in the Hearts of all who knew Her.
But to her Heroic Qualities,
Her cool deliberate Courage,
And her matchless persevering Friendship,
The Tears of Blood
Shed by one who despises Weakness,
The Records of Law and Justice,
Nay, perhaps even the Historic Page,
Will bear Witness
To an astonished
And admiring Posterity."

The next following are from the churchyard of the same church:—

(1.) "At the Ester end of this free
Stone, here doeth ly the Letle
Bone of Water Spurrer,
that fine boy, that was his
Friends' only Joy. he was
Dround at Milhams Bridge
the 20th of August 1691."

(2.) "We were not slayne, but raysd,
Raysd not to life,
But to be buried twice
By men of strife.
What rest could the living have
When dead had none.
Agree amongst you
Here we ten are one.
HEN. ROGERS died April 17, 1641.
I. R."

J. W. W.

MISQUOTATION. — To an attentive reader few things are more annoying than the frequent misquotations to be found in books and newspapers. Judging from some experience of my own, I would be inclined to say that fully one half of the extracts made in modern publications are in some particular or other mis-stated. This surely argues great slovenliness on the part of writers. The most notable examples I have recently met with have occurred in the course of a re-reading of the incomparable *Waverley Novels*. That Scott in *making* quotations should have trusted to his prodigious memory is not at all wonderful; but even *that* memory not being perfect—as no man is perfect—it became his publi before this time of day to see that the quotations in the works were duly veri has obviously not been done, as proof send you two examples taken from th *Lammermoor*. The author quoted i known that I need not mention his na makes the errors all the more unpar errors which are in every edition I have and including one of 1868:—

Chap. 9.

"*Frequented* by few was the grass-cover'd r
Where the hunter of deer and the warrior
To his hills that encircle the sea."

In this instance the word *frequented* for *travelled*. (See "Lines on Visiting a Argyleshire," or some such title.)

Chap. 26.

"Why flames *yon* far summit? why shoot to th
Those embers, like stars from the firmament ca
'Tis the fire-shower of rain, all dreadfully drive
From *thine* eyry, that beacons the darkness of h

Here the words *yon* and *thine* should be *his*. (See "Lochiel's Warning.")

That such errors—and there are many m them in the novels—should have passed th hundreds of editions, and be still there aft lapse of half a century or more, is certainly little surprising.

Inverness.

THE NECESSITY FOR CORRECTLY AND PL DATING LETTERS.—It is a just complaint of P (p. 379) that "some people have a bad when writing letters, of never adding the y the day of the month; so that after a while it possible to tell the exact day, which at time be very important." Another practice, alm bad, is the slovenly way of omitting the fi figures of a date, and putting '69 or '70 fo and 1870. Even this is very objectionable. old enough to recollect many letters and at the end of the last century, thus ca dated, and I remember wondering then belonged to 1698, for instance, or to 179 now one might be puzzled, on meeting w of these half dates, whether its abbrevia stood for 17 or 18.

I also strongly object to another bad hab of writing figures to represent months, as April 15. The evil of such a practice there is no uniform method observed. Th person will put 4|5, meaning April 5; and by the very same figures will mean Ma some put the month first, and others the d It would be far better—and really so little as not to be worth calculating—if eve would, on every occasion, write dates ful unmistakeably, a practice invariably follow

F.

"Clang-banger."—This phrase seems to me to be very expressive, and I hear it used by Huntingdonshire cottagers. "She's a rare clang-banger!" "Oh, what a clang-banger you be!" It appears to mean a repeater of idle tales and gossip—a mischief-maker. Cuthbert Bede.

Heralds' Visitations in the College of Arms.—In the lists of Heralds' Visitations published by Sir N. H. Nicolas and Mr. Sims (the only authorities as to what visitations have been taken) nearly all the later and most valuable visitations in the College of Arms are, for some inexplicable reason, omitted. I append a list of them, which will, I doubt not, be of much service to genealogical students:—

| Date. A.D. | County. | No. of MS. |
|---|---|---|
| 1684 | Cambridge | K 7 |
| 1684 | Gloucester | K 5 |
| 1686 | Hampshire | K 8 |
| 1683 | Hereford | K 6 |
| 1669 | Hertford | D 24 |
| 1684 | Huntingdon | K 7 |
| 1668 | Kent | D 10 |
| 1683 | Leicester | K 2 |
| 1666 (1681?) | Lincoln | D 23 |
| 1687 | London | K 9 |
| 1683 | Monmouth | K 6 |
| 1681 | Northampton | H 1 |
| 1699? | Oxford | D 25 |
| 1684 | Rutland | K 1(H 1?) |
| 1672 | Somerset | D 27 |
| 1668 | Suffolk | D 22 |
| 1684 | Warwick | K 3 |
| 1677 | Wilts | D 28 |
| 1683 | Worcester | K 4 |

I shall be glad to hear if copies of any of the above visitations are in the libraries of your correspondents or elsewhere. I have added a note of interrogation to those of the dates of which I am uncertain. G. W. M.

## Queries.

### HENRY JENKINS'S ALLEGED LONGEVITY.

In June last (4th S. iii. 594) I made an appeal to the readers of "N. & Q." generally, and more especially to Shropshire antiquaries, begging that, if any of them possessed information corroborative of any one of the many precise statements contained in Taylor's *Life of Old Parr*, they would kindly communicate it to me. This appeal was, with great consideration, copied into most of the local journals published in the neighbourhood of Old Parr's birthplace; but, as I feared and anticipated, without eliciting a single fact confirmatory of any one of Taylor's numerous and precise statements.

I am now anxious, for a particular purpose, to make a similar appeal to your readers and to Yorkshire antiquaries generally, for any evidence they may possess in confirmation of a single statement in the yet more marvellous story of Henry Jenkins; and for obvious reasons I should like here to borrow a phrase now frequently added to announcements in newspapers—"Yorkshire papers, please copy."

Jenkins *is said* (but not the slightest authority has ever been produced for the statement) to have been born in 1501. He died "a very old man," says the parish register, and was buried Dec. 9, 1670.

The earliest account of Jenkins appears to be that given by Miss Savile, which, though not dated, is believed, on reasonable grounds, to have been written about 1662 or 1663. According to that account, Jenkins was at the time, "to the best of his remembrance, about 162 or 163."

On April 15, 1667, when examined at Catterick, he is described as "Henry Jenkins, of Ellerton-upon-Swale, labourer, aged 157, or thereabouts."

In Miss Savile's report he is described as having "sworn as a witness in a cause at York to 120 years—which the judge reproving him for, he said he was butler at that time to Lord Conyers."

Sir R. Graham mentions that "Jenkins gave evidence to six score years in a cause between Mr. How and Mrs. Wastell, of Ellerton." Is anything known of this cause? in speaking of which Mr. Clarkson, in his *Richmondshire*, tells a remarkable story of Mrs. Wastell's agent, on going to summons Jenkins, finding at Ellerton a son and grandson alive, both of whom were much more infirm in memory than Jenkins.

What is Mr. Clarkson's authority for this? and when did this son and grandson die?

Jenkins's wife died in 1668. Was she his first wife? When and where were they married? What was her age? Her death, and that of her husband, are said to be the only two entries in which the name of Jenkins occurs in the register of Bolton.

I have also seen mention made of Jenkins's evidence in a cause in 1667 between the vicar of Catterick and John and Peter Mawbank. What is the authority, and where is there any record of such trial?

Yorkshire antiquaries may be in possession of other facts in reference to the alleged longevity of Henry Jenkins. If so, I trust, in the interest of historical truth, they will kindly bring them forward.

I have little hope of being able to prove the real age of this Yorkshire patriarch; what I do hope to accomplish with respect to him will be greatly promoted by any fresh and trustworthy information about him. William J. Thoms.

40, St. George's Square, S.W.

P.S. When speaking of the results of my inquiry with respect to Old Parr, I ought perhaps to have alluded to two communications which it

elicited. One was addressed to the *Birmingham Daily Post*, signed "D. D.," and dated from the "Abbey, Shrewsbury," within a walk, be it noticed, of Alberbury, where the writer was born, and in the neighbourhood of which he had been in the preceding week; and he writes to express his belief in the story generally, and to say he has "*no doubt the particulars of Parr's penance there may be found in the church* (*Alberbury*) *records*, to which I would refer all sceptics."*

The other letter was of a very different character, and written by one whose scientific acquirements, which are of European celebrity, entitle him to speak with authority; in the course of it he thanks me for "my strongly and well-put case against the popular delusion of Old Parr's age." "I consider your well-timed scepticism as of very great value to the physiologist who has always assimilated Harvey's belief without check or examination."

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Bronze.—A very common subject for a bronze is a stork with its foot on a tortoise. What meaning is attached to this representation?

Anon.

Clifford's Inn.—The garden gate in Clifford's Inn, Fleet Street, is surmounted by some very elaborate wrought iron scroll-work, which has the appearance of having been made about the middle of the last century. Included in the design are the letters P. J. A., and below, the date 1855. I should be much obliged to anyone who would give me any information about the change of date. The 8 seems to be more clumsily made than the other figures. Was this the only one that was changed when the gate was repaired?

W. Niven.

Wichenford, Worcestershire.

Eloisa.—Margaret Fuller Ossoli, in her *Woman in the Nineteenth Century*, speaks of an article which had, when she wrote, been published some five or six years before in an English review, in which the writer "shows his bitter regret that she [Eloisa] lives not now to love him, who might have known better how to prize her love than did the egotistical Abelard" (edit. 1862, p. 77). To whom does the authoress refer? Her book was first published in 1844.

Cornub.

Flemish Tapestry.—I am anxious to purchase some good specimens of Flemish tapestry, and should feel obliged to some reader of "N. & Q." if he could inform me in what towns of Flanders or Belgium I should be likely to procure what I require. I am aware Flemish tapestry is to be met with in Paris, but the dealers there ask exorbitant prices.

E. M.

Irish Dramatic Authors.—1. —— Swift, a barrister. The *Biographia Dramatica* mentions him as the reputed author of *The Five Lovers*, a comic opera, acted Feb. 22, 1806, at Dublin. Is this gentleman the same as Edmund L. Swift, author of *Anacreon in Dublin*, 12mo, 1814? and is he still living?

2. Peter Lefanu, author of *Smock Alley Secrets*, an occasional prelude, acted in Dublin 1778 (not printed). The *Biographia Dramatica* mentions his having written other pieces printed for private circulation, but the editor did not know their titles. Is Peter Lefanu the same person as the Rev. *P.* Lefanu (a relative, I believe, of R. B. Sheridan, who is mentioned in the *Diary and Correspondence of Thomas Moore*, vol. i., as taking part in some private theatricals in which the poet was also concerned)? What are the titles of Mr. Lefanu's privately printed dramas?

R. Inglis.

Influence of the Laity in Collegiate Foundations: Lombard and Duns Scotus.—I should be grateful to any of your readers who could furnish me with a few facts that would throw any light upon the amount of the *lay* element in our Universities in the fourteenth and fifteenth centuries. The earliest statutes of Merton College, Oxford, provided that *nemo religiosus* should be maintained on the foundation, and it was probably Walter de Merton's intention that the *secular clergy*, as distinguished from the monk, the friar, and the canon, should benefit by his munificence. But what evidence have we that the *laity*, in distinction from any of the foregoing, availed themselves of our numerous college foundations in the period before 1500? My own researches have led me to suspect that the layman, pure and simple, was rarely to be met with either at Oxford or Cambridge before the sixteenth century. It is noticeable that the early colleges' statutes require that the students should have their heads shaven.

There is another point on which I should be equally glad to gain information. We know that up to the year 1535 the *Sentences* of Peter Lombard and the *Logic* of Duns Scotus were the two great text books of our Universities. It is difficult to suppose that books in such request should not in some form or other have issued from our English press. Watt, however, does not give a single edition of Duns Scotus as printed in England, but then his enumeration of the editions of such authors is generally very imperfect. Nor neither can I find evidence of any edition of the *Sentences* having been printed in this country.

On the other hand it is perfectly credible that

* It is to be regretted "D. D." did not give proof of his belief by searching for such evidence. I, before I wrote my letter, had ascertained on the best authority that no mention of Parr is to be found in the registers of Alberbury.

in the general havoc of such literature that took place under the auspices of Thomas Cromwell's commissioners in the above-named year, almost every copy of both Duns Scotus's treatises and of the *Sentences* (I mean of the editions in common use at our Universities) may have disappeared.

Δ.

Marriage of Infants.—In Nichols's *Leicestershire*, vol. iv. part ii. page 156, under the head of "Dunton Basset," is a pedigree of the family of Hewett of that place, in which occurs the following:—

"Mary, born 1666; married Oct. 28, 1669, 'facultate concessâ;' dec. 1743, æt. 77."

Can any reader of "N. & Q.," legal or other, explain the circumstance of this marriage? were such things at all common? In Burn's *Eccl. Law* it is stated that "Both by the civil and canon law, infants under seven years of age cannot contract any kind of spousals." In whose power, then, did it lie to grant any faculty? H. L. W.

Neither Read nor Write.—In the *Athenæum* lately statistics of the numbers of persons in France who could "neither read nor write" were given. Dixon, in his *Free Russia*, uses this very common expression. I want to know if any one can point me out that extraordinary genius who could write without being able to read? Dogberry's theory, "to write and read comes by Nature," implies the connection of the two, and not an inspiration of the former with an ignorance of the latter. Clarry.

Thomas Messingham.—Thomas Messingham, the author of *Florilegium Insulæ Sanctorum*, was a native of Leinster. Is anything known of his ancestry? His name seems to be formed from that of some village. Messingham, in Lincolnshire, is the only place given by the gazetteers from which his ancestors could have derived their patronymic. Is anything known that would seem to connect them with that place or its neighbourhood?*

Cornub.

Original Letters. — In the *Archæological Journal* (vii. 166) several very interesting letters are communicated by Mrs. Everett Green, extracted from a valuable collection in a large folio volume bound in vellum, and lettered "Documens relatifs à l'Angleterre," in the Bibliothèque Nationale at Paris. Mrs. Green says it is not noticed in any historical publication, and contains a numerous collection of original letters, principally addressed to the kings of France in the times of Henry V., Henry VI., and Edward IV., including many letters from Henry VI., Queen Margaret, Edward IV., Richard Duke of York, the Duke of Somerset, and Richard Earl of Warwick, the kingmaker. Not a single autograph of Queen Margaret appears to have been described as existing in any English collection. In France not less than ten or twelve have come under the notice of Mrs. Green, some of them in the volume before mentioned, and others in the archives in the Hôtel Soubise.

Specimens of these letters appear in the *Archæological Journal* for 1850. Has this volume since that period received the notice it deserves? Have any more of the letters been printed?

John Piggot, Jun.

Political Creed.—

"I believe in one Pitt, Chancellor of y^e Exchequer, master of Lords and Commons, and of places visible and invisible; and in one Secretary, Henry Dundas, y^e best belov'd friend of Pitt—beloved of his Patron before all women. Man of Man, Head of Heads, the very thing to all men. Feared, not belov'd, being of one opinion with y^e Patron by whom all Ministers are made, who for us men and our Taxation came out of Scotland, and was ingrafted by George y^e 3rd in Administration, and was made a Minister, and was burnt in Effigy also for us down in Edinburgh; he suffered and was consum'd, and y^e third day he came back again, according to y^e News Papers, and ascended into Office, and sitteth on y^e right hand of his Patron; and he shall come again in a hurry to Judge both y^e Loyal and y^e Disloyal, whose folly shall have no end. And I believe in George y^e 3rd, y^e Lord and giver of Rank, who proceedith with Pitt and Dundas, who with Pitt and Dundas together are worshipped and glorified, who spake by y^e Proclamations. And I believe in an immense Load of National Debt; I acknowledge one Government for y^e imposition of Taxes, which I look for till the resurrection of y^e Dead or a change in times to come.—Amen."

The above was found among some old papers that have not been opened for sixty or seventy years. Has any one seen it printed in any of the political tracts that abounded at the beginning of this century? W. S. G.

Poor-rate Books.—Who are the proper custodians of the old church and poor-rate books of a parish—the churchwardens, the vestry-clerk, or both? and has a ratepayer the right to inspect these books at all reasonable hours?

W. H. Overall.

Library, Guildhall.

Sir Francis Prujean, M.D., was president of the Royal College of Physicians of London from 1650 to 1655, inclusive. He was knighted in 1661. Is anything known of a portrait of him, either painted or engraved? Henry Moody.

Royal College of Physicians, S.W.

Traces of the Saracens in the Italian Language.—Are there any Italian words that can be distinctly traced to the Saracens, who occupied for a considerable period parts of the South of Italy? Has this question been investigated by any Italian author? I have been led to make this inquiry by finding a reference to it in a work which I have before me, entitled—

[* There is a brief notice of Thomas Messingham in "N. & Q." 2nd S. xi. 452.—Ed.]

"Thomæ Aceti in Gabrielis Barrii de antiquitate et situ Calabriæ libros quinque, Prolegomena, Additiones, et Notæ. Romæ 1737."

In the Prolegomena (p. 41) Aceti says:—

"Sed et varias Saracenorum voces lingua Italica usurpavit, ut *Meschino*, *Magazzino*, *Maschera*, *Gibel*, quod montem significat, quo Ætna per antonomasiam appellatus est, posteaque *Mongibello*."

Here, then, we have our words *Magazine* and *Mask*, and the French *Mesquin*, traced to the Saracens. Can any other etymology of these words be given? Of *Gibel* there can be no doubt, as we have it in Gibraltar.

CRAUFURD TAIT RAMAGE.

THE FIRST FOLIO SHAKESPEARE.—In the preface to the Shakespeare Folio of 1623, published at 20*s.*, the editors say:—

"Judge your *sixe-pen'orth*, your *shilling's worth*, your *five shillings' worth* at a time, or higher, so you rise to the just rates and welcome. But whatever you do buy, &c."

Does this indicate that a part or play could be bought as well as the whole? and has there ever been evidence of such being the case?

AN OLD SUBSCRIBER.

SHELLEY.—What flower is meant by Shelley in the last lines of the second stanza of "The Question"?—

"And that tall flower that wets
Its mother's face with heaven-collected tears,
When the low wind, its playmate's voice, it hears."

LUMEN.

SIR JAMES TYRRELL THE HISTORIAN.—The library of this gentleman (born 1642, died 1718), the friend and correspondent of Locke, Boyle, &c., and grandson of Archbishop Ussher, was preserved, I understand, at Shotover Hall, near Oxford, till about twenty years ago, when it was sold publicly. Many of his books, enriched with his MS. notes, are in the British Museum and other collections, but I cannot find any copy of the catalogue. Perhaps some of your readers at Oxford may be able to supply the date of sale and the name of the auctioneer, which would oblige B. R. L.

YORK MUSTER ROLL, 1641.—Mr. G. Steinman Steinman, in a paper in the *Gentleman's Magazine* (1834, i. 146), speaks of the "muster roll of the army of York taken in September," 1641. Where is this document to be seen?

EDWARD PEACOCK.

## Queries with Answers.

MAYOR OF LONDON, ETC. (4th S. v. 360, 457.)—MR. PIGGOT, JUN., says that Edward III. granted the prefix of "Lord" to the chief officer of the Corporation of the City of London in 1354. I had always understood this title was conferred for the first time by his grandson Richard II. on Sir *William* Walworth, the then present Mayor, for his courageous conduct in reference to the Wat Tyler rebellion. It is also popularly supposed, I believe, that the dagger borne in the City arms was taken from the same source, though I am unaware whether this can be supported. Are either or both of these incidents merely romantic suppositions? J. S. UDAL.

10, Park Street, Grosvenor Square, W.

[The title of Lord was conferred on the Mayor of London by the charter of maces, 28th Edward III., June 10, 1354, when that officer had the honour of having maces, the same as royal, carried before him by the serjeants, an honour expressly interdicted to all other persons in the kingdom. (Maitland's *London*, i. 129; Northouck's *London*, title "Mayor"; and Strype's *Stow*, lib. v. ch. 5.)

The ground of the early City banner was bright vermilion, or gules, with a figure thereon of St. Paul in gold, the feet, hands, and head of the saint being argent, or silver. According to some heraldic authorities, the sword also was argent. When the parades and musters of the martial citizens came to an end (*circa* 1321), the banner of St. Paul in all probability would become disused, its original blazonry be gradually lost to memory, and, some eighty or a hundred years later, nothing beyond the sword wielded by the saint be left of the original City arms.—*Liber Custumarum*, vol. ii. pt. i. pp. lxxx.-lxxxii.]

PASSION WEEK.—Are we returning to the practice of Christian antiquity in calling the fifth week in Lent "Passion Week," and the last week "Holy Week," or is it a modern innovation? Surely it is the custom of all the writers of the old High-church party, Keble and Hook for instance, to apply the former term to the week in which we celebrate the Passion, though even with them the fifth Sunday in Lent is Passion Sunday. The modern High Churchmen, however, who profess to copy the practices of the primitive church as closely as possible, appear generally to designate the week before it, during which our meditation on the Passion commences, by that name. F. M. S.

[Charles Wheatly, a good authority on liturgical antiquities, has stated that "the fifth Sunday in Lent is by the Latins especially, often called Passion Sunday; though I think that would be a proper name for the Sunday following; but the reason, I suppose, why that title is thrown back to this, is because the Sunday next before Easter is generally called Palm Sunday." Sir Harris Nicolas, in his *Chronology of History*, edit. 1833, p. 113, calls the Sunday before Palm Sunday "Dominica in Passione Domini. Passion Sunday, the fifth in Lent. The term is sometimes applied to all the Sundays in Lent." It seems to have been customary to call the fortnight preceding Easter Passion-tide, the first portion of which is denominated Passion Week; the latter Great or Holy Week, though in common parlance it also is called Passion Week.]

Drinking.—Any one who can recall the drinking powers of a past generation, towards the close of the last and beginning of the present century, will agree in the necessity of some such caution as that conveyed in the following lines. I have had it from my father (in whose pocket-book I found them) that it was customary in his youth for two bottles of wine to be placed before each guest, and for the host then to lock the dining-room door and put the key in his pocket, suffering no one to leave the room under any pretence whatever till their contents had been fully discussed:—

"Three cups of wine a prudent man may take,
The first of these for constitution's sake;
The second to the girl he loves the best;
The third and last to lull him to his rest—
Then home to bed; but if a fourth he pours,
That is the cup of Folly, and not ours.
Loud, noisy talking on the fifth attends;
The sixth breeds feuds and falling out of friends;
Seven beget blows, and faces stain'd with gore;
Eight, and the watch-patrole breaks ope the door.
Mad with the ninth, another cup goes round,
And the swill'd sot drops senseless on the ground!"

Esligh.

[The above lines are a translation by Richard Cumberland from Eubulus (xlvii. "Semele sive Bacchus"), quoted in *The Deipnosophists, or Banquet of the Learned of Athenæus*, Epitome, book ii. c. 3, and are printed in Yonge's edition (Bohn's Classical Library), iii. 1124.]

Devonshire Newspapers.—Can any of your readers tell me what is the date of the earliest Plymouth, Exeter, or Devonshire newspaper, and where copies of them are to be found? H. F.

[In the British Museum will be found the *Plymouth and Devonport Weekly Journal*, and other Plymouth papers from 1831; *Exeter* from 1827; *Devonshire* from 1827.]

Sir Philip Sidney.—The Earl of Leicester, relating to Sir Thomas Heneage, in his letter dated Sept. 23, 1586, the death of his nephew Sir Philip Sidney, says:—

"When he was dying he called for musick, especially that song which himself had entitled *La Cuisse Rompue*, partly (as I conceive by the name) to show that the glory of mortal flesh was shaken in him, and by that musick itself to fashion and enfranchise his heavenly soul into that everlasting harmony of angels, whereof these concords were a kind of terrestrial echo."

Can you or any of your readers give the words of the song, and is the tune recorded? W. J.

[It is stated by the two recent biographers of Sir Philip Sidney, H. R. Fox Bourne and Julius Lloyd, that no copy of the short poem entitled *La Cuisse Rompue* remains for us to read.]

Carey's "Beauties of the Modern Poets."—What is known about this work, which was published many years ago by Wightman and Cramp? Who was the editor? Carey was a *nom-de-plume*. The book went through two editions. It was deservedly popular, for the "beauties" were carefully and judiciously selected. Was the late John Hamilton Reynolds the editor?

James Henry Dixon.

[David Carey does not appear to be a *nom-de-plume*. In 1803 he was editor of the *Poetical Magazine*, and author of several works. The last one known to us is entitled *The Lord of the Desert; Sketches of Scenery, Foreign and Domestic, Odes, and other Poems.* By David Carey, Esq., author of *Lochiel, or the Field of Culloden*, a Novel; *Pleasures of Nature; Reign of Fancy*, &c., 1821, 12mo. Consult *A Biographical Dictionary of Living Authors*, 1812, and Allibone's *Dictionary of English Literature, s. v.*]

Private Acts of Parliament.—Where can I see the private Acts passed in the year 1687 and 1703? In the latter year John Bosanquet, a collateral ancestor of the well-known London bankers, was naturalised, and I am desirous of ascertaining the precise terms of the Act, and whether it contains any genealogical information.

C. J. Robinson, M.A.

Norton Canon Vicarage, Hereford.

[All Acts of Parliament, whether public or private, are in the official custody of the Clerk of the Parliaments. They may be consulted on payment of the usual fee at the Parliament Office, House of Lords. We may add that, as a rule, Naturalisation Acts contain very little information beyond the name of the party naturalised.]

## Replies.

### THE DOMINIONS OF SOLOMON.

(4th S. v. 355, 393.)

In the note on the dominions of Solomon, in the present volume of "N. & Q.," I pointed out what seemed to me an obvious error of Dean Stanley in excluding from the kingdom of Edom at the time of the exodus a range of mountains on the west of the long and narrow valley called the Arabah. In proof of the Dean's mistake I cited the passage in Joshua xv. 21-32, where there is a long list of cities *bordering* on Edom, none of which could have bordered on that kingdom, unless the mountainous range referred to were included in its limits. As the Dean expresses a peculiar value for the geographical chapters of the book of Joshua, it might naturally have been expected that he would have himself shown how his theory could be made consistent with the evidence of what he eulogistically terms the Domesday-book of Canaan.

But the Dean, instead of putting his own shoulders to the wheel, refers me to Mr. Porter's article on "Edom" in Smith's *Biblical Dictionary* for "detailed proofs" that " " (as the Dean is pleased to call it) f Judah

Haroun, is the Mount Hor on which Aaron was buried.

But, in the conflict of opinons on minor points, a light breaks out which mars the general harmony of the three fellow-labourers.

Dean Stanley, in his *Sinai and Palestine* (p. 94, 5th edit.), was inclined to identify the site of the city of Petra with the Kadesh of the exodus.

To this Hayman, in his article on "Kadesh," very properly objects for a reason which, though not new, appears decisive against the Dean's theory:—

> "The site of Petra must have been as thoroughly Edomitish territory as that of Bozrah, the then capital, and would not be described as being 'in the uttermost' of their border. 'Mount Seir' was 'given to Esau for a possession,' in which he was to be unmolested; and not a 'foot's breadth' of his land was to be taken."

With respect to the Dean, this argument certainly seems to have a demolishing effect; but (unfortunately for Hayman) his shot did much greater execution than he intended or wished. Certain it is that Petra is in the very *centre* of that range of mountains on the east of the Arabah which every one at the present day admits to have been at least *included* in the Edom of the exodus. Petra, therefore, could not have been Kadesh, which (as Hayman correctly states) is described as being in the *uttermost* of the border of Edom. (Numb. xx. 16.)

But the very argument which Hayman uses to disprove the identity of Petra and Kadesh also disproves the identity of the Jebel Haroun and Mount Hor—an identity in which Hayman devoutly believes.

The Jebel Haroun, in close vicinity with Petra,

him to have worked his batterie
unskilful as this.

There is an old story of an h
who, to improve the symmetry
garden, laboriously sawed off
branch upon which he happened
the time. The branch fell with
and down with it fell the improve
his legs in the fall. Certainly
ment with respect to Kadesh has
with this trait of green Erin. T
scholastic labours of Mr. Haym
successful than his geographical
cerely hope that he may not exp
of Ruffus, "Ruffus, qui toties
broga dixit."

Of course the argument of H
less decisive against the Jebel H
escapes in a very blundering man
unwilling witness. But it is this
tification of Mount Hor with th
which has induced so many m
exclude the Azazimah mountains
of Edom. The argument used
clude from Edom the Wady 'A
square range of mountains to the
to me to be this:—The Hebre
the 'Arabah northwards to arri
Haroun—they were not allowe
their feet on the soil of Edom,
'Arabah was not included in Edom
whole kingdom of Edom was
mountains east of the 'Arabah.

This really seems the whole
Porter has to offer as to the *wes*
Edom. It amounts merely to a

e formed part of Edom, in order to
at the Jebel Haroun. But the
re prohibited from planting their
,—therefore they never entered any
vines leading to the Jebel Haroun,
t or from the east,—therefore they
have arrived at that mountain,—
Jebel Haroun was not Mount Hor.
estige that I can discover in Porter's
ything to point out the *western* border
n the following passage:—

ry lay along the route pursued by the
the peninsula of Sinai to Kadesh Barnea,
c again to Elath (Deut. i. 2, iii. 1-8); that
st side of the great valley of the 'Arabah.'

atism (which is mere assumption,
t) has been already disposed of. If
terms this "detailed proof," he will
e singular in that opinion.

Porter's article, nor in any of the
slightest allusion made to the passage
-32. This evidence, therefore, which
to me) is positive and decisive with
Azazimah range, still remains to be
reconciled by those who would ex-
ountains from Edom.

ley seems inclined to term this tract
instead of a range of mountains.
Robinson, who travelled along the
hern, and western sides of this dis-
bly terms it a mountainous range;
of surveyor-like accuracy of descrip-
any modern traveller can be com-
inson.

else has attempted to cope with the
m the book of Joshua for including
ains in Edom, it is clear that the
ake that task on himself, if he still
to adhere to the opinion expressed
*nd Palestine.*

al discussions labour under this dis-
hat, whatever pains you may take
hem, they may still appear obscure
lass of readers. The following cri-
spect to the theories of Stanley and
*political state* of Edom in the days
l (I hope) be easily comprehended
and may be of use in testing the
liance which should be placed in
en as safe authorities on Idumæan

ion of Dean Stanley, Edom at the
as populated wholly or chiefly by
*of hunters*" (*Sinai and Pal.*, p. 87,
Mr. Porter holds a very different
ar and rapine were the only profes-
lomites" (Smith's *Dic.*, i. 491).
ony of the Pentateuch (the best
referred to) is decidedly adverse to
inions. *According to the Hebrew* records Edom, at the exodeal period, was inhabited by a population divided, like Israel, into various tribes: each tribe being governed by its own patriarchal chief, with the title of Alluph; while at the head of the whole community was placed a king, who appears to have been elective (Gen. xxxvi.).

The kingdom had a settled and well recognised border, both on the west and on the east (Numb. xx. 16, 17), as we know from the book of Joshua that it had on the north.

Though the greater part of the soil was naturally barren, yet agriculture flourished where the situation permitted—vineyards were cultivated, wells dug (*ib.* v. 17); and the rights of property were so strictly recognised, that, if a stranger drank of the water of a well, he was expected to pay for it if the owner required it (*ib.* v. 19).

This assuredly looks like civilisation; but more than all this, Edom, like the Amorite kingdom of Heshbon (Numb. xxi. 22), had its *royal roads* (Numb. xx. 17), one of the last things to be expected in a nation of *wild hunters* or *robbers.* Of what use (we may inquire) were these royal roads to such a population? Perhaps the Dean would inform us—

"It was over these roads that,
'To drive the deer with hound and horn,
Wild Edom took its way.'"

But, as this solution of the difficulty may not satisfy every reader, I may be allowed to offer what seems to me a more rational explanation. Roads, in the modern sense of the word, as applied to a path artificially levelled, there were certainly none in Edom. The *Derek ham-melek* (or king's road) was a route frequented by commercial caravans, under the protection of the king, who stationed guards at proper intervals to keep a constant watch over the roads, and drive away all robbers who might otherwise have infested them. For this protection he exacted such dues as enabled him to maintain the necessary guard.

So much for the Dean's fantastic idea of the "wild hunters." Mr. Porter's theory of "war and rapine" is still more easily confuted. When Israel was in Kadesh, Moses sent ambassadors to the then King of Edom, requesting permission to pass through his country to the east of the Jordan (Numb. xx. 14). To admit into the heart of his country a turbulent people, who had repeatedly rebelled against their leader Moses and their God Jehovah, and who boldly accused Jehovah of *hating* them (Deut. i. 27)—such a demand naturally appeared startling to the King of Edom. He peremptorily refused, and declared his intention of defending his border. He accordingly collected a large army (for the "wild hunters" had a strong military force, Numb. xx. 20), and prepared for his defence. But this army was a mere army of observation. Many a good opportunity had the

people of Edom of attacking an unguarded portion of the long line of the Israelitic march. Rich was the spoil offered to the "predatory people," who, according to Porter, lived only by "war and rapine." What robbers could have resisted the bait offered by the flocks and herds, and the gold lavished upon the nomade temple? Yet not an act of molestation, not the slightest insult, is attributed on this occasion to the people of Edom. On the contrary, they courteously afforded a market to the wanderers of Israel as they passed around their territories (Deut. ii. 6).

So much for Mr. Porter's bold assertion that "war and rapine were the only profession of the Edomites." Surely I may be permitted to laugh when I am sent by the Dean to seek information from Porter as to Edomite antiquities.

HENRY CROSSLEY.

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SIBYLS OF CHEYNEY COURT.

(4th S. v. 243, 317, 352.)

With reference to MR. WEALE'S inquiry as to the probable date of the paintings at Cheyney Court, I think there can be little doubt that they were executed in the early part of the seventeenth century, as while restoring the room a coat of arms was discovered between the two paintings of Diana and S. John Baptist over the fireplace. This shield is similar to the one described by your correspondent D. P. (4th S. v. 33), viz. Slaughter and Leche of Chatsworth quarterly, impaling a chevron between three dolphins for Arnold of Colby. This coat is evidently contemporary with the paintings, and is painted on the pedestal of the central column by which they are divided, and which leads me to suppose that the room was fitted up and decorated by George Slaughter and his wife Catherine Arnold, who lived about the year 1611. The paintings are all executed on panels divided by Doric columns; and I think it has not been previously mentioned that there are a set of prophets to correspond to the sibyls on the opposite side of the room, but without any verses below them. The emblems of the sibyls are as follows:—

Persica, an open book; Libica, a branch of myrtle; Delphica, a large clasped book; Cumæa, a bunch of lilies; Samia, an open book and crown of thorns in her hand; Ægiptia, an open book and sceptre; Hellespontica, a closed book and three ears of wheat; Phrygia, a branch of myrtle and a naked sword; Cumana, an open book and banner with red cross; Tibertina, a branch of palm (?) and a small cup or bowl; Europa, a branch of myrtle; Erythræa, a lamb.

The prophets are—Moyses, David, Isaias (one illegible), Aggæus, Daniel, Baruch, Osee, Joel, Amos, Abdias, Jonas, Michæas, Nahum, Sophonias, Zacharias, Ezechiel, Malachias. From such facts as have already been ascertained with regard to Cheyney Court, there appears to be no mention of its having belonged to the Slaughter family before the year 1611.

Can any of your correspondents give me information on this point? Parts of the house were built long before the year 1611, as the old walls, which are of great thickness and pierced with several fifteenth-century windows, attest. There are also pieces of fourteenth-century tracery built into the Elizabethan work, showing there must have been some kind of building here at that time. While digging out the accumulated mud from the moat a fine copper-gilt spur was found of the fourteenth century, elegantly chased with a scroll of foliage; and in pulling down an old timber barn near the house two skeletons were discovered under the paving of the threshing-floor.

T. GALTON MOILLET.

Cheyney Court, Bishops Froome, Bromyard.

[The particulars here given as to the sibyls differ somewhat from those at p. 352 of the present volume.—ED. "N. & Q."]

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The association of the prophets with the sibyls is to be seen at Rome, in the work of Michelangelo and Raffaello. I have seen these figures myself many years since. But I quote for MR. WEALE a part of Vasari's statement: the whole would take up too much room. Speaking of Michelangelo's work in the Sistine Chapel, and characterizing the story of Noë and its skilfulness as "storia e virtù d' artefice incomparabile e da non poter esser vinta se non da sè medesimo," he goes on thus:—

"Conciossiachè, come se ella per le cose fatte sino allora avesse preso animo, risorse e dimostrossi molto maggiore *nelle cinque sibille, nei sette profeti* fatti qui di grandezza di cinque braccia l' uno e più.

He then gives the names of the prophets, and describes the five sibyls. The prophets named are Jeremias, Ezechiel, Joel, Zaccharias, Isaias, Daniel. He does not, as I understand him, name the seventh; for the David among the "quattro storie dai canti nei peducci di quella volta," immediately following, seems to belong to another series. But there ought to be a seventh name. My recollection does not serve me, and I have no other book at hand to refer to which gives the information wanted.

Vasari gives this notice of the same design by Raffaello:—

"Avendo dunque fatto Raffaello il cartone per la detta cappella la quale è a l' entrata della chiesa di S. M. della Pace . . . . . figurò Raffaello in questa pitt *avanti che la cappella di Michelagnolo si discoprisse p blicamente, avendola nondimeno vedata*, alcuni profe sibille."

Of which management of Raffaello he again spe in the life of Michelangelo thus:—

"Trasse subito che fu scoperta tutta Roma a vedere, ed il Papa fu primo . . . . . dove Raffaello da Urbino che era molto eccellente in imitare, vistola, mutò subito la maniera, e fece a un tratto, per mostrare la virtù sua, i profeti e le sibille dell' opera della Pace."

D. P.

Stuarts Lodge, Malvern Wells.

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ROMAN COIN OF AUGUSTUS.

(4th S. v. 228, 332.)

I have not only to thank the Editor and Nephrite for replies to my query respecting this coin, but to tender special thanks to "N. & Q." for a correspondence it has originated with a kindred spirit in Cheltenham, and which has ripened into friendship. No doubt many have been formed through this instrumentality of our "medium of intercommunication," and may it long exercise such a genial influence. My young friend, above alluded to, not only gave me much information of a general character, but kindly set me right in the use of terms in describing the coin; and I venture to give an extract from his letter, which will be pleasing to the general readers of "N. & Q.," and also answer the query which Nephrite appends to his note and reply:—

"The legend on the *obverse* is, C(aius) CAESAR, DIVI AVG(vsti) PRON(epos) AVG(vstvs), P(ontifex) M(aximvs), TR(ibvnicia) P(otestate) III, P(ater) P(atriae) . . . . The *reverse* has the Emperor standing on an estrade, addressing his cohorts. *Legend.* ADLOCVT(io) COH(ortivm). . . . . This coin is rather rare, as are most of Caligula's pieces; for at his death the Senate seized all they could lay hands on, and melted them down. It is often difficult to distinguish coins of Caligula, because the initial only of his distinctive name Caius is given, and his other name, Germanicus, is common to so many, and also is often omitted, as in the case of this coin. Of course the name Caligula is never found, any more than that of Bomba on the coins of Ferdinand II. of Naples. Caius got his nickname from having been educated among the Caligati, or common soldiers, who wore the caliga (Cf. Tac. *Ann.* i. 41, and Suet. *in Cal.* 9)."

The next clause will serve as a reply to Nephrite's closing paragraph:—

"The *exergue* is only that part of the reverse of a coin that is underneath the line or ground in which the figures or other objects are placed. In the above-mentioned coin the letters COH. are in the *exergue*, which is so called from ἐξ ἔργου, out of the field."

My young friend describes my coin as accurately as if it were in his possession. I wish I could be as neat and as accurate in my calligraphy as he is, it would save the Editor a good deal of trouble.

George Lloyd.

Crook, co. Durham.

P.S. Since writing the above, I have received a second communication from my friend, who says:—

"A coin like this must have an exergue, whether there is anything inscribed in it or not: and again, the word COH. is in the exergue, though Captain Smith does not say so. It may interest you to note that the insolence and contempt of the Senate's authority shown by Caius in striking this coin without their permission (as is proved by the omission of S. C.), is supposed to have been the real reason why the Senate called in and melted as many of Caius' coins as they could get hold of. This fact makes your coin an exceedingly interesting one."

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The Copy of Leonardo da Vinci's "Last Supper" (4th S. v. 174.)—In the English translation, edited by Sir Charles Lock Eastlake, part I. of *A Handbook of the History of Painting by Dr. Franz Kugler*, published by Murray, is an interesting account (too long to be transferred to "N. & Q.") of this once charming picture, which, unfortunately, was irreparably defaced and injured.

The facts there recorded are probably sufficient to justify the conclusion that Raphael Morghen's engraving may not represent, in every detail, Leonardo's composition.

J. M. Jeffcott.

Riddle: "A Woman, tho' my Head," etc. (4th S. v. 381, 429.)—This riddle was written, I am informed, by Mr. Egerton Warburton of Arley, author of *Hunting Songs*.

T. Hughes.

Chester.

Dublin Queries: The Countess of Tyrconnel (4th S. v. 466.)—It may be recollected that in the 3rd S. vii. p. 321, I noted the various stories then current respecting the place where the Countess of Tyrconnel died and was buried. About that time a stupid story of her having been the White Widow at the Strand Exchange appeared in Thornbury's *Haunted London;* and, as is generally the case, at once went the round of the papers. W. F. has now got a new place for her death, namely, an old nunnery in King Street North, Dublin, "where died in miserable plight La Belle Jennings, Duchess of Tyrconnel, in Feb. 1730."

As Tyrconnel did not receive the title of Duke till long after James II. had fled from the throne of England, the title of Duchess as applied to his widow is decidedly improper; however, we may let that pass. Prior, in his *Life of Goldsmith*, says that she lived in Dublin, and that she died at her lodgings in Ormond Quay on Sunday, March 7, 1730-1. On the tablet erected to her memory in the chapel of the old Scots College, in the Rue des Fosses St. Victor at Paris, we read "Obiit die XII Martii." This undoubtedly must have been an error, though it may note the date of her burial. Since I previously noted this subject, I have, through the kindness of my late lamented friend Dr. J. H. Todd, had frequent opportunities of reading in the library of Trinity College, Dublin, where, among the "Broadsides," I found the following elegy, fully corroborating the statement of Prior:—

"Elegy on the much lamented Death of Frances Countess of Tirconnell, who departed this life at her lodgings on Ormond Quay, Dublin, on Sunday the 7th inst. March 1730, aged 102 years.

EPITAPH.

"This woman to the poor her bread oft sent,
Built for her soul a stately monument.
Her tomb is made of charity and love,
To king and country still did loyal prove.
Therefore she did a sumptuous structure raise.
This is the great Dutchess' everlasting praise."

I need not say anything about the nunnery in Dublin in 1730 during the extreme rigour of the penal laws; but I may conclude by recommending writers in "N. & Q." to be, at least, a little historically consistent in their observations.

W. PINKERTON.

Hounslow.

BLANDYCK (4th S. iv. 115, 165.)—In the

"Collections towards Illustrating the Biography of the Scotch, English, and Irish Members of the Society of Jesus. By the Rev. Dr. Oliver. London, 1845," p. 124, *vide*—

"Jones Ignatius, admitted 9 October, 1711, æt. 25, was living at Blandecque, near St. Omer, in 1727; after which time he vanishes from my search."

Adolphe Joanne, in his *Dictionnaire des Communes de la France* (Paris, 1864, p. 267), notes *Blandeyck* thus:—

"Blandecques, Pas-de-Calais c. de 1790, hab., sur l'Aa, cant (sud), arr'd et ✉ de Saint Omer (4 kil.), à 69 kil. d'Arras. ♂ Grains, lin, huile. Filat. de lin, fabr. de drap. ⟹ Une partie de l'abbaye, rebâtie dans le siècle dernier, sert d'habitation particulière."

G. Oliver (vol. iii.) has the following passage, *vide* St. Omer's College:—

"This foundation flourished with great splendour until the arbitrary expulsion of the English Fathers, without even the shadow of judicial process, in August 1762. The schools were thence removed to Bruges."

It is the custom of all collegiate establishments to set apart certain periods for the exercising of their students in long walks. The St. Omer Jesuits frequently extended their rambles to the village of Blandecques. The Flemings corrupted it into *Blandyck*, upon the removal of the society into Belgium.

W. T.

MIRACLE PLAY AT AMMERGAU (4th S. v. 342, 366, 391.)—MR. IRVINE will find much information relative to this in *Blackwood* of March 1870. From all I have heard in Bavaria on the subject, there is, I believe, no printed or other copy of the plays; but tradition carefully handed down prevents much variation from one year to another. In 1850 the man who was chosen to represent the principal character, from his resemblance to the usual pictures of Our Saviour, became so intensely struck with the feelings likely to be produced in his mind by such a representation, that he believed himself, and was believed by the people, to be in some degree endued with a divine spirit. He devoted himself entirely to prayer and preaching, giving up his trade (he was a shoemaker), and it was supposed, that if not actually capable of working miracles, his prayers, &c. were most efficacious; and it was universally allowed that in his case there was no hypocrisy. He sank under the mental and bodily strain at length.

CYWRM.

Porth-yr-Aur, Carnarvon.

Ever since 1820 this religious play has been acted, at intervals of ten years, as stated in a German account of it by Eduard Devrient.*

Printed copies of the play are offered for purchase to travellers, who come from all quarters as spectators. They contain all the songs that are sung on the occasion, besides an account of the origin and meaning of the performance, and a notice respecting the action of the play and the living characters who take part in it. Herr Devrient is eloquent on the important religious meaning of the drama, and the benefits arising from it, which he considers as affording a truly heartfelt and consolatory means of instruction at a period so destructive of old beliefs. Herr Devrient's account is illustrated by portraits of Caiaphas and two members of the Sanhedrim, in appropriate costume, and also of the two Maries. He acknowledges that danger may arise from such theatrical representations of church life; but he thinks the danger outweighed by the advantages attending them when rightly conducted.

J. MACRAY.

Oxford.

Articles on performances of this play in 1860 appeared in *The Times* of September 6, 1860, and *Macmillan's Magazine* for October and November, 1860; the former written by Mr. George Grove, the latter by the present Dean of Westminster, both of whom witnessed the representations they described. From these articles it appears that a complete collection of all the accounts of the Mystery from 1820 to 1850 was published by Deutinger, Dean of Munich; that considerable secresy is preserved both as to the authorship of the play and its contents; and that the songs of the chorus were in 1860 printed and sold as a programme, but the rest of the piece could not be obtained. Other articles on the 1860 performances appeared in *The Literary Gazette* of August 25, 1860, and *The Guardian* of July 25, 1860.

W. H. HUSK.

MR. IRVINE will find a copy in German of the last (?) one performed, in the library of the Royal Geographical Society, which it was my fortune to procure for it.

S. M. DRAGE.

39, Howland Street, W.

* "Das Passionsschauspiel in Oberammergau und sei Bedeutung für die neue Zeit. Von Eduard Devrien Mit Illustrationen von F. Pecht. 4to, pp. 43. Leipzig, 1851."

LAY AND HIS CRITICS (4th S. iv. 6, 391, 408.)—Will you kindly or another word? I must venture RD LYTTELTON, who declares my aulay leaves matters just as they first place I substituted a correct uotation, and in the second place my remarks upon the line (viz. rfectly and needs no correction) nitial "and" is *not* "metrically "accentual emphasis" must *not* the first "the." I agree with N that this would be "not to be would as soon read the line thus LORD LYTTELTON suggests, by e on the second syllable of Skid- ibe the line twice, first as LORD secondly as I read it, and I ap- your readers to decide between ELTON: —

Skiddăw roused thĕ bŭrghĕrs ŏf Căr-

nt falls on the adjective *red*, is substantive *glare*, falls again on *on*, tumbles on another step to ort), and after a sort of awkward *sed*, finds at last a correct ter- last four words. Now for my

e ŏn Skiddăw roŭsed thĕ bŭrghĕrs ŏf

falls on the words on which the stress, *And*, which connects the receding one, *glare*, preceded by rticle and adjective, and *Skiddaw* usual manner.

uggest to LORD LYTTELTON that away by the idea that the first ic line must of necessity be an lish poetry this is not the case, al introduction of a trochee in effect of relieving the monotony rses.

will LORD LYTTELTON offer in syllable wanting to make the is version? Granting that Skid- ounced as he suggests, the line —

Skiddàw roused *all* the burghers of

s interpolation the line would rent metre from the rest of the

L. M. Y.

(4th S. v. 74, 365.)—In the es occurs also the rhymed pro-

rdì e Marti
si sposa, non si parte."

JOHN DUNN GARDNER.

"EPIGRAM ON THE WALCHEREN EXPEDITION" (4th S. v. 174.)—V. S. L. wants a corrected copy of this epigram: —

> "Lord Chatham, with his sword all drawn,
> Is waiting for Sir Richard Strachan:
> Sir Richard, longing to be at 'em,
> Is waiting for the Earl of Chatham."

W.

"DRAMATIC TALES" (4th S. v. 315.)—By James Hogg, the Ettrick Shepherd.

STEPHEN JACKSON.

JOHN HUNTER, THE SURGEON: ROBERT HOME (4th S. v. 397, 459.)—Allow me to supplement MR. BATES's note. Mrs. Hunter, *née* Anne Home, was the eldest daughter of Robert Home of Greenlaw, Berwickshire. Mr. Home married early in life, contrary to the wishes of his parents; and his father, who had educated him as a surgeon, refused to aid him in his early struggles. He proceeded after his marriage to Hull, where he for a period established himself as a medical practitioner. At Hull his eldest daughter was born. Mr. George Chalmers, author of *Caledonia*, was at pains to ascertain this fact.

CHARLES ROGERS, LL.D.

GARRISON CHAPEL, PORTSMOUTH: RESTORATION OF CHURCHES AND REMOVAL OF MONUMENTS (4th S. iv. 197; v. 149, 318, 383.)—Allow me to mention one of the many instances to which your correspondent MR. HUTCHINSON refers. When I came here some fourteen years ago I found the church had just been "enlarged and beautified." This included the covering the whole of the flat stone inscriptions with a new flooring, removing the tablets from the pillars, and the small quantity of painted glass from the windows. The armorial glass I have been unable to obtain any account of, but I found in a mason's yard three tablets (one of white marble and gold) relating to some of the best families in the county. I represented this to the then rector, who, without conferring with me, placed them on the *outside* east wall of the church, where they are exposed to all weathers, and can scarcely ever be seen, as that end of the church is shut up.

In the churchyard a large monument was considered to be in the way, and was denuded of some of its appendages, but a lawyer's letter coming from London demanding instant restoration, the subject was discussed, and the monument was restored.

But what of the inscriptions on the floor? I heard that the foreman of the builder had made a rough copy of them, and this I borrowed in order to perpetuate the testimony of these buried inscriptions.

When the church of St. Christopher-le-Stocks was pulled down for the Bank of England, a neat copy was made of all the inscriptions, which copy is now at the Heralds' College, and was about

the year 1846 the only evidence of a fact deciding the title to a freehold property in Blackfriars.

JOHN S. BURN.

Henley-on-Thames.

A "SAGE" PROVERB (4th S. v. 423.)—With reference to the proverb—

> "He that would live for aye
> Must eat sage in May,"

it is perhaps worth noting that Dr. Dee records in his *Diary*, June 3, 1590, "I was very sik uppon two or thre sage leaves eten in the morning; better suddenly at night; when I cast them up I was well." The philosopher had evidently forgotten that the month of May was over. The readers of this amusing *Diary* will remember the dose which Dee prescribed for himself on March 31, 1594, when he had "a great fit of the stone in the left kydney":—

> "I drunk a draught of white wyne and salet oyle, and after that, crab's eys in powder with the bone in the carp's head, and abowt four of the clok I did eat tosted cake buttered, and with sugar and nutmeg on it, and drunk two great draughts of ale with it."

A philosopher of these degenerate times would have ended his days and his diary before he came to the second of the "great draughts of ale," but the digestion of Dee, albeit unable to struggle against sage leaves in June, rejoiced greatly over the more serious task imposed upon it, and the diarist's next entry is "God be thanked."

CHITTELDROOG.

The following are the correct readings of the Latin versions of this proverb:—

> "Cur *moriatur* homo, cui salvia crescit in horto."
> *Regimen Sanitatis Salernitanum*, 177.

The error, which destroys the metre, has occurred before.

> "Salvia confortat nervos, manuumque *tremores*
> Tollit." *Id.* 99, 100.

W.

ORIGIN OF THE BASQUES (4th S. v. 89, 229, 331, 411.)—MR. W. LEA seems to think that the name "Iberia," anciently applied to the north-east part of Spain, is etymologically connected with the Iberia of Asia Minor; and he says "*Iber, Heber, Iver*, means nothing more than a migrant." I take it that the names are quite distinct. The former appellation is derived from the river Ebro. The latter may have also originated in some ancient river name; perhaps from יאר (also יאור; in the Egyptian dialects ιαρο, ιερο), a river, which, with a medial digamma, might become *ivar, ibar, iber*. On the other hand, the name Ebro is clearly from ὕδωρ: thus, ὕδωρ, by contraction *ur*, by corruption *eur, evr, ebr*, Ebro. Conf. Evreux, Civitas Eburovicorum, Ebroicorum, Ebroicæ; Eboracum, Eburacum, the Latin name of York; called from the Eure; or from *ur, eur*, water; Ebrodunum, now Yverdun; also the European river names Evre, Ever, Ewer, Eure (Ebura), a river of France, Yver, Eber, Yèvre, Bure. MR. LEA is further of opinion that the Basques are of Tartar origin. His principal reason is, "that the topographical nomenclature of Spain is nearly purely Celtic, such as it was in Roman times," &c. But most of the geographical names in Spain are derived from the Latin, Greek, and derivative languages, the Arabic, and the Basque; whilst neither the Celtic people nor their language have anything in common with the Tartars or their language. For a proof that the Basques and the Tartars have no common origin, I would refer MR. LEA to the controversy between MM. Broca and Pruner Bey *passim*. The absurd theory that the Basques showed Tartar affinity was invented by Retzius in the infancy of the science, and has long since passed to what Prof. Owen terms "the limbo of all hasty blunders." R. S. CHARNOCK.

Gray's Inn Square.

P.S. I doubt much if any of the geographical names in Iberia in Asia are of Celtic origin.

IRISH DYE (4th S. v. 399.)—About a mile and a half from the town of Corofin, co. Clare, near the bridge of Athnalabba, is a well of mud of a deep blue-black colour. There is no water, or at least only a stratum of it a few inches deep. This mud is used by the peasantry to dye the home-made frieze and the worsted thread used for knitting stockings, &c., and is carried to a considerable distance for that purpose. The cloth, &c., is boiled in this mud mixed with urine, and the peculiar colour of the "county Clare frieze" is thus produced (each county has its own coloured frieze); sometimes a particular seaweed found on the coast is mixed with this mud to produce a different shade of colour. Poultices of this mud are used also with much benefit for a severe species of boil called a "felon," not of a scrofulous nature. There is always a considerable bubbling up of gas from the well. CYWEN.

Porth yr Aur, Carnarvon.

CAWNPORE: KHÁNPUR = KINGSTOWN (4th S. v. 401.)—The town Kán-pur on the Ganges is spelt with a K only, and not a Kh; and though Colonel Tod, an enthusiastic antiquary, thought that he had discovered an identity* of sculpture in the early Saxon cathedrals of Europe and some of the temples in India, there can be nothing in common between the derivation of the name of the two places. The wajha tásmya, or etymological derivation for Kán-pur, originally Kanápur, given by the natives of India, is from *pur*, a city, and *Kanáya*, a title, belonging to the Jadvansi Avatár, Krishna, by whom it is said to have been founded—a local tradition, in a degree confirmed by an ancient map of India

* Col. Tod's *Annals and Antiquities of Rájast*[illegible] vol. i. p. 540.

the Sanskrit character in one of the public libraries at Venice, in which it is said to be marked Kanáya-pur, or the city of Kanáya.

This Krishna, or Kanáya, called also Ranachhor, or the run-away from battle, whose love for Rádha, one of the Gopis or milkmaids of Mathura on the Jamuna, is celebrated in a Sanskrit poem, the "Gita Govinda," by Jáya Deva of Kinduvilva,* in the district of Bardwán, I believe; the subject of one of the many beautiful illustrations in Tod's *Rájasthán*; the son of Vasudeva, Jadu-vansi of the Puránas and Kanáya-pur, according to local inquiry; and Krishna, the son of Vamdeva, Jadu-vansi of a Sanskrit † grant, engraved on copper, dated Sáka 1317, A.D. 1395, from Southern India, as well as Krishna, the son of Vasudeva, Jadu-vansi, of the Mysore Genealogical list, ‡ having all three alike the same parentage and lineage, would appear to relate only to different periods in the life of one and the same person.

According to the great Mahammadan historian Firishta,§ the Bhámani dynasty of Kulbarga waged war, A.D. 1365-1398, against an infidel chief, Krishna Roy of Vijaya-Nagar, whose parentage and lineage is not mentioned; and, corresponding as this date does with the period to which Krishna, the son of Vasudeva, Jadu-vansi, is assigned by the Sanskrit grant, it seems by no means improbable that when local inquiry is made upon the subject, and the *Tohfat us Sulatin* by the Mullah Daud, Bidari; the *Bháman Náma* by Sheikh Azuri, and other works of history regarding Southern India shall have been examined, that he will be found the same as Krishna, the son of Vasudeva, Jadu-vansi, a branch of the Chandra-vansi dynasty, alike of the Puránas, and tradition of Kan-pur, the Sanskrit grant, and the Mysore genealogical list.

R. R. W. Ellis.

Starcross, near Exeter.

Stingless Bees (4th S. v. 401.)—Dr. Goldsmith says:—

"In Guadaloupe the bee is less by one-half than the European, and more black and round. They have no sting, and make their cells in hollow trees; where, if the hole they meet with is too large, they form a sort of waxen house in the shape of a pear, and in this they lodge and store their honey, and lay their eggs. They lay up their honey in waxen vessels of the size of a pigeon's egg, of a black or deep violet colour; and these are so joined together that there is no space left between them. The honey never congeals, but is fluid, of the consistence of oil, and the colour of amber."

* Professor Wilson's *Religion of the Hindus*, edited by Dr. Rost, vol. i. p. 65.

H. Colebrooke, Esq., *Bengal Asiatic Researches*, x. p. 419.

Professor Wilson's *Descriptive Account of the Mackenzie Collection of Manuscripts*, pp. 44-45.

Captain Jonathan Scott's Translation of Firishta's *History of the Dekhan*, vol. i. p. 42, 1794.

Captain Basil Hall found in South America the hive of a honey-bee nearly allied to that of Guadaloupe, if not the same. He says:—

"The hive we saw opened was only partly filled, which enabled us to see the economy of the interior to more advantage. The honey is not contained in the elegant hexagonal cells of our hives, but in wax bags, not quite so large as an egg. These bags or bladders are hung round the sides of the hive, and appear about half full, the quantity being probably just as great as the strength of the wax will bear without tearing. These near the bottom being better supported, are more filled than the upper ones. In the centre of the lower part of the hive we observed an irregularly shaped mass of comb, furnished with cells like those of our bees, all containing young ones in such an advanced state that when we broke the comb and let them out they flew merrily away."

Clavigero, in his *History of Mexico*, mentions a species of bee smaller than the last, and also without a sting, which forms its nest in the shape of a sugar-loaf, and about the same size. These are suspended from trees, particularly from the oak, and are much more populous than our common hives.

These insects, although found in different countries from those mentioned by your correspondent, seem to belong to the same species.

Castelnau.

Curious Bell Legend at Brailes: Arms of Underhill (4th S. v. 315, 352, 407.)—There is no doubt that "Argent a chevron sable between three trefoils (or shamrocks) vert" are the arms of Underhill—a well-known but now extinct family in Warwickshire; at least, so far extinct that the name is no longer found among the "landed gentry" of England, though it occurs in Warwickshire as well as in many other counties; and probably more than one descent from the original stock might, by a diligent search among wills and parish registers, be ascertained: the family being in the seventeenth and eighteenth centuries remarkably prolific, and spread abroad among many villages in the counties of Warwick and Worcester.

I have, both in the *Collectanea Topographica et Genealogica* (vi. 380) and in *The Herald and Genealogist* (ii. 127), collected several particulars of the Underhill family; and only desire now to observe that, until I read Mr. Walesby's and Mr. Ellacombe's notes on the arms of Underhill, I was not aware that they occur upon the bell of Brailes as well as upon so many other mediæval bells. This certainly gives the impression that the ancestors of the family of Underhill might originally have been bell-founders. The first of them upon record I believe to be William Underhill, who, according to the Harleian MS. (810, fol. 12), lived "in the year of our Lord 1423"; and, on that authority, he bore the chevron with the trefoils. His son was of Wolverhampton, in Staffordshire. His grandson John

married to his second wife Agnes, daughter and sole heir of Thomas Porter of Nether Eatington, from whence I write, and was the ancestor of all the known branches of the Underhill family; which Thomas Porter was established at this place by a lease granted by my ancestor Sir Ralph Shirley in 1454-5. It is certainly remarkable that this family of Porter bore for their arms Sable three bells argent, afterwards generally quartered with the arms of Underhill. Could these arms have been assumed from the bell-founding mystery? and thence from the Porters, the business inherited by their heirs, the family of Underhill? I think, however, if I rightly understand Mr. Ellacombe, that the bells which bear the trefoil coat are of greater antiquity than the marriage between John Underhill and Agnes Porter, which appears to have taken place at the very end of the fifteenth century.

Ev. Ph. Shirley.

Lower Eatington Park, Stratford-on-Avon.

Chatterton (4th S. v. 456.)—Mr. H. E. Aitken writes of Chatterton: "with the centenary of the poet's *birth* at hand." Dr. Gregory tells us that he was born in 1752, and poisoned himself (alack the day!) August 24, 1770.

Anon.

## Miscellaneous.

### NOTES ON BOOKS, ETC.

*The Two Lovers of Heaven: Chrysanthus and Daria. A Drama of Early Christian Rome from the Spanish of Calderon. With dedicatory Sonnets to Longfellow, &c. By* Denis Florence MacCarthy, M.R.I.A. (Fowler, Dublin.)

After the testimony which Longfellow, Ticknor, Archbishop Trench, and other Spanish scholars, have borne to the fidelity of Mr. MacCarthy's translations from the writings of the great Spanish dramatist, it would be superfluous to discuss our author's merits in so far as relates to that first element to success in transferring the master-pieces of a foreign literature into English. We may, therefore, content ourselves with congratulating Mr. Mac Carthy on the mastery with which he has performed this new labour of love—for such, it is clear, is to him the pleasing task of rendering into English this remarkable specimen of Calderon's genius; and in congratulating no less those English readers, who are not acquainted with Spanish, on the opportunity now afforded them of enjoying the beauties of *Los Dos Amantes del Cielo*.

Musical Antiquaries, and there are many such among our readers, will thank us for directing their attention to two little books lately published by the Académie des Bibliophiles, a French association for the publication (in limited editions) of rare and curious books: "*Le Mariage de la Musique avec la Danse* (1664). Précédé d'une Introduction historique et accompagné de Notes et Éclaircissements, publié par J. Gallay" (of which only 300 copies are printed) is curious for the light it throws on the arts of music and dancing, and the status of those who practised and taught them. The second is by the *same* editor. It is a reprint of a rare little book published by Abbé Sibire in 1808. Its nature will b ample title-page: "*Les Ladhiers italiens* XVIII^e *Siècle*. Nouvelle édition du Par l'Abbé Sibire, suivie de Notes sur les Maît Écoles."

"Burns in Dumfriesshire."—Unde M'Dowell, of the *Dumfries Standard*, is pre to be issued shortly. We mention this our readers possess letters which would pa to that gentleman, and which they might communicate to him.

Old Parr's Gravestone.—Among oth terated inscriptions which the Dean of W lately had recut is that of Thomas Parr. epitaph probably contains nearly as man there are statements in it, it has been reproduced in its original form.

The Rev. Rowland Williams, D.D., h his valuable library to the inhabitants of the conditions hereafter specified. In the wife is to have what portion of it she plea during her lifetime; and the residue at o Mrs. Williams's death the whole of it, he be first town in Wales or Monmouthshire wh vide a suitable repository and the means guardian for it, giving the first offer to Sw second to Carnarvon. Secondly, the libr open to persons of all creeds, colours, a whatsoever.


## BOOKS AND ODD VOLU

### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to b the gentlemen by whom they are required, whose name are given for that purpose:—

Cook's Voyages. An old edition.
Bruce's Travels. Dido.
Carlisle's Endowed Grammar Schools.
De Quincey's Works. Vols. II. III. and IV. of th lished in Edinburgh in 1854.

Wanted by the *Rev. John Pickford, M.A.*, Bolto near Tadcaster, Yorkshire.

Ulster Journal of Archæology. Vol. I.

Wanted by *Mr. B. St. J. B. Joule*, Southport.


## Notices to Correspondents.

*We have been compelled to postpone* The Isle of Scio, Th Chess-Player, Jean Petit-Senn, Darnley's Bed, The Ro nature of Columbus, *and several* Notes on Books.

Dr. Bigsby's *reply reached us too late for insertion* th

F. C. H. *Yes.*

S. W. P. *Three engraved portraits of General Ty J. R. Smith, and S. W. Reynolds, appear in Evans's* Ca traits, ii. 382.

Wessex. *Sir S. D'Ewes's* Diary of his College Life wa 1851 *by Parker & Son.*

A. F. K. *will find five articles on "M" and "N" in th vice in* "N. & Q." 1st S. i. 415, 476; ii. 61; iii. 325, 457.

E. H. Knowles. *Consult Andrew Wright's* Court-Ha 4th edit. 1815. *Also Thomas Astle on* The Origin and Pro ing, 1803; *and F. G. Netherclift's* Hand-Book of Autogra

An Answer. *The coin is not a florin but a shilling of* 1 *is of no special rarity or value.*

Errata.—4th S. v. p. 450, col. i. line 11, *for* "Tubal" *re* and line 13, *for* "Humbleton" *read* "Humblethwaite."


Modern Inventions.—That great invention the "C which times all the principal events of the day, and has s old-fashioned "Stop-watch," seems likely to be subs that still more useful invention the "*Keyless Watch*." T key being required renders these Watches indispensable to the nervous, and invalids. The enormous number and v all parts of the world, is a convincing proof of their great prices range from 5 to 100 guineas. Thousands of them tured by Mr. J. W. Benson, of Old Bond Street, and of tory, Ludgate Hill, London, who sends post free for 2d. a ing historical pamphlet upon watch-making.


"Notes & Queries" is registered for transmission

*LONDON, SATURDAY, MAY 28, 1870.*

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## Notes.

### JEAN PETIT-SENN.

Switzerland has just lost her most popular poet, Petit-Senn. He was born at Geneva on April 6, 1792, and died at Chêne Bourg on April 10, 1870, aged seventy-eight years. His writings consist of twenty volumes, prose and verse, and one of them (*Les Bluettes et Boutades*) has gone through four large editions. He was a contributor to the *Revue Moderne, Le Revue Suisse, Le Magasin Pittoresque*, and several other publications. He was one of the founders of Switzerland's most popular newspapers, the *Journal de Genève*. One of his associates in the undertaking was the poet-dentist Salomon Cougnard, the author of "Fanfan" and of the far-famed "Complainte de Fualdès" * — a poem which Du Mersan very justly styles "une plaisanterie de mauvais goût, sur une chose atroce."

In a lecture recently delivered by Professor Marc Monnier, of Geneva, it is truly said: "Petit-Senn laisse une grande place vide." The venerable poet was in easy circumstances. The *Journal de Genève* says "he was liberal, and almost kept open house." Petit-Senn could be, and often was, pathetic; but his forte was the comic and ludicrous. The "Trois Verres de Vin" is one of his latest effusions, and I offer the following translation as a specimen of Petit-Senn's humour. I select the "Trois Verres" because it is free from calembours and puns, which abound in Petit-Senn's writings and cannot be transferred to another language: —

"Come list while I tell
What so lately befell,
When the *fair* Isabelle
I was destined to meet:
'Twas a festival day—
All was sprightly and gay!
Oh! that I'd kept away,
And not join'd in the treat!

"Unlike Beauty's queen
Both in figure and mien;
She was lank as a bean,
And one eye was oblique;
She'd the voice of a gong,
And her nose was so long
That I shouldn't be wrong
If I called it a beak!

"Then her mouth! what a size!
How tarts, pudding, and pies
And the 'viandes' likewise
Disappear'd from the view!
O! the delicate lass!
None her twist could surpass!
She could fill up her glass,
And could empty it too!

"Beside me—O fate!
Stood a bottle whose date
Was perhaps 'forty-eight' †—
The wine sparkling and bright!
The first glass I pour'd out
Dimmed my vision, no doubt,
For it lessen'd her snout,
And that eye was all right!

"When a second I tried,
I more graces espied,
And the fright by my side
Was 'my ducky,' 'my dove'!
When I quaff'd off a third
(Let the truth be averred!)
Some soft whisp'rings were heard,
And we talked about love!

"Oh! I made her my wife!
And we've had nought but strife;
Such a terrible life
Ever since has been mine!
Those old Grecians may tell
How *Truth* lives in a well—
I'm sure she's no cell
In a bottle of wine!

"My thirst I now quench
Like a trout or a tench—
No judge on the bench,
And no bishop in Lent

* Du Mersan, in his introduction to this poem, says, 'by C——, Dentist.' Why all this delicacy, it is difficult to say! In the recent biographies of Petit-Senn the name was given in full, and why not? for it has long been no secret that Mons. Cougnard was the author of "The Complainte of Fualdès"—that model for every "complainte" that has since been said and sung!

† 1848, a famous vintage.

"To the Honourable the House of Commons assembled in Parliament, the of many thousand poore people in & London.

here follows:—

"Jovis 31 Januarii.

e of the Petitioners who are to meet in More Fields, & from thence to go rliament with it in their hands."

Vide *Com. Jour.* ii. 404.

"To the Honourable the Knights, Citizens, & Burgesses in the Commons nt now assembled, the humble Petition abouring men known by the name of vest Members of the Citie."

ated by R. Oulston & G. Dexter for

a few lines containing—"A true manner how it was delivered."

ves the former of the petitions rrect. But in his account of the n the former) there are some chations. Clarendon has (iv. 266)—

e prevalence of that adverse, maligng, rebellious party, by the power of

ves it thus:—

f which is that adverse, malignant, bellious *Popish* party in generall. For, many of them hath been often mon. House, therefore we will omit to mention of them."

ncludes his extract thus:—

y had nothing to lose but their lives, would willingly expose to the utmost *of the house of commons*, according to &c.

petition:—

we have nothing to lose but our lives, willingly expose to the utmost peril *Kings Majesties Royall person, Crown & Honourable House of Parliament* with ereof, with all the rest contained in our hich your Petitioners will adhere to the And they doe most humbly desire a ction & acceptance of their few immaexpressions, & so much as is unsaimpute it unto a defect in their under any pernicious nesse in the will," &c.

B.

here has been a good deal of disat were the religious opinions of he latter years of his life. Prof the University of Lausanne inis mother (now deceased) during ears of Oberlin's life resided at e, and was the *gouvernante* or direcs household affairs. She always berlin was a firm believer in the New Jerusalem (Swedenborgian) church, and never shrunk from avowing them. Madame Nessler was not of the same belief. Though religious controversy is properly excluded from "N. & Q." I presume that the above statement (a purely historical one) is not out of place.

JAMES HENRY DIXON.

Lausanne.

BLIND FIDDLERS.—Nature has a compensating power in regard to our senses, the loss of one sense being often made up by a more acute feeling in some other. Without citing "Blind Melesigenes, hence Homer called," as a proof of this, or even Milton, who sung so melodiously, I would draw attention to the fact that the union of blindness and high musical powers was remarked at a very early period. Homer thus speaks (*Odys.* viii. 63) of the musician Demodocus, who may possibly be intended to represent his own sad case:—

*τὸν περὶ Μοῦσα ἐφίλησε, δίδου δ' ἀγαθόν τε κακόν τε·*
*ὀφθαλμῶν μὲν ἄμερσε, δίδου δ' ἡδεῖαν ἀοιδήν.*

"The Muse loved him affectionately, but gave him a tangled yarn of good and evil in life; she deprived him of his eyes, bestowing on him sweet musical powers."

It is referred to by Athenæus (viii. 337, E), so that it seems to have passed into a proverb, παλαιὸς λόγος, as he calls it, quoting from some poet whom he does not name,

Ἀνδρὶ μὲν αὐλητῆρι θεοὶ νόον οὐκ ἐνέφυσαν·
ἀλλ' ἅμα τῷ φυσῶν κἠν νόος ἐκπέτεται.

"The gods have given mental powers to the musician, but they seem to vanish when he blows on his instrument."

I suppose that it is meant he becomes so absorbed in sweet sounds, that he is lost to all surrounding objects; or perhaps that his senses for the time leave him, and he becomes maddened in the midst of his musical inspiration. I have sometimes thought, on looking at the parties forming the orchestra at our operas, that the players seemed to be so wrapped up in their performance that their "prison'd souls," as they played, "were really lapp'd in Elysium."

CRAUFURD TAIT RAMAGE.

GOETHE AND BYRON.—The German poet Goethe sent a few lines to Byron, in return for a letter which the noble poet had addressed to him in the spring of the year 1823. Goethe, hearing of his determination to repair to Greece and support the cause of the Greek patriots, sent him a few lines in verse, hastily written, which reached the noble poet at Leghorn, July 24 of the same year. Moore, in his *Life of Byron*, gives these verses in the original German, but without a translation; because, he observes, "an English version gives but a very imperfect notion of their meaning." The following is an accurate translation, and conveys, I venture to think, the full meaning of

the German poet: sufficiently so, at least, to enable the English reader to judge whether the original possesses any great merit, which in my opinion it does not:—

"From Southern climes there comes a friendly word,
And brings us hours of gladness, pure and sweet,
Its call to greet the noblest bard is heard;
The soul is free, but not so are the feet.

"To him, with whom I've companied so long,
How should I now speak sad words from afar?
To him, for inmost combats ever strong,
And long inured with deepest griefs to war.

"Well for him, if himself he truly knows,
And dares to call himself supremely blest,
If by the Muse's aid he calms his woes,
And knows himself, as I, who know him best."

F. C. H.

FISHBAR.—A new word has sprung up this winter. It is "fishbar,"—a place where fish is fried and sold, a new and increasing branch of trade, formerly restricted to the Jews. H. C.

DATE OF CLOSE OF AMERICAN CIVIL WAR.—From *The Times*, Friday, March 18, 1870:—

"A DATE FOR HISTORY.—The Supreme Court of the United States on the 28th ult. decided a point which has long been mooted, but never before legally determined. The point was brought up in several cotton cases, and was in brief 'When did the war close?' The Court fixed it as the 17th day of August, 1866, that being the date of President Johnson's proclamation to that effect."

C. R.

TRANSCRIPTS OF PARISH REGISTERS.—Should transcripts of parish registers be included in the bill to be brought in "for the better preservation of ancient ecclesiastical records" &c., as suggested by your correspondent C., p. 464, I trust that those most valuable copies of registers which were made once a year and deposited in the registry of the bishop of the diocese will not be overlooked. In one cathedral town in the West of England I found certain of these copies (some of them of registers which had been lost) tied up in bundles and lying about in the registrar's office. I believe, however, they were usually stowed away in some storeroom attached to the cathedral. J. M.

Lincoln's Inn.

"FROU-FROU" AND ITS PREDECESSOR.—I have just been reading *Frou-Frou*, and am more than ever convinced that I was right in alleging that it was founded on another French play, *Dix ans dans la vie d'une femme*. *Frou-Frou* is the other play softened and sentimentalised. Both the French plays are very clever, which is more than can be said for the English novel. I am not going to bother you with any more letters, but unless somebody else has made the same discovery, my remarks are worthy of attention.

E. YARDLEY.

Reform Club.

## Queries.

CHRISTOPHER BROOKE.—I am very know who now owns the unpublished old poet, as described in Mr. Hazlitt's viz. "A Funerall Poem" in memory there Chichester" (1627), with com verses by George Wither. A. B.

St. George's Blackburn, Lancashire.

[Mr. Joseph Haslewood must have had him, from the interesting description of it in *Bibliographer*, ii. 235.—ED.]

CURIOUS FASHION.—Francis Osb *Memoirs of the Reign of King James* tion, 1689, p. 456), relates as follows:—

"Mr. Edward Hawley, an intimate acq mine, coming to court on a grand day, Ma famous for wealth than civility) led him out by *a black string he wore in his ear*, a fashion in use."

I have not met with any other noti curious fashion, and should be obliged for information respecting it. JAMES H. F

DR. DONNE.—For preparation of text Fuller Worthies' Library edition of the Donne, I have secured the following co editions: (1) 1633, (2) 1635, (3) 1639, (4 (5) 1654, (6) 1669, (7) 1719, (8) 1779, (9 (Boston, U.S.); also the original and ear tions of *The Anatomie* (1611-1621), and the *of Epigrams* (1652). I know *all* the M the British Museum and in Cambridge. mation on any other editions, collective or s early or modern, will much oblige; also ferences to critical remarks on Donne. O I am familiar with De Quincey's, Col Southey's, the Philobiblon's *Transactions* *Retrospective*. A. B. G

EAST INDIES.—

"The first Booke of the Historie of the Disco Conquest of the East Indias by the Portugal Time of the King Don John, the second of th By Fernam Lopes de Castanheda; translated into by Nicholas Lichefield, and dedicated to Sir Drake. Imprinted at London by Thomas East.

Query: Has any English or French tr of the second book of Castanheda's *Dico the Portuguese* been published, and if s what title? R. R. W.

JOHN GREY OF HOWICK.—Who was of John Grey of Howick, Esq., High S Northumberland in 1701. In the elabo careful pedigree of the family in the Raine's *North Durham*, p. 226, she stat "Margaret, daughter of . . . ob. Jan. 1 28." Some of the peerages fill in the bl I am doubtful of their authority. C

GENERAL HUTTON'S SCOTTISH COLLE Where is the collection deposited of origin twenty-six volumes of transcripts of cha

s relating to Scottish monasteries
eneral Hutton, who died in 1827?
into the possession of his son, the
Hutton. The collection also con-
ortfolios of drawings, in great part
remains which have subsequently
a series of casts from monastic and

JOHN PIGGOT, JUN.

HNSON'S TOUR. — Where is to be
of poetry commencing —

learned Sam of giant fame
tland's isle a tourist came,
Boswell, his attendant friend,
ighland manners to amend," &c. &c.

H. P. R.

S WANTED. — When I was much
mother used to quote portions of a
rhyme which she said was current
say about 1800. I remember but

chus boast of madmen greater
wby, Wheeldon, Key, and Slater?"

es and incidents described in such
d then be best known in the locality
of Rutland, perhaps some reader of
ay be able and willing to supply
oteworthy facts, or the verses them-

J. BEALE.

nge superfluous glory in the air."

MAKROCHEIR.

the following lines occur? (They are
s a round by Sir Henry Bishop):—

e the lion walks along,
e hedge because he would not fear him;
imself when he hath sung,
would be tame and gently hear him."

H. G. FAUSSETT.

ken from Shakspeare's *Venus and Adonis*,
nd towards the close of the poem, in the
s over the dead body of her favourite.]

first time in our rough island story,
ts of duty have led on to glory."

J. B.

R OAR CARRIED BEFORE FELONS.—
lowing notice of the execution of a
ed for the murder of a sailor in the
Christ Church, Hampshire, refer to
custom of the time; and if so, when
ate, and is the silver oar still pre-

[Jan. 23, 1786] was executed at Execu-
rge Coombes, for the wilful murder of
He went out of Newgate at a quarter
attended by the proper Admiralty officers,
oar carried before him."—*The London*
uary 24, 1786, page 79.

JAMES H. FENNELL.

IN IRELAND.—Can any of your cor-
give me any description of the present
e Palatine settlements in Ireland,
situated principally, I believe, in Limerick and Kildare counties; and whether any peculiarities in language, religion, or customs still exist amongst their descendants, called by the peasantry Palantines?* H. H.

A RIDDLE.—The following was found among the MSS. of an old maiden aunt, who paid the debt of nature in 1809. Its publication may possibly lead not only to a solution, but to the discovery of the enigmatical picture itself.

ESLIGH.

"There is a curious picture, which has the appearance of some antiquity, at a small inn in Essex. It represents a young woman sitting down upon the ground with an elderly man asleep in her lap: three young men seem to approach them, having come out of a castle at some little distance. She appears to be listening to a man, who thus addresses her:—

"Madam, I pray this one thing me show,
What yon three be, if them you know,
Coming from the castle in such degree;
What's their descent and nativity?'

"Her answer is as follows, but few can be found who are able to give an intelligent account of it, though some curious readers may:—

"The one by my father's side is my brother;
The next is the same in the right of my mother;
The third is my own son, lawfully begot,
And all sons to my husband now in my lap,
Without hurt of lineage in any degree;
Show me the reason how this can be."

THE SANDTOFT REGISTER.—Please permit me to renew my inquiries in your pages after the Sandtoft register. In 1634, or the following year, a chapel was built at Sandtoft, in the Isle of Axholme, for the use of the Flemings and Dutchmen who were settled in those parts. The register was carefully kept from 1641 to 1681. The late Mr. Joseph Hunter, the historian of South Yorkshire, had the use of it when collecting materials for his great work, but it is now strangely missing.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

ST. JAMES'S PALACE. — An M.P. (House of Commons) would thank any one to inform him in what part of St. James's Palace Charles I. spent the night before his execution.

SHIPWRECK.—Where can I find an account of a shipwreck, it is believed of an English ship, in which the crew lived for three days on a cask of raspberry jam? The story was read a good many years ago, and the reference lost, since when all the usually attainable records of shipwrecks, adventures, and escapes, have been searched through in vain.

LYDIARD.

THE SPURS OF ROBERT BRUCE.—Some time ago I was shown, when in Scotland, a very hand-

[* For historical notices of the Palatines in Ireland, consult "N. & Q." 1st S. xi. 87, 172, 251; 3rd S. i. 252.—ED.]

some pair of silver spurs, said to have been worn by this great man; their history being, that they were found (and concealed) by the workmen who came upon his grave in Dunfermline Abbey in 1819, and through several hands at last reached their present possessor. They are extremely massive and richly ornamented, and quite worthy of the heels of royalty; but to me they had the look of such weapons as would be worn by some wealthy Mexican or Brazilian caballero of the present day, rather than by the knightly restorer of Scottish independence. I am informed that they were borne in the procession when the foundation-stone of the Wallace monument was laid near Stirling some years ago, but I confess I never heard of their existence till recently.

I would ask (1), Was it customary in the fourteenth century to bury such articles in the graves of kings or nobles? and (2) Is it at all likely that the workmen who found them could have concealed the fact, and at the same time come to an equitable division of their plunder?

It has hitherto been supposed that nothing was found in the tomb but some fragments of gold tissue and a small plate of copper with the inscription "Robertus Scotorum Rex." The latter is shown in the vignette to Dr. Jameson's edition of *The Brus*. ANGLO-SCOTUS.

TOPOGRAPHICAL DRAWINGS, ETC.—Will any of your numerous readers be kind enough to assist me with information on the following items?—(1) A drawing of the Priory at Hampole, near Doncaster, where Richard Rolle, the hermit, resided. (2) Also, of the Jail at Ilchester, as it appeared in the seventeenth century during the imprisonment of Joseph Alleine. (3) And of Wharton Castle, near Kirkby-Stephen, Westmoreland, and any information respecting the family and ancestry of its builder and occupants.

Any communications respecting the Gwynne family of Garth House, Brecknockshire, with notices of their collateral branches and descendants, or a view of the family mansion, will be specially acceptable.

Where are the official documents, papers, and correspondence of the Honourable Trustees of the Province of Georgia deposited? and how may they be examined for historical purposes?

Sowerby Bridge. JOHN P. LOCKWOOD.

WESTMINSTER QUERY.—Dean Street, Westminster, which formerly extended from Tothill Street to Great Smith Street, and which is now, I believe, absorbed in the latter, was at the early part of this century commonly called *The Ruins*. What was the origin of that name? W. O. W.

WOTTON-UNDER-EDGE.—Can any of your readers inform me if there are any monumental inscriptions in what was once Rowland Hill's Chap at Wotton-under-Edge? F. G. WEST.

## Queries with Answers.

"THE PSALTER OF DAVID."—Who was the author or compiler of the following work? From the preface it appears to have been first published during the civil wars in the reign of Charles I.—

"The Psalter of David, with titles and collects according to the matter of each Psalm; whereunto are added Devotions for the help and assistance of all Christian people in all occasions and necessities. The ninth edition. London: printed by R. Norton for Rich. Royston, Bookseller to the King's most Excellent Majesty, 1679." A.

Dublin.

[This once popular devotional work is the production of Christopher Lord Hatton, who probably was assisted by Bishop Jeremy Taylor. Wood (*Athen. Oxon.*, by Bliss, i. 583) mentions the work as "the compilation of Dr. Jeremy Taylor"; but upon the authority of Kennett we have the averment of Captain Hatton, son of Lord Hatton, that though Royston published one edition under the name of Dr. Taylor, it was in reality the production of his father. Walpole (*Noble Authors*) adds, "A very long preface is likely, however, from its tenor, to have proceeded from the pen of Taylor." If so, from the reading of certain passages, it must have been dictated by Lord Hatton. The work was first published at Oxford, 1644, 8vo. Again, Lond. 1646, 8vo. 1650, 8vo. Fifth edition, enlarged, 1655, 8vo. There are other editions. Consult Cotton's *Editions of the Bible*, and "N. & Q.," 2nd S. x. 4.]

SONG OF TRUISMS.—Can any reader oblige me by a reference to the song, of which I can only recollect the following stanza?—

"Fifty pounds of Naples soap
Weigh more than twenty-five of cheese,
An oyster cannot chew a rope,
Poor people have a right to sneeze."

SHEM.

[This song is entitled "Truisms; or Incontrovertible Facts." Air, "Green grow the rushes, O!" It commences—

"I'm Simon Bore, just come from college,
My studies I've pursued so far:
I'm called, for my surprising knowledge,
The walking Cyclopædia;
Though some, perhaps, may call me Quiz,
Their jeers I value not a jot;
In art and nature, all that is,
I'll tell you—aye, and all that's not.
So you must all acknowledge, O!
I've made good use of college, O!
Whilst I was there, completely bare
I stripp'd the tree of knowledge, O!"

The verse quoted by our venerable correspondent is the concluding one. The song is printed in *The Universal Songster*, ed. 1825-6, i. 7, without the author's name.]

"LUCII MARINEI SICULI DE PRIMIS ARAGONIS REGIBUS."—I am desirous of ascertaining the con-

st folio of the first book of the
hich, is wanting in my copy, an
quarto edition printed at Saragoza
(?), a German, in 1509. I value
ch that I should be thankful for
I seek. My copy, purchased in
, has the following woodcut book-
Elizabethan framework, a shield
letters B and O, formed into a
B being above the O. I should
ertain whose book-plate this is or

CRESCENT.

page of folio 1. is a rough woodcut in
On the back of it are twenty commenda-
very elegant Latin hexameters, glori-
ecorded in the volume, and comparing
hler, though without giving his name,
and "Tullus." The lines are headed by
"Joannis Sobrarii Alcagnicensis" [of
ii], "artium et Medicine doctoris: Car-
enealogia Regum Aragonum editum."]

ELEGIES!—
egies; or, Poems written by a Gentle-
the University of Cambridge, illustrated
nted by the Author, delineated by J.
Engraved by Redding. Sm. 8vo, Lon-

f the introduction it is stated that:
hese poems went to press, they were
*the perusal of private friends*, but from
omiums bestowed on them by impartial
the consideration *that the artist's talents*
n exemption from obscurity, the author
to wave his diffidence in this respect,
number of copies to offer them among

he author, and what relation was
to the eminent caricaturist George

T. G. S.

ank was an artist who produced a large
tures and illustrations, and was the con-
illray and Rowlandson. He was the
reater part of those humorous designs
years issued from the press of Messrs.
tle, illustrative of the witty jibes and
vift, Joe Miller, Tom Brown, and other
tellers. Hence we may readily infer
, Robert and George, were early imbued
graphic drolling, for the discrimination
points of humour, and for that mastery
hich revives the fun and frolic of the days
ork entitled *Savillon's Elegies* appears
e, as we have not been able to trace a
library or work on bibliography.]

—I have among a collection of
*of Mr. Brodeau of Oxford*, Gr.
Roll, Jun. pinxit et. fecit. Can any of your readers give me any information respecting it?

D. J. DRAKEFORD.

4, Copers Cope Road, New Beckenham, Kent.

[Isaac Brodeau was a coffee-house keeper at Oxford, and died in 1768.]

## Replies.

### THE ISLAND OF SCIO.

(4th S. v. 360.)

The island of Scio, Khios, or Chio was never pledged by the Porte to the illustrious house of Giustiniani (not Giustiani) of Genoa.* In the year of grace 1363 the members of that patrician family, who possessed the isle from the year 1346 by conquest, thought it politic to send an embassy to the then reigning emperor of the Byzantine empire, Joannes V. Palaeologus, who was rather friendly to the Genoese for the assistance which he received from them while he was in war against the usurper of the imperial title Joannes Cantacuzenus, acknowledging him as their suzerain lord, and begging him to grant to them the island, they in return to indemnify him for the concession. The emperor, rather to avoid new troubles than from gratitude for the assistance which their countrymen gave him against

* The house of Giustiniani is ancient and illustrious. It descends and takes its name from Theodora, sister to the Emperor Justinianus. Her descendants, driven by the Emperor Tiberius (A.D. 720) from Constantinople, founded the town and lordship of Giustinianopoli destroyed by Attila, and were amongst the original founders of Venice. Peter Giustiniani, a son of the house of Giustiniani of Venice, established himself as the sovereign lord of Chioggia, a sovereignty held for several generations by his family. Mark Giustiniani, a direct descendant of Peter, became a member of the republic of Genoa, and his representative in 1363 received from the Emperor Joannes V. Palaeologus the investiture, as mentioned above, of the island of Chio. The family having been driven in 1566 from Chio by the Turks, settled in Rome. In November 22, 1603, Pope Paul V., by diploma of that date, created Vincent Giustiniani, the grandson of Vincent the last reigning sovereign of Chio, a Roman marquess, reciting in the diploma his descent from the Princess Theodora, and the great victories achieved by his family as well on land as on the sea. On November 22, 1644, Andrew Giustiniani, the grandson of Vincent, was elevated to the rank of a Roman prince by Innocent X. His son, Charles-Benedict, the second Prince Giustiniani, married the Princess Maria-Catherine Gonzagna, daughter of the Duke of Mantua; and Benedict, the fifth Prince Giustiniani, is the grandfather of the Princess Cecilia Giustiniani, Countess of Newburgh (see Sir Bernard Burke's *Peerage* for 1870, p. 822), whose family, with my own (Princess Dorothea Giustiniani, the sister of Vincent, first Marquess Giustiniani, married in 1689 H.R.H. the Prince Francis Rhodocanakis, my great-great-great-great-great-grandfather), are the only representatives in a direct line of Vincent Giustiniani, last sovereign of the island of Chio.

Cantacuzenus, granted to them a χρυσόβουλλον,* by which he presented the island of Chio to them and to their descendants, provided they paid immediately to him the sum of 350,000 golden ὑπέρπυρα, and the sum of 500 more yearly to the Protovestiarium of the empire. He also granted them permission to cut their own coin, &c. &c. This grant was confirmed fifty years afterwards to the Giustinianian house by the Emperor Manuel II. Palaeologus. RHODOCANAKIS.

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I. O. S. inquires:—

"What foundation is there for the statement that, in the Middle Ages, the island of Scio was pledged by the Porte to the Giustiani (*sic*), bankers of Genoa?"

The question is easily answered: No such statement has ever been made by any person having a competent acquaintance with mediæval history. By "the Porte" I. O. S., of course, means the *Bab Humayun* ("royal gate"), or court of that once potent personage the Sultan or Padishah of the Ottoman Turks. This dynasty had only been in existence about fifty years previous to 1346, the year in which Scio was occupied by the Genoese.

The Ottoman dominions, till within a few years preceding the Genoese occupation of Scio, were confined to Bithynia and a small part of Mysia: their capital was Brusa. Orkhan, the Turkish Sultan, had in 1346 no more authority over Scio, than he had over the "ultima Thule"; and, as to pledging any part of his dominions to the infidels, he would have been as ready to have carried his beard in pawn to a Genoese pawn-shop.

At the date of the Genoese invasion of Scio, that island belonged to the Greek emperor John Palæologus I., who, in the month of May of the following year, was compelled to accept as his nominal colleague in the empire, and real master, John Cantacuzene. It is from the history of his own times,† written by Cantacuzene after his abdication, and in the retirement of a monastery, that we learn the Greek version of the occupation of Scio. It appears to have been a private adventure of some thirty-two Genoese nobles, whose aggression was disclaimed by the Genoese government. The invaders, however, retained possession of the island; and the principality over it was resigned by its conquerors to a member of the Giustiniani family.

It appears that the new rulers of Scio agreed to pay some tribute to the Greek emperors (Cantacuz. book iv. ch. xii.). There is no doubt that, after the Turkish conquest of Constantinople, they purchased peace from the Sultan on the terms of paying an annual tribute; and it was in consequence of their neglect in the due payment of this tribute that Solyman the Magnificent, about the year 1566, directed his admiral Piali to seize on the island—an exploit which he contrived to effect in a truly Turkish manner.

When the island was thus subjected to the Ottoman rule, Solyman was generous enough to grant the Sciotes such favourable terms, that they enjoyed a greater degree of liberty than any other of the Greek islanders. This continued until the breaking out of the Greek war of independence, and then occurred those horrible outrages, practised by the Turks in Scio, of which so many

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* "*Bulla Aurea.*—Cum apparuerint Nobiles Viri Genuenses B. Johannes Oliverius, B. Raffael de Fornetto, et Petrus Reccanellus Justiniani, recti et bonam erga nostrum Imperium et ostenterint benevolentiam et probaverint fidelitatem erga dictum nostrum Imperium qualem dederunt, ea de causa voluit quoque Majestas Nostra atque decrevit eos beneficio adficere dareque ipsis insulam Chii—Quoniam cum prælibati Viri Nobiles requisiverint ut in hujus donationis robur et testimonium ipsis concederet Bulla Aurea Imperialis declarans ratam et firmam eamdem gratiam et beneficium—Majestatis Nostræ ut insuper declarat infrascriptas—Constitutiones et accordia, quæ ea de causa Majestas Nostra cum ipsis constituit et sancivit, huic supplicationi et precibus dictorum Nobilium propitie annuens, hanc Bullam Auream et Mandatum eis concedit et elargitur, cujus tenor placet Nostræ Majestati, constituit, ordinavit et beneficio afficit prælibatos Viros et eis donat ipsam insulam Chii cum civitate et castris omnibus, quæ in ea sunt, et omnes ejus habitationes et Ristrictum, ut ea videlicet habeant firmiter et inconcussa et secundem rationem Stirpis, videlicet, ut ea transmittant in eorum lumbis procuratos Viros, hæredes et successores, vel etiam in aliquos quos ipsi voluerint. Ceterum debebunt prælibati Viri a præsenti tempore et in posterum singulis annis afferre et numerare a Deo custodito vestiario Imperii nostri in præcelsa urbe perperà quingenta. Ita ut vigore præsentis Bullæ Aureæ et Mandati Imperii nostri habebunt et possidebunt prælibati Viri ipsam insulam Chii cum sua civitate et omnibus castris, et omnes habitationes et ristrictum secundum rationem stirpis et generis cum facultate eam transmittendi in suos filios et hæredes, vel etiam in alios quos voluerint. Quo circa et ipsi nobiles Viri vel etiam alii Genuenses in subsequentes annos sacri faciant et accipiant fructus et redditus ab ipsa insula Chio provenientes et suos facient, absque eo quod alicui omnino teneantur reddere rationem. Ad hæc si forte contigerit ut Majestas Nostra aut aliquis ex felicis memoriæ Imperatoribus Progenitoribus Nostris antea donaverit per Bullam Auream seu Mandatum aliquibus Græcis vel Genuensibus vel omnino aliis aliqua via redditus ejusdem insulæ Chii, sit ejusmodi donatio irrita et omnino cassa et inanis.—In quorum firmissimum robur facta est prælibatis Nobilibus Viris præsens Bulla Aurea et Mandatum Imperiale Majestatis Nostræ concessa, Septima præsentis mensis Junii nunc currentis octavo, Indictione Sexta, Anno 1363.

✠ JOHANNES IN CHRISTO FIDELIS IMPERATOR ET MODERATOR ROMÆORUM PALÆOLOGUS."

* I have said nothing of the first hostile passage of the Turks into Europe; because, on this point, the Turkish and Greek historians differ both as to facts and dates. The earliest time at which we can place it seems to be in the year 1341.

† The Greek history of Cantacuzene was published in the series of Byzantine historians. The transactions of the Genoese, in relation to Scio, will be found fully narrated book ii. chaps. x. xi. xii. and xiii.; book iii. chap. xcvi.; and book iv. chap. xii.

...lvanced the money to the ... undertake the expedition in ... was conquered; and the state ... repay the amount, the island ... Giustiniani.

... histories of the island, and ...ent that the Giustiniani deported ... colonised the island with Genoese; ... of Prince of Scio was held by the ... family quite recently, and even, I ... was some claim made against the ... government for payment for the seizure ... land.

... a work on Greece, however, "under the ... and Venetian domination," distinctly ... this change of the population; and he ... the condition of the native Greeks under ...ate of the Giustiniani, and under the Turks, ...ing better than that of the inhabitants of ... of the other Greek islands (see pp. 85, 91). ...ulay knows more about the Greeks than any ...one, and we may be sure that he is right, and that the native Greeks were not deported; but that does not exclude the theory of the descent of the modern Greek merchants from Genoese of Scio, as certainly, during two hundred and twenty years, Scio was largely inhabited by Genoese. They had a monopoly of the foreign trade, and also of the chief articles of produce of the island; through them, and through them alone, could the mastic, the fruit, the wine, and the silk of this favoured island find a market. All the commerce of this the most commercial island in the Levant was carried on by the Genoese; the native Greeks were only the producers.

At this moment I cannot lay my hands upon my papers connected with this subject, but I think I can find them; and it will be interesting perhaps to some of your readers, if I can furnish you with references to the works in which I first read the statements which lead me to think that the commercial skill of the modern Greek merchants is not a Greek quality at all, but a continuation of the old talent for commerce which was characteristic of the Italians in the Middle Ages.

G. G. R.

## THE AUTOMATON CHESS-PLAYER.

(4th S. v. 402.)

This figure was invented by Baron Kempelen to gratify the Empress Maria-Teresa, and first appeared at Presburg in 1770. An intimate friend of his, C. G. de Windisch, published an extravagant eulogy of it in a book which he entitled *Inanimate Reason; or, a circumstantial Account of that astonishing Piece of Mechanism, M. de Kempelen's Chess-Player.* This writer, however, while admitting the automaton to be a deception, is forced to avow that it is to him quite incompre-

hensible. M. de Kempelen refused all offers to purchase his secret, and after exhibiting his automaton for some time, laid it aside and took it partly to pieces. Thus it remained for some years. At the desire, however, of the Emperor Joseph II. he put it together again, and after exhibiting it at the court of Vienna, travelled about with it to the chief cities of Europe. It appeared in Paris in 1783, and he afterwards exhibited it in London at No. 8, Saville Row, Burlington Gardens. This was in 1784; and in the *Monthly Review* for April in that year it was remarked that it appeared as yet unaccountable how the artist imparted his influence to the automaton at the time of its playing, and that all the hypotheses of ingenious and learned men to unfold the mystery were vague and inadequate.

It was at the same time that the pamphlet appeared which is noticed by MR. T. C. NOBLE in "N. & Q." It was commonly supposed that the figure was moved by a confederate concealed within it; but where or how, was as great a mystery as ever, as the exhibition always began with apparently a complete exposure of the interior of the machine. By special invitation of Frederick the Great, M. de Kempelen took his automaton to the court at Berlin. The king purchased his secret for a large sum of money, but soon after threw aside the figure, and it lay long neglected and forgotten.

In 1806, when Buonaparte was in possession of Berlin, he played a game with the automaton, which was then exhibited by a new proprietor, Kempelen having died two years before. He attempted to deceive the figure by false moves, but was every time detected by it, and highly amused to see the automaton the third time sweep all the pieces off the board, and refuse to play with him. After visiting several cities of Europe it came to London again in February, 1819. It had been previously purchased by Eugene Beauharnais for 30,000 francs; but, like Frederick, he found the secret not worth keeping, and the proprietor, M. Maelzel, agreed to take it back and return the money on condition of the prince paying interest for it. During this visit to London the automaton lost hardly one game in a hundred. Many endeavours were made by several persons to prove the existence of a concealed confederate who really played the game, but none were successful till Mr. Willis of Cambridge published a very ingenious attempt to solve the mystery. But though he satisfactorily accounted for a concealed confederate, he was mistaken as to the mode by which that confederate conducted the game. He imagined that it was by being enabled to see the chess-board, through the waistcoat of the Turkish figure.

The confederate, Mouret, who was the secret colleague of M. Maelzel, furnished an account of the mystery, which was published by M. de Tournay in his *Palamede*. From this it appears that the confederate did not see through the waistcoat of the figure, nor could he see the chess-board at all. But he was furnished with a wax light, and each movement on the board became known to him by a metal knob under every square, attracted by a magnet concealed in each of the chessmen on the board. The process of playing the game is too long and intricate to be described here; but it may be seen fully explained in the concluding No. 5 of a series of interesting articles on the automaton chess-player in the *Saturday Magazine* for 1841, beginning with the number for July 2. F. C. H.

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## HOUSEHOLD QUERIES.

(4th S. v. 174, 322, 405.)

*Hall-Marks on Plate*, a small and inexpensive book by W. Chaffers, F.S.A., will give Z. Z. the information he requires; and if he examines any lot of old plate with its assistance he will see that silver forks have been in domestic use for many generations.

In a silversmith's bill paid by an ancestor of mine, July 29, 1698, I find "For 12 forks, w^t 30 oz. 14 dwt. at 6*s.* 10*d.* per oz., 10*l.* 10*s.*"; and another bill names "six forks and a carving-fork," but does not give their weight separately from other articles supplied at the same time (in 1705), which included silver knife-hafts. On the credit side of the first bill appears "Rec^d in English money" (the manufacturer was Bolton of Dublin) "41 oz. 14 dwt. at 5*s.* 8*d.* per oz., 11*l.* 16*s.*"

Twelvepence an ounce was charged "for the fashion," fifteenpence an ounce for making a cup, half-a-crown for engraving arms and mitre, and eightpence each for engraving cipher and mitre, the cipher being interlaced according to the fashion now in vogue. GORT.

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"Nor on rising from table is it a nice habit to carry your stecco in your mouth like a bird which is nest-building, or behind the ear like a barber." W. M. ROSSETTI asks if any further light can be thrown on "the *stecco* question." I should take the word *stecco* to mean any thing that will find or hold any other object—to wit, the bird carries in its mouth the twigs, or other material whereby the nest is formed. The barber places the comb behind his ear when not in use, so it is easily at hand when required; and the guest in older times carried the articles used by him in consuming his food upon his person, as the sailor at the present time carries his jack-knife round his neck appended to a string.

The stecco in my opinion, then, was a rude kind of instrument in vogue before the introduc-

pronged fork. It probably was simply piece of wood upon which the food was conveying it to the mouth. From this an iron point for the same purpose, eventually improved upon, and thus was the fork used by the poorer classes of Middle Ages ladies fastened their attire den skewers. May not such articles at the house have induced some of the fathers" to have turned them to account mes when their goodwives had no neces- them for personal adornment?

proverb says "Fingers were made before erefore I venture to suggest that, as a of finger-washing was considered saved a skewer, the primitive progenitor of a ooked upon as a national saving of soap to the rustic population; hence the of the fork now in use became a house- sity. G. RANKIN.

*ronged Silver Forks.*—I know of two sets. of both, according to Mr. Morgan, ranges to 1715. (See Alphabet xiv.) "Court scutcheon, Britannia, and lion's head 1814 must have been a mere erratum. P. P.

orks were certainly in use towards the e last century. When the Catholic Oscott was first opened the terms of required every student to bring, *inter* ver fork and spoon. This was in the and if silver forks had at this date common, as to be necessary for the college student, they must have been several years before. F. C. H.

n have suggested the statement that were introduced into England in 1814? that I use everyday have three prongs, made in London in the reign of Queen forks of similar date are sold by many old silver. Four-pronged forks of the hion have been in common use amongst h gentry for at least one hundred and rs, and forks of the last century can be any quantity at little more than the e silver. TEWARS.

## ENIGMATICAL SIGNATURE OF COLUMBUS.

(2nd S. i. 51; 4th S. ii. 222.)

S.
S. A. S.
X. M. T.

these data, and exclusive of others *to be adduced*, we have the following: A knowledge of the conceitful and emblematic, often piously emblematic fashions of the age; the building up of the letters from the lowermost lin by Columbus himself in his description of them in his will; his naming the Y as the Greek upsilon; his statement that the whole was to be a family signature; and, lastly, that below these letters wa added "Christo ferens" for the private, and "El Almirante" for the official signature. Now, the variation on Christopher, this "Christo ferens," bearing for Christ or for Christ's sake, instead of bearing Christ, shows what indeed might otherwise have been expected, that the initial constants represent a sentence, of which either "Christo ferens" or "El Almirante" can form part.

Secondly, from the fact that it is a signature, and a family one, this sentence must be appellative, descriptive of, and appropriate to Columbus and his acts.

Thirdly, from the words, bearing for Christ's sake, the sentence is likely to be pious and religious in its character.

Fourthly, from this play on the Christian name, and bearing in mind the fancy-conceits of the times, it is likely that there is a play on the surname also. But Colombo or Columbus immediately suggests Columba, the dove, the sacred symbol of the Holy Spirit that had moved on the face of the waters in the beginning; and also, that dove which, under the influence of the same Spirit, was sent across the waste of waters to find the sought-for land. We may, therefore, provisionally accept S. S. S. as "Spiritus Sacro-Sanctus." But doing so, we are led by it to observe that the three letters are arranged as a triangle—that is, in the form of the then accepted symbol of the Triune Deity. Hence, and as we find on inquiry that the phrase "Sp. Sacro-Sanctus" is unknown in the Roman Catholic offices, while there is a daily used prayer commencing "Sacro-Sancte, et Individuæ Trinitati," we may correct our sentence accordingly, and read off the whole as "Christo ferens crucem (X) Mariæ Υιου, Sp. Sacro-Sancte Trinitatis Admonitione [Span. *admonicion*] *vel* Adjuvante"; and (for there can be no objection to bringing in a third language where two have been used already) "El Almirante Crucis Mariæ," &c.

So far I think this solution may be considered a very probable one. But there are other data or considerations which have not yet been adduced, because they were not used in the first working out of the solution, but only as now to confirm it. We know that Columbus was deeply religious, and, in the words of his biographer Irvine, "his religion mingled with the whole course of his thoughts and actions"; and that he, like all the navigators of those times (including the English), had daily prayers on board, and orders against gambling, swearing, and filthy talking—doing all

these things for Christ's sake. We know also that the great hope and scheme of Columbus was two-fold yet one, the first part being the spread of the Gospel in rich and wide-spread heathen lands by a new and easier voyage—a thought which was the main inducement with Isabella—and was noted in the articles signed by the king before the first voyage, and provided for in the after voyages. The second, the waging, with help of the treasures thus acquired, of a new holy war to reduce the Crescent beneath the Cross, and replant the latter in its old possessions: thus bearing "the cross of the Son of Mary" to the uttermost parts of the earth. We find also "that Columbus commenced all his great enterprises in the name of the Most Holy Trinity," and having on his *third* voyage vowed to call the first land he made by that name, held it as a sign that his vow had been heard when he sighted the three-peaked mountain of Trinidad, and that he had been guided "Spiritu Sacro-Sanctæ Trinitatis."

Lastly, we find that from constant brooding over his belief and its hoped-for results, and from the poetic and mystical turn of his mind, "his office became exalted in his eyes," and he came "to conceive himself an agent sent forth upon a sublime and awful mission, subject to impulses and supernatural revelations from the Deity"—"Spiritûs Sacro-Sanctæ Trinitatis Admonitione," or, if any choose so to read it, "Spiritûs Sacro-Sancti Dei Triuni Admonitione."

These last words, and the typical building of them up in a heaven-aspiring pyramid, rising through the cross to the throne above, are in the spirit of the great old song of thanksgiving, "Non nobis Domine, non nobis, sed nomini tuo da gloriam." And the words "Christo ferens" show this thought of parallelism, that as St. Christopher for Christ's sake bore across the water all travellers, and finally a boy-Christ, who at each step became heavier and more heavy; so he, another Christopher under guidance of that same Spirit (by whose name also he had been called), had opened to travellers on the deep new lands, and had borne the light of the world across the waters to nations long hid in darkness, to the great increase of God's kingdom upon earth.

Thus endeavouring to place myself in the position of Columbus, I think I have succeeded in establishing my reading of his words. Looking, however, to his times and character, it is likely that he indulged in more numerous conceits rather than in less. Before ending I would, therefore, offer two or three conjectures, and they are only conjectures, on his choice of words. No reason has been shown for his choice of the Greek Υ. The polyglotism of a sentence containing Υιοῦ and "El Almirante" may have been thought not inappropriate to the Spirit that spoke in every tongue, and that would speak to these heathen the words of the Greek Testament through the Latin and Spanish tongues. But this, if thought of at all, would be an afterthought. Perhaps there may have been a reference to the recovery of the Greek empire, and of the lands where, according to the then belief, Christ spake in Greek. But I think it more likely that, as Y was sometimes represented by the Greek Υ, there may have been included in the "El Almirante" signature a second reading, in which he may have remembered his great patroness Queen Ysabel. In the words "Christo ferens" again one is inclined to trace a remembrance of his almost life-long bitternesses; first, in the obloquy and neglect when his faith was to some heresy, and to others foolishness, and afterwards to the ingratitude of princes and the persecutions of his old age. So, too, in "El Almirante Crucis" we may see him adhering with his accustomed tenacity, not to the mere title of admiral, which was, I believe, uncontested, but to that greater and special title of admiral of the ocean sea, and viceroy of its islands, with power of appointing their *adelantados*, granted to him by deed prior to his first voyage, but wrongfully cancelled before his death. I am tempted also to believe, and especially as it would strike at the rights of Portuguese discoveries, that the expression may have reference to the constellation of the Southern Cross, which when first sailed its discoverers—if my boyish reading be correct—to fall down in thanksgiving, and accept it as an omen that Christ's cross was to be extended to the lands over which it shone.

BRINSLEY NICHOLSON.

## "ORDRE IMPÉRIAL ASIATIQUE," ETC.

(4th S. v. 360, 472.)

It is somewhat difficult to reply in the measured terms of courtesy to so offensively personal an attack as that presented under the title of "'Ordre Impérial Asiatique de Morale Universelle' and 'Ordre Noble d'Épire'" in your last number (May 14). As that attack is anonymous, and betrays so strong an *animus* in the writer, I might deem myself uncalled upon to notice it or to treat it in any other way than with silent contempt. But as the names of other parties are introduced into the article, and as statements are made which might find a ready acceptance with many who are, like LEX, imperfectly informed on subjects of the nature referred to, and who, with legitimate motives, might desire some information thereof, I am induced to address the present communication.

Let me say, by way of prefatory comment, that I have incurred a long debt of personal odium in *certain quarters*, as taking rather a prominent share in a discussion in your own pages on the subject of the English Langue of the Order of St.

John of Jérusalem, and as the author of a recent memoir on the subject of the order at large. It is obvious that had LEX simply wanted information concerning the two orders of knighthood alluded to in his communication to yourself, he might have addressed an inquiry in polite terms through my publisher, and would have received a prompt and equally courteous answer. But he chose rather to gratify a different object by seeking to subject to public indignity a party towards whom he had conceived a personal animosity. I am fully justified in making these remarks, which I feel assured will be endorsed, so far as they relate to the spirit of his paper, by every candid and judicious reader. There is not a passage in his article which does not betray an exceptional amount of ignorance on the subjects on which he seems to profess a competent knowledge; and it will cost me in reply only the trouble of penning so many lines as may concisely evidence the utter, even nepial, want of information thus displayed. I need not trammel myself with the obligation of following him in the exact sequence of his queries, but will take all the points he alludes to as they present themselves more prominently to my attention.

And first as to the united Orders of the Four Emperors and the Lion of Holstein-Limbourg. I am surely not called upon, Mr. Editor, to waste your valuable space by reciting what may be read in so many treatises on the Orders of Knighthood. If LEX will refer to Perrot's well-known work, 4to, published, I think, at Paris in 1820, he will find a very satisfactory account of the order in question. Strange to say, the want of knowledge respecting this institution was fully shared some years ago by a present member of the Heralds' College—an evidence to which effect I preserve in a letter concerning it. I happen to possess a "Notice Historique" of this order, termed the "Ordre Chapitral d'Ancienne Noblesse des Quatre Empereurs d'Allemagne." Attached to it are the statutes of the order, or rather a compendious abstract thereof, a list of the "Dignitaires du Chapitre," and an "Extrait de la Liste des Dames, Chanoinesses, Comtesses de l'Ordre Illustre, Souverain, et Chapitral." The first name on the list is S. M. Marie Antoinette, Reine de France. I may add a few others, to wit: S. A. R. la Comtesse de Provence, S. A. R. la Comtesse d'Artois, S. A. R. la Duchesse de Chartres, *née* Princesse de Penthièvre, *mère* de S. M. Louis Philippe; S. A. S. la Princesse Louise de Condé, S. A. R. la Duchesse des Asturias, depuis femme de S. M. Charles IV; S. A. R. Madame la Duchesse d'Angoulême, la Princesse de Rohan-Rochefort. It would be tedious to recite further names of the illustrious female members. Suffice to say, that I count fifteen other ladies with the prefix of princesse, ten with that of duchesse, seven marquise, nineteen comtesse, and a large number of those of lesser titles. It would occupy too much of my time and of your space to enumerate the leading members of the male division of the order. The names of several Englishmen occur, amongst whom it will suffice to instance "Sir Sidney Smith, Amiral Anglais." One other name I may give—that of the late Right Honourable Charles Tennyson D'Eyncourt, with whom I had many communications on the subject of the order. It may be enough to prove the recognition of the order by every court of Europe, and by consequence, by every person assuming to be versed in a knowledge of the history of the various "Ordres de Chevalerie," to add that amongst the host of nobles of every grade occurs the name of "le Comte de Lacépède, *Grand Chancelier de la Légion d'Honneur.*" Strange indeed that any individual member of our College of Arms could "write down" his ignorance of such an order. May we not then make some indulgent excuse or other for my inimical correspondent LEX?

And now as to Sir Sidney Smith's presidency of an association utterly unheard of also by our rather officious and too critical commentator.

At a grand banquet, succeeded by a splendid ball, held at the Palais Elysée Bourbon in Paris in December, 1815—on which occasion the commander of the British forces, his Grace of Wellington, invested Sir Sidney Smith with the insignia of the commandership of the Bath—the heroic knight of Acre proposed as a toast the "Association of the Knights Liberators of the White and Black Slaves in the Barbary States," of which he was president, and which enrolled so many of the chief monarchs of Europe amongst its members.

At p. 383, vol. ii. of Barrow's *Life of Sir Sidney Smith*, LEX will find that Sir Sidney styles himself, amongst his various other titles, "President of the Knights Liberators of the Slaves in Africa." An account of the banquet follows at p. 396, from which I briefly extract the following passage:—

"The Duke of Wellington having acceded to Sir Sidney Smith's request to be allowed to propose a toast to the company, he proceeded to say: 'I beg leave to call to remembrance that this day (the 29th of December) is the anniversary of a reunion of illustrious knights of various orders which took place at Vienna, where many sovereigns were present, and when the toast I shall have the honour to propose to you was drunk by them with a manifestation of their conviction that the object of it intimately concerned knighthood, as such, in all nations. I beg leave to propose the health and deliverance of the white slaves in the Barbary States.'"*

The toast was received with the most marked approbation, and drunk with the usual demonstration thereof by three times three regular and hearty cheers. I think I may well iterate LEX's "mirabile dictu" when I repeat his question,

* See a more circumstantial notice in Burnes's Sketch of the History of the Knights Templars.

"Has any one ever heard of this order (nobody ever called it an *order* but himself)?" I hope I have complied with his wish, and "thrown some light" on the subject. If Lex have any particle of manly spirit he must feel some compunction for his rash and unauthorised imputation that orders and associations did not exist, of whose institution I spoke with historical correctness as an author. As to Sir Sidney's membership of the old Order of the Golden Spur, I believe it is a matter of common report. I have often seen it referred to, and have heard from friends and correspondents the particulars connected with its bestowal by Pope Pius VI. Some envious persons, whose malice was excited by the profusion of stars, crosses, and ribbons exhibited on Sir Sidney Smith's breast, were anxious to mortify him, and adopted the mean expedient of sending him a pretended diploma of the Order of the Golden Spur, not doubting that he would lose little time in adding the decorations to his already crowded display, when they would enjoy the miserable satisfaction of giving publicity to their ridiculous imposture, and of seeing the hero of Acre's shame at the discovery. But the attempt had happily an opposite result. For on Sir Sidney's returning thanks for the supposed honour, the fact was apparent that a malevolent and stupid hoax had been perpetrated upon a most renowned personage, and the papal secretary of state received instructions from his master to transmit, with complimentary assurances, the genuine diploma of the order. I do not, however, desire Lex to take this statement on my authority, as I do not pledge my authority for it. I took my proof of Sir Sidney's membership of the order from the minutes of another order of knighthood, of which he was also a member. It is not improbable that my memory may have failed to recall the identity of the pope said to have conferred the order, but my present strong impression is that it was the good and unfortunate pope Pius VI.

As regards my own membership of the Order of the Golden Spur, it cannot concern Lex or any other of your correspondents or readers to know which of the very numerous parties authorised to confer the order before October 1841 (in which year the then pope, Gregory XVI., withdrew such power) gave his seal and signature to the diploma which I possess. I may, however, express my indignant contempt at the insinuation that I may have been a "dupe" of some detected swindler whom he particularises, and of whose existence I had heard, in common with himself, through the medium of the daily press. He speaks of the Order of the Golden Militia as extinct, and insults me with the imputation of having assumed to myself the knighthood of a *non-existent* order, which causes him to doubt my statements respecting certain other orders. But let me tell him that when, in 1841, the pope took certain arbitrary proceedings against the Order of the Golden Militia (colloquially called the Order of the Golden Spur), and, amongst other mischievous changes, nicknamed it the Order of St. Sylvester, or, of *the Golden Spur Reformed*,* many of the ancient members formed a resolution to adhere exclusively to their original and real title—that of the Order of the Golden Militia, such being the only style expressed in their diplomas. If my diploma, then, calls me a Knight of the Golden Militia, I surely act without offence to pope or Protestant public in using the term so employed.

Nothing, alas, can be more ridiculous than poor Pope Gregory's idea that the Order of the Golden Militia was founded, in the early part of the fourth century after Christ, by Constantine the Great, and that its first statutes were compiled by his contemporary, Pope Sylvester. There is not a little of historical evidence to prove it, while every circumstance of probability tends to show that orders of chivalry originated with the Crusades.

With his usual blundering precipitancy, Lex says that *I* enumerate the titles I have received, in a work to which he alludes — my *Memoir of the Knights of Malta*. If he will look again at the volume, he will perceive that the narrative is couched in the third person, and is a note by Mr. Edward J. Wood, added supplementarily to an article which appeared from his pen in the *Clerkenwell News and London Times* of December 21, 1867. Immediately afterwards Lex falsifies the text by substituting "a large portion of the populations" of Albania, Epirus, Thessaly, &c. for "a large portion of the *Christian* populations," thus creating a wide difference between the statement and the facts referred to.

And this brings me to another head of inquiry in his valuable paper. He doubts the present or past existence of an order called the Noble Order of Epirus, and asks the meaning of "Commander-Baron" of that order, which he calls a "new term." In respect to the latter point, he must know little indeed of orders of knighthood if he fails to be apprised that various orders in Russia, Austria, and other countries combine the several grades with different designations of a nobiliary kind proportioned to the degree of precedency enjoyed by the members. The title of "Commandeur-Baron" means Commander *and* Baron, just as we see other titles associated, without the conjunction, in the French language. In a [illegible] work from my pen written in 1866, and regarded with commendation by Lord Stanley, the present Earl of Derby, who spoke of it as "interesting

* "Reformed" [illegible] *A Tribute to the Memory of Sacobieski the Great.*

and said he had read it "with much pleasure." I alluded to the Order of Epirus as follows:—

"It may also be mentioned, as a pleasing incident, that the 'Noble Order of Epirus,' founded by John Capriota to reward those who participated in the heroic defence of Croia, has been reconstituted," and I state that "its insignia are eagerly coveted by all who are anxious to press forward the great work of regeneration in the East. Indeed, any fact or idea that may serve, however trivially and remotely, as a *souvenir* of the past, or a prognostic of the future, for the acceleration of the march of opinions and events in the path of national independence, is fervently and enthusiastically welcomed as an additional augury or pledge of success."

I am very proud and grateful for the possession of this order, although it bears no higher authority for its grant than a revolutionary junta engaged in the noble attempt to release a wide body of their countrymen (amounting in number to above eleven millions) from the dire yoke of political and religious slavery which for four centuries they have so miserably endured. I will not pursue the subject further than to cite the remark of a recent and able writer:—

"Some of the most illustrious men of England have borne testimony to the cruelties and outrages by which the Christian population has been oppressed; and when, some forty years ago, the Greeks rose in maddened energy against their ruthless tyrants, the cause for which they struggled with undying bravery found support from many of the most noble spirits which then swelled the proud fame of England."

My heart and pen were with the Christian cause at that period, and it has claimed my best energies and aspirations at various later periods. It may gratify LEX that the efforts of the junta in 1862 proved a thorough failure, and that the hopes of the Christian populations are now almost completely prostrate. A large body of printed and written documents relating to the cause are in my possession, and their inspection is open to any courteous inquirer who may wish to consult them.

In like manner am I the custodian of the voluminous body of papers constituting a principal portion of the archives of the Ordre Impérial Asiatique de *Morale* Universelle—not the "Imperial Asiatic Order of Universal *Merit*," as LEX, with his customary obtuseness (as above evidenced) ridiculously names it. I will not follow him in his edifying disquisition on the difference of meaning which "Bill Sikes" and "Policeman XX." might attach to the "Providence of a Divine Ruler" (leaning a little, as his suggestion of their "contrary ideas" on the subject may seem to do, to a rather blasphemous interpretation—namely, that a thief would look upon a lucky chance of plunder as the direct act of such Providence), but I will close this long though concise note by referring LEX to the latest published work known to me on the subject of Foreign Knighthood—"Dictionnaire historique des Ordres de Chevalerie civils et militaires chez les différents Peuples depuis les premiers siècles jusqu'à nos Jours, par H. Gourdon de Genouillac, auteur de la Grammaire héraldique. Paris, E. Dentu, Éditeur, Libraire de la Société des Gens de Lettres, Palais Royal, Galerie d'Orléans, 13. 1860."

He will there find an account of the creation of the order upon which he seeks information, at page 17. Of its revival since the date of that work I need attach no particulars, as, although a Grand Master (a Count of the Holy Roman Empire, and Count Palatine of the Lateran, and Knight of numerous orders of the highest distinction) has been appointed, and a Council of Administration, consisting of eminent and influential personages, is expected ere long to be established, the order is at present in a degree of abeyance. No personal interests are associated with its offices. The funds subscribed by members will, with the exception of necessary expenses, be distributed in acts of benevolence. Its constitution is cosmopolitan. The "actions of *éclat*," constituting a claim to membership, on which LEX expresses a doubtful understanding, refer of course to such acts as give distinction in the higher careers of life—acts of martial heroism, literary achievements, patriotic sacrifices, superiority in art—in a word, eminence in all the departments of generous or liberal enterprise. I may add that I am a very humble member of this honourable association; but, humble as I am, I do not consider myself quite at the beck of such mean-spirited individuals as choose to make anonymous attacks injurious, in their hoped-for tendency, to private character. For any further communication on the matters discussed in this paper, LEX may look to others, as I shall certainly not condescend to enlighten his darkness.

Be it understood that I have never assumed the titles he affixes to my name. The adoption of the first could not be justified on any ground; while that of the latter would, I believe, require the royal warrant as an authority. I am perfectly satisfied with the position I *do* assume; and I beg to add that perhaps no man in England holds a juster contempt for spurious assumption and *unqualified pretence* than myself.

Wishing LEX a more profitable issue from his next critical achievements, I am, Sir, with much respect for your valuable publication, which I always refer to with interest and pleasure,

ROBERT BIGSBY, LL.D.,
Knight of St. James of the Sword, and of other Orders.

Arms of Purefey of Drayton, Leicestershire (4th S. v. 422.)—Burton's *History of Leicestershire*, printed in 1622 (in which the pedigree of the Purefeys appears in full), does not assign to the name the arms which Edmondson is said to have done in his *Complete Body of Heraldry*, 1780. Burton says:—

"About the 21 of Richard II. John de Wellesburgh sold his manor to Thomas Purefey, Esquire, an apprentice of the Lawes and fellow of the Inner Temple, Jan. 10, H. VII.; and William Hussey of Flintham, in the county of Nottingham, sold his Mannor in Drayton to John Purefey, lineally descended from the aforesaid Thomas Purefey; so that at this present the Lord of both these manors is George Purefey, Esquire, also patron of the Church; whose ancient Coate is *Azure three stirrups or*; which is to be seene very ancient in Trinity Church, Coventry, and in the churches of Lutterworth, and Monkes-Kirby and Church Over, in the County of Warwick. But after, in the time of Richard the second, they bore another Coat, alluding to their name, viz. *Sable three payr of Gautlets clypping or ioyned together Arg.*"

It thus appears that there can be no doubt that both Misterton and Cester Over passed into the hands of the Purefeys, and thus "it is possible," as your correspondent Misterton suggests, "Edmondson may have, by mistake, assigned to that family the arms borne by the original possessors of these manors." J.

Leicester.

Mrs. Fitzherbert (4th S. v. 421, 477.)—G. F. D. has fallen into an error. It was not Horatia, but Mary Georgiana Emma Seymour, who was the adopted daughter and eventually heir of Mrs. Fitzherbert. Lydiard.

"Tour in Scotland in 1803" (4th S. v. 246, 432, 458.)—It must be either owing to a mistake of the printer, or to J. R. B. not adhering to the often-expressed advice of the Editor "write proper names plainly," that we find Dr. *Sloath* called Dr. *Slack* on p. 432 of the present volume. The worthy high-master of St. Paul's School had been, as mentioned, an assistant at Rugby, as I believe was also his brother William Boultbee Sleath, D.D. head-master of Repton.

Perhaps it may be worth noting that there is an excellent likeness of Dr. John Sleath in the celebrated engraving of the "Marriage of the Queen." He is represented on the left-hand side of the engraving, habited in surplice, hood, and scarf. John Pickford, M.A.

Belton Percy.

"Les Trois Alréennes" (3rd S. iv. 374.)—I asked a question about a small French vessel that put into Whitehaven from Auray, in Brittany, named "Les Trois Alréennes," three crowned maidens illustrating her name. I believe that I am at last enabled to answer my own query; for in Sir T. Malory's *Morte d'Arthur*, bk. iv. chap. xviii., we read how Sir Marhaus, riding through the country and forest of Arroi, finds by a fountain three damsels sitting, crowned, the eldest with a golden garland, the second with a circlet of gulf, the third with a garland of flowers. Auray, Auray, or Alre, seems thus to be identified with Arroi (? Alroi). Edwd. H. Knowles.

Lysiensis (4th S. v. 360, 438.)—We overlooked Mr. Dixon's query on its first appearance, or we should probably then have suggested, as we do now, that Lysiensis is "of *Lissa*." We have but little doubt that this is the correct explanation, but have no time for verification.

Molini and Gerrs.

Taboo (4th S. v. 421.)—The best account of the superstition of Tapu, from which we have derived our word *taboo*, is, I believe, that to be found in Shortland's *Traditions and Superstitions of the New Zealanders*, pp. 81-110, 276. K. P. D. E.

Is not *taboo* understood to have come in with Cook's *Voyage* (*circa* 1782)?—

"His business is to inspect the Wennat taboo. If there is any probability of any one species of provision falling short he is to taboo it, or issue an order to forbid its being touched till next season. Some few days before our departure almost every thing was tabooed, as our long stay had pretty well drained them," &c.—vol. i. chap. ix.

Everybody read Cook's *Voyage*, and since then *taboo*, to interdict, has been an understood phrase in England. P. P.

Ancient Prophecy (4th S. v. 446.)—This is clearly a mere hoax. As a modern *jeu d'esprit* the verses may pass, but they have nothing "ancient" in them, being as far removed as possible in rhythm, style, idea, expression, and vocabulary, from Early English. What may be the correct reading of the twelfth line is not of much consequence. The lines may be a few months old, or at most a very few years; the only wonder is, that it should be necessary to write to "N. & Q." in order to ascertain this. I think I have somewhere seen a so-called prophecy, of which they are a parody or imitation. Roger Bacon has been credited with some such predictions, but far more vaguely expressed. Walter W. Skeat.

1, Cintra Terrace, Cambridge.

Birds' Eggs unlucky to keep (4th S. iv. 111; v. 370.)—In Lincolnshire some people, after eating boiled eggs, will break the shells to prevent the witches from converting them into boats, because an ancient superstition gave to them unhappy beings the power of crossing the sea in egg-shells:—

"Hac pertinet ovorum, ut exsorbuerit quisque ea protinus frangi, aut eosdem cochlearibus perforari (*Plin.*)"—*Gentleman's Magazine*, vol. cii. part ii. p. 41.

Charles Vivian.

41, Eccleston Square, S.W.

AUTOGRAPHS OR LITHOGRAPHS (4th S. v. 224, 330.)—It is good advice of MR. DRAPER to DR MORAVIA to use a powerful magnifying glass to assist in distinguishing writing ink from printing ink; but even without such aid there is generally, I think, this sufficient distinction between the two, that the ink on a lithographed document is throughout of the same tone, alike with slender up-strokes, full down-strokes, or overcharged and blotted capitals, &c.; whereas in ink that has flowed from a pen there will not be throughout exactly the same tone—as the lawyers say, "the contrary is the fact." This difference is generally pretty palpable, however old may be the document; at least that has been my experience with many hundreds.

HARRY SANDARS.

Oxford.

BOGGARTS, FEORIN, ETC. (4th S. iv. 508; v. 23, 156, 216.)—One more to add to the list—the Kilcoe, or Kitcoe Boggart, supposed to haunt the Red Bull Tunnel, on a canal in Staffordshire. He figured in the trial which I heard some dozen or more years ago in court at Stafford. It was a very atrocious case of rape, and the boatmen who were the perpetrators used his name in order to intimidate their victim, telling her that his cry foretold some fatal accident in the tunnel.

W. J. BERNHARD SMITH.

Temple.

GOLDEN PARSONAGE (4th S. v. 401.)—This name is a probable corruption of Walden; or perhaps of the German name Waldwin. Conf. the surnames Gold, Goldie, Golden, Golding, Goldridge, Goldring, Goldwin, Goldthorpe, Goldston, Goldsworthy; Gould, Goulden, Goulding, Gouldstone, Goulston; Godbold, Godbolt, Godby; Goodfellow, Goodman; Walden, Waldie, Waldo, Waldram, Waldridge, Waldron, *i. q.* Goldrun and Calderon; and also, the Essex local name Goldhanger (*i. e.* Waldhanger). In all these names the first syllable is neither from *gold*, *good*, or *God*; but from A.-S. *weald*, *wald*, a forest, wood, grove; *wudu*, a wood; Ger. *wald*, id.; or A.-S. *weald*, power, dominion; Ger. *walt*, which Wachter renders *potens*, *validus*; also, *præfectus*, *procurator*.

R. S. CHARNOCK.

Gray's Inn.

SIR BRIAN TUKE (4th S. iv. 313, 489; v. 24, 77, 266.)—In connection with Sir Brian Tuke's family I add brief notices of the wills of Simon Tuke (1590) and Ann his wife (1596), in the hopes that some one skilled in City genealogy may be induced to take up the subject. Simon Tuke of the parish of Aldermary, London, citizen and "skynner," made his will Jan. 1590, and it was proved by a notary on behalf of his widow and relict Ann Tuke on Feb. 20, 1590. He mentions his wife Ann Tuke, who is the executor, and alludes to his *children, but does not name them.* His estate he leaves according to the custom of London. Ann Tuke's will (the widow) is dated July 10, 1594, and proved July 6, 1596, by Mary White, the daughter and sole executor. In it she names her sons Thomas and Richard Tuke, and her daughters —— Morley and Mary White; grandchildren Margaret, Thomas, and Richard Morley, and Susan White; cousin Elizabeth Rooks. To the poor of Aldermary forty shillings, &c. &c.

I am anxious to connect this family with the Tukes, barts. of Layer-Marney in Essex, and also with a Vincent Tuke who was instituted in the vicarage of Mentmore, co. Bucks, Aug. 19, 1567, on the presentation of William Newman and Thomas Wigge, and who was succeeded by a Leonard Tuke (probably his brother) in 1569 on his cession, presented by the same patron. (See Lipscombe, iii. 421.)

I take this occasion to disclaim my acquiescence in a date rather gratuitously assigned to me—viz. that of 1547 as the date of Sir Brian Tuke's death. A man's will may be proved many months after his death, though it can scarcely be dated after that event. In giving, therefore, the dates of the execution of the will and when it was proved, I certainly implied that the testator died between those dates, but nothing further. He might have died Oct. 26, 1546, just as well as any other time; and I am inclined to think that Stow or his copyist must have put a 3 for a 4, making a difference of ten years.

W. NEWSOME.

Gravesend.

[Mr. Newsome, not *Newman*, was the contributor of the article on this subject at p. 266 of the present volume.—ED. "N. & Q."]

FLOATING CORPSES (4th S. ii. 9, 63.)—

"We passed some portions of wreck and the body of a woman—the sex distinguished, as the captain told me, by its floating face downwards; while the body of a man always floats on the back. Curious if true, which the experience of seamen asserts it to be."—*Arabian Days and Nights*, by Miss Marguerite Power, 1861.

R. J. F.

PÈRE HYACINTHE (4th S. iv. 363.)—*Vide*

"Discourses on Various Occasions. By the Rev. Father Hyacinthe, late Superior of the Barefooted Carmelites of Paris and Preacher of the Conferences of Notre-Dame. Translated by Leonard Woolsey Bacon, Pastor of a Church of Christ in Brooklyn, N.W. With a Biographical Sketch." New York: Putnam & Son. London: Sampson Low, Son, & Marston. 1869.

CHARLES VIVIAN.

41, Eccleston Square, S.W.

EDWARD I. AND TURON (4th S. iv. 116.)—Is not "Turon" put for "Turones," the ancient name of Tours? *Vide*—

"Carte de la Gaule sud de la Bretagne et nord-ouest de la Germanie sous l'empire romain. Histoire de France, par V. Duruy." Paris, 1860.

CHARLES VIVIAN.

41, Eccleston Square.

"PULHAM WORK" (4th S. v. 402, 429.)—The town or village of Pulham in Norfolk was formerly in repute for "dornecks and coverlets." In 1551 an act was passed for the *protection* of the manufacturers of the city of Norwich, by which the making of certain commodities out of that city, except in corporate or market towns, was prohibited; but a special exception was made in favour of those who exercised the "misterie of dornecks and coverlets making," at Pulham, where those trades had been followed for some time past. (See 5 Edward V. cap. 24.) G. A. C.

WEATHERCOCKS: "MULTI SUNT PRESBYTERI," ETC. (4th S. iii. 580.)—AIKEN IRVINE will find full particulars, with an excellent translation, in *Mediæval Hymns*, translated by the learned Dr. John Mason Neale. Masters, 1867.

W. MARSH.

17, Great Russell Street, W.C.

"ORTHOGRAPHIC MUTINEERS IN FRANCE": "ESCIENT" (4th S. v. 360, 428.)—With reference to MR. PAYNE's remarks, the word *escient* is used as an adjective in the French cantons of Switzerland: I have often heard "C'est une fille esciente," meaning a clever, *capable* girl; also "Elle est *crûne* et robuste," meaning plucky and strong, words not often used in France now. M. SALKELD.

LAURA PLACE, BATH (4th S. v. 466.)—Laura Place was commenced 1788; the plans were drawn by Baldwin the city architect. It was named (as are the streets which branch from it on the north and south) after Henrietta Laura Johnstone, only daughter and co-heiress of William Johnstone, Esq. and Frances Pulteney his wife. This lady was the heiress of the great Pulteney estates. Her husband took the name of Pulteney, and succeeded his brother as fifth baronet of Westerhall.

Henrietta Laura Johnstone was created Baroness of Bath, with limitation of the barony to her male issue July 26, 1792, and Countess of Bath, with similar limitation, Oct. 26, 1806. She left no issue by her marriage with Sir James Murray, Bart.

Laura Chapel was very fashionable in the days of Dr. Randolph. I have often heard my mother speak of the disastrous consequences which resulted from that divine's mistake in delivering a parcel of letters, committed to his charge by the Princess of Wales, to Lady Hertford, who immediately carried them to Queen Charlotte. They were private letters from the princess to her mother, written in neither choice German nor ladylike language, especially severe upon the queen and the princesses. The former read them, it is said. Dr. Randolph was much distressed, and his position was very trying, as it was through the sudden alarming indisposition of his wife that he abandoned his intention of visiting Germany, and returned the letters—as he imagined, to a confidential lady of the court.

Close to Laura Place were the famous Spring Gardens. Madame D'Arblay's *Memoirs* and others of the time mention the fashionable company who resorted thither. They are now a timber yard.

LIRS.

The first stone of Laura Place, Bath, was laid March 31, 1788. The following copy of the inscription upon the plate laid upon the stone may perhaps be worth preserving in "N. & Q.":—

"This Corner Stone of Laura Place was laid on the 31st day of March, 1788, when the New Town of Bath was begun to be built on the estate of Henrietta Laura Pulteney, daughter of William Pulteney, Esq., M.P., and Frances his wife, the cousin and devisee of the estates of William, late Earl of Bath.

"The building of this New Town was the consequence of the exertions of William Pulteney, Esq., M.P., who obtained authority from Parliament for Building a New Bridge, and opening a communication to this ground, and for granting building leases of the ground for nine-nine years; which he carried in some degree into execution during the minority of his daughter.

"The Plan and Designs were made by Mr. Thos. Baldwin, architect and city surveyor."

C. P. RUSSELL.

DR. FRANKLIN (4th S. iv. 558; v. 70, 217, 459.)—Dr. Franklin the philosopher had one natural son, named William, who was born about 1731. This natural son became governor of New Jersey in 1763, through the interest of Lord Bute. The people of New Jersey were much disgusted at the appointment of an illegitimate young man. His first wife was a native of the West Indies; she died at New York in 1778, it is said, from grief at being separated from her husband, then imprisoned by the Americans. He afterwards married an Irish lady, had a pension of 800*l.* a-year from the British government, and died in England in Nov. 1813.

During the war between England and her colonies Governor Franklin and his father were on opposite sides, but were easily reconciled, or it is doubtful if either was sincere or cared for any opinion. Governor Franklin had one lawful son, William Temple Franklin. Dr. Franklin took William Temple Franklin (then about ten years old) to Paris in 1774, and meeting Voltaire, asked *his blessing* (!) on the boy. Voltaire answered—"God and Liberty, that is the blessing for a descendant of Franklin." William Temple Franklin died in Paris in May 1823. P. A. L. is wrong in thinking Governor Franklin the legitimate son of the philosopher.

I may also give a humorous translation of "Eripuit cœlo fulmen, sceptrumque tyrannis":—

"He with a kite drew lightning from the sky,
And like a kite he pocked King George's eye."

L. T. A.

Halifax, Nova Scotia.

Bonfire or Bonfire (2nd S. vi. 375; 3rd S. i. 104.)—In elucidation of the latter note, I find (in the January number, *Journal Roy. Hist. and Archæol. Assoc. Ireland*, p. 87) a reference to "a bonfire which was made of a heap of these bones (those of the extinct elk), in a village of the county of Antrim, in celebration of the battle of Waterloo, and the bones were observed to give as good a blaze as the bones of horses, which are *usually employed* on such occasions."

"Many," the article goes on to say, "are well aware how freely and cheerfully recent bones burn, and what a hot fire they make"; and it quotes Darwin (*Nat. Voyage*, p. 194) as to the habitual use of bone fires in the Falkland Islands.

Gort.

Books written in Prison (4th S. v. 421.)—An admirable work—*The Sufferings of our Lord Jesus Christ*—was written in Portuguese by F. Thomas of Jesus, of the order of the Hermits of St. Augustin, in the year 1578, during a long and severe imprisonment by the Moors in Africa. He had no books, and could write only for some time in the middle of the day by a very imperfect light through an air-opening in his dungeon. The work was partly translated into English by Dr. R. Welton, and printed in 1721; but the whole was retranslated by another hand, and has been often reprinted in England and Ireland.

F. C. H.

[Such a vast number of replies to the above query have been forwarded, that we find it impossible to do more, with the exception of the above, than refer G. P. to Smith's *Catalogue of Friends' Books*, *Prison Books, and their Authors*, by J. A. Langford (1861), and Disraeli's *Curiosities of Literature*, in which will be found full information on the subject.—Ed.]

Liverpool Typography (4th S. v. 316, 431.)—In the *Transactions of the Historic Society of Lancashire and Cheshire* (Liverpool, 1861), pp. 121-166, will be found "A Chronological Catalogue of Books, published in Liverpool up to A.D. 1850 by Albert J. Mott." The first book known to have been printed in Liverpool is stated to be *Hymns Sacred to the Lord's Table, collected and methodis'd*, by Charles Owen, Leverpoole, printed by S. Terry, 1712. Mr. Terry, of Dale Street, was also the printer of the *Leverpoole Courant*, the first Liverpool newspaper, also in 1712.

*The Psalms of David in Metre*, Liverpool, 1718, is not recorded in Mr. Mott's list, and is, no doubt, a scarce volume. Mr. Mott's catalogue gives a very extended list of books printed at a local press, and it is much to be regretted that none have yet turned their attention to the publication of a "Bibliotheca Lancastriensis," of which there are ample materials relating to the County Palatine that would form a most interesting and useful volume.

William Harrison.

*Rock Mount, Isle of Man.*

The fullest account of Liverpool typography is given in two papers read before the Historic Society of Lancashire and Cheshire, and printed in the *Transactions* of that association. The first is—

"On Books published in Liverpool. By Albert J. Mott, Esq. Read 10th November, 1859."—*Trans.* (N. S.) i. 103.

The second on—

"The Pamphlet Literature of Liverpool. By Thomas Dawson, Esq., M.R.C.S. Read 4th February, 10th March, and 3rd November, 1864."—*Trans.* (N. S.), v. 73.

From Mr. Dawson we learn that—

"About the year 1700, a printing press appears to have been first established in Liverpool, under the management of Samuel Terry, in Dale Street. He must have had a good business, being possessed of Greek type, and able to commence a newspaper."

The earliest known specimen of Terry's press is—

"A Sermon preached at the Assizes, held at Lancaster, August 27th, 1710. By Henry Richmond, Rector of Leverpoole."—

printed in the same year. It is probable, however, in Mr. Mott's opinion, that works issued at an earlier date from Terry's press, although they are at present unknown.

William E. A. Axon.

Joynson Street, Strangeways.

"The Pilgrims and the Pease": Localities (4th S. v. 422.)—It is curious to find this story or legend connected with the splendid convent of Einsiedeln in Switzerland—a locality with which I am well acquainted. The name of the convent, however, is not "Our Lady of Einsiedeln," but "Notre-Dame des Ermites." The church is dedicated to the martyr Saint-Meinhard. I find from inquiry of a learned friend well skilled in Swiss legendary lore, that the story is current amongst the poor people in and around Einsiedeln. He thinks that the pilgrimage was not a voluntary one. The romance of *Simplicissimus* is, as stated by Jean le Trouvère, your learned correspondent, a work of the seventeenth century. The real name of the author was "Griefenson," an inhabitant of Hirschfeld. The story is told as it is given in "N. & Q." *Simplicissimus* is a popular work, and has been often reprinted. Professor Nessler, of Lausanne (a name not unknown to "N. & Q."), says that the story of the "Pilgrims" is well known in Alsace. He is pretty certain, however, that it is of Italian origin and very old, though he cannot offhand point to the source. He fancied it was in Boccaccio, but I assured him that it was not. Perhaps Mr. Rossetti can enlighten us. Dr. Walcot probably obtained the legend from Italy, as he lays the scene at Loretto (near Rome), and not at Einsiedeln or amongst the Vosges mountains.

Was such a penance ever in vogue?

The naming of the above different localities

induces me to remark that every popular story, however absurd or improbable, is sure to find a home. At Manderscheidt in the High Eifel, a picturesque village at the foot of the extinct volcano Mosenberg, the lofty spire of the Catholic church is said to be the identical one to which Baron Munchausen fastened his horse! I found peasants in the village who firmly believed the story, though they had never known the snow high enough for that!!

JAMES HENRY DIXON.

Vevey, Switzerland.

QUIZ (4th S. v. 316, 364.)—Your correspondents are probably right in ascribing the introduction of this word into Dublin to the æra of Daly and Sheridan. It was first applied to prying and inquisitive persons, and probably derived from the second syllable of the latter word. In this sense it is used in an old and forgotten farce, still recorded in the *Biographia Dramatica* and Allibone's *Dictionary — The Old Quizzes; or, What's the News?* performed in the Theatre Royal, Crow Street, Dublin, 1784, of which Daly was the manager: written by my father Robert Hall when a very young man. The sense it is generally used in in Ireland, in the present day, is that of a light banterer; as, for instance, "So and so is a great quiz;" "He quizzed all the ladies so much," &c. &c.

We also have read, in some anecdotes of the early days of the Duke of Wellington, of his grace, then Captain Wesley and member for Trim, amusing himself when serving on a committee of the Irish House of Commons with a fashionable toy called a "quiz," apparently a sort of whirligig; and giving so little indication of his future greatness, by devoting his attention to the toy, rather than to the business of the committee.

The date of the farce in question will show that the word was known in Dublin in 1784, and the farce itself was probably an ephemeral one on the extended use of it, like so many now produced at our minor theatres on similar trifles or slang phrases.

H. HALL.

Portsmouth.

SLAPPING THE THIGHS (4th S. ii. 238.)—This practice formed one of the counts against Paul of Samosata in the Synod of Antioch, as will be seen from the letters sent to Dionysius and Maximus, bishops of Rome and Alexandria (Harduin, vol. i. p. 195, 1715). παίων τε τῇ χειρὶ τὸν μηρόν. And that this was done for theatrical effect, or, as is said of Queen Elizabeth, "to give emphasis to the expression," is manifest from what follows:—

καὶ τοῖς μὴ ἐπαινοῦσι, μηδὲ ὥσπερ ἐν τοῖς θεάτροις καταστείουσι ταῖς ὀθόναις . . . ἐπιτιμῶν καὶ ἐνυβρίζων.

"He reproached and abused those who did not applaud, nor waved their handkerchiefs, as they do in the theatres."

EDMUND TEW, M.A.

"AFTER ME THE DELUGE" (1st S. passim.)—Compare

Ἐμοῦ θανόντος, γαῖα μιχθήτω πυρί·
Οὐδὲν μέλει μοι· τοῦμὸν γὰρ καλῶς ἔχει.

*Eurip.*, ed. Barnes, tom. ii. frag. p. 497 (a. 27). Lipsiæ, CIƆIƆCLXXIX.

R. C.

Cork.

FOLK LORE (4th S. v. 172, 274.)—In some parts of Italy, I think about Genoa, it is a popular saying when the sun shines during rain, that "the witches are marrying."

W. J. BERNHARD SMITH.

Temple.

HERALDIC QUERIES (4th S. v. 447.)—

*Alden, or Aldon.*—Gules, a mullet argent, between three crescents ermine, within a bordure engrailed of the second. This seems to be the coat your correspondent ESLIGH inquires after: the date of the seal being prior to the addition of the engrailed bordure, or your correspondent having omitted to state that such bordure is part of the charge. It may have been omitted by an error of the engraver of the seal. A grant was made to Alden, 1607, evidently founded on the coat first mentioned, a bezant being substituted for the mullet.

E. W.

*Oliver.*—Gules, a mullet between three crescents argent. (No crest.)

*Oliver* (of Lewes, co. Suffolk) bears for a crest: "A martlet argent, in the beak a sprig vert."

The arms are different. (Burke's *General Armory.*)

CHARLES RUSSELL.

Camp, Aldershot.

"PARCY REED" (3rd S. xii. 242, 352, 451, 533; 4th S. i. 108, 249; v. 329, 457.)—ANON. must be aware that I am well acquainted with Richardson's *Table Book*, as I was one of the principal contributors. I want the real ballad, and not the one in the *Table Book*, which is a modernised version by Telfer, as MR. WHITE and I have already stated in "N. & Q." If ANON. be a Borderer, and can obtain from some old fiddler or old woman the genuine "Parcy Reed," I shall be most happy to have it, and so will other contributors to "N. & Q." In a letter to the late Robert Storey, the Northumbrian poet, Telfer said, "I will send Mr. Dixon the *real verses*, but *it is but a drole of a ballad.*" However, I never received them. From the expression "drole of a ballad," it may be presumed that the traditional verses are rude and uncouth, and quite unlike the elegant and very poetical ballad to which a notice has been so unnecessarily directed.

JAMES HENRY DIXON.

Lausanne.

REV. WILLIAM KAYE (4th S. v. 447.)—He was grandson of the Rev. George Kaye of Angram Grange, near Coxwold, who was a prebendary of

York *temp.* Elizabeth. I know not if this will be of any assistance to Mr. Tweddell. P. P.

Old Round Tower, Ship Street, Dublin (4th S. v. 466.)—A writer in *The Journal of the Royal Historical and Archæological Association of Ireland* for January 1870 says:—

"The site of the tower is occupied by a comparatively modern brick building, adjoining the station-house in Chancery Lane, in which reside the school teachers of St. Bridget's parish; and I cannot trace in it any remains of the tower."

There is a cut of the round tower, with its cap complete, and the building and school-house by which it was encompassed. Samuel Shaw.

Andover.

Thornton as a Local Name (4th S. v. 467.)—I have been engaged for some time past with investigations (very far from complete as yet) as to the origin or derivation of place-names in Cleveland; and one conclusion I have come to is, that an immense majority of Yorkshire, Lincolnshire, Nottinghamshire, Derbyshire, and Durham local names consist of compound words, the first element in which is a personal name. Now the name Thornton, in Domesday (and in this note I confine my remarks to that document), appears in the forms Torenton, Torentone, Torintune, Torentune, Torentun, Tornitun, Tornetun, Tornentone, Tornentun, Tornentune, &c.; there being nearly forty entries for Yorkshire and Lincolnshire only. It is obvious that the first element in these words varies. There are, in fact, four personal names* involved: first, Tori or Tore, and Torni or Torne; and second, sons or descendants of men of these names, viz. Toring and Torning. Besides place-names in *-ton* or *-tun* thus originating, the names Torneslag, Tornelai or Tornelei, Tornburne or Torneburne, Toresbi, Toreshou, &c., have the same sources. Further, I will only add that the personal names Tori, Thori, Torn appear as those of owners: the former in both Yorkshire and Lincolnshire, and the latter in Yorkshire only. The actual identification of any existing personal name Thornton can only be possible, of course, in the case wherein the bearer can absolutely point out the particular Thornton from which his family took its name. J. C. Atkinson.

Danby in Cleveland.

It would be easy to render Thornton (appellation of nearly thirty places in England) "the thorn enclosure"; but the name more probably means "the enclosure or town on the Thorn (rivulet)," literally "the enclosure on the water." Conf. Thornford, Thorneyburn, Durnford, name of parishes in the counties of Dorset, Northumberland, and Wilts respectively; Dornbach in Lower Austria (evidently named from a brook); Tarnon, a river of France, dep. Lozère; the Tarn (*Tarnis*), which rises in Mt. Lozère; Tarnau, a town of Bohemia on the Iser. It may be asked—In what language does *thorn* signify "water"? The answer would be, that geographical names, and especially river names, are sometimes extended by the letter *n*: thus, Cher, Char, Chirn[side]; Sarre, Sarno; Gera, Gern[sbach]; Or[bec], Orne; Al[ford], Allan. The Celtic *dwr, dour, dower* = water, may therefore first become *dur, dor, tur, thor, thur, tar*; and finally, *durn, dorn, turn, thorn, thurn, tarn.*

The same rule is applicable to the letters *t* and *d*: thus, Stor, Stort[ford]; Her[ford], Hert[ford]; Sarre, Sart[he]; An, Ant, Ant[on]; Sandford, Handford, Handforth, Landforth, properly Sanford, Anford, and Lanford.

R. S. Charnock.

Gray's Inn Square.

* I do not wish to be understood to assert, as if *ex cathedrâ*, that the first element in the various forms of the name quoted depends upon one or the other of the personal names noted, and on nothing else. At the same time I do mean to imply that I believe the case to be strictly so. The presence of the genitival *s* in several of the names given, as Toreshou, Toresbi, Toreslac, and in Toreswe, &c., demonstrates the fact for one set of words, as does the patronymic suffix *-ing* for another.

"Lord Lovel" (4th S. v. 449.)—The reply to the query of Edgar (*ut suprâ*) is altogether wrong. "Lord Lovel" is not a "modern burlesque," but a very old Northumbrian ballad, which has been familiar to me from my childhood and long before Sam. Cowell's popularity. I inserted the ballad in the Percy Society's edition of *Ancient Poems, &c., of the Peasantry* (1846). I had then several old broadsides before me, printed by Brockett of Durham, Angus of Newcastle, Pitts of Seven Dials, &c. &c. I made use of these various copies. The ballad is also in different collections which I possess, but to which I cannot have access while travelling on the Continent. There is nothing particularly "comic" about "Lord Lovele"—for that is the proper title. In Kinloch's *Ancient Scottish Ballads* is a traditional version, printed long before Sam. Cowell was the idol, or rather the buffoon, of the *café chantant.* As to "Lord Lovell" being taken from "Fair Margaret and Sweet William," I think it much more likely that the reverse is the case. A ballad that introduces a "parish clerk" can have no especial claim to antiquity. The music is the old Border tune of the "Keach i' the creel": it was probably obtained from Graham, who, judging by his name, was probably a Borderer or a North Briton. There are several songs to the same air.

My friend Mr. Chappell, I am aware, considered "Lord Lovel" as modern. There are few men whose statements and assertions are more accurate; but in the above instance he "nodded," as Homer is said to do sometimes, and made an evident mistake. James Henry Dixon.

St. Michael not the only Archangel (3rd S. ix. 462, 517; x. 33.)—In former papers, in proof of there being other archangels than St. Michael, although he is always admitted to be the highest, I omitted a text from Scripture which ought, I consider, to suffice to settle the question. In the Book of Daniel (x. 13) we read: "And behold Michael, *one of the chief princes*, came to help me." This proves that there are other angelic chief princes, or in other words *archangels*, besides St. Michael. I am anxious to bring this forward, as it has been contended that there is no indication in the Holy Scriptures of any other archangels besides St. Michael. F. C. H.

Baptism (3rd S. x. 509; xi. 47, 127.)—If Mr. Heald will refer to *The Liturgy of the New Church* (1843), he will find the words used (pp. 60, 71, 83, 84) to be—"I baptise thee in the name of the Father, and the Son, and the Holy Spirit." S. O.

Jane Scrimshaw (4th S. v. 467.)—In Caulfield's *Portraits, Characters, and Memoirs of Remarkable Persons* (i. 152) there is a portrait of this alleged centenarian:—

"She was never married, and when little more than thirty years old found a comfortable asylum in Merchant Taylors' Almshouses, near Little Tower Hill. Her portrait, which was taken in April 1711 at the almshouses, bears an inscription describing her as then in a good state of health. It appears, however, she was shortly after removed to Rosemary Lane workhouse, where she died December 25 the same year."

As many correspondents of "N. & Q." take an interest in the question of centenarianism, the enclosed announcement will no doubt interest them. May we accept Mr. Guerin as a living refutation of those scholars who, like Mr. Thoms and the late Sir G. C. Lewis, doubt the possibility of a human being living a century?—

"To be published by subscription, price 1s. to subscribers; non-subscribers, 1s. 6d. A Sketch of the Life of Thomas Guerin, the Brighton Centenarian, being an Answer to the late Sir Cornewall Lewis, on his Theory of Longevity, by R. H. Williams, M.A., Ph.D. (Lecturer on Chemistry and Natural Philosophy, Author of 'Charsley Hall,' &c. &c.) With a photograph of Thomas Guerin, by M. Lombardi of Brighton.

"The list of subscribers will be published in the work, and the proceeds go for the benefit of the old man and his wife.

"Thomas Guerin, who is now in his 104th year, was present at the capture of Seringapatam, in 1799; at Corunna, in 1809, he received two gun-shot wounds; at Vittoria, a severe sabre cut in the head. He escaped through Waterloo, and entered Paris with the victorious army; was discharged, invalided, from the 71st Highlanders, in 1819, with 114 days' pay, but without any pension, and is now, as may be supposed, in very straitened circumstances.

"Sir Wm. Verner, Bart., who had been in the same campaigns with Guerin, has sent him 5*l.* through Dr. Tuthill Massy, of 17, Denmark Terrace, Brighton, who will be pleased to receive subscriptions towards the above object.

"Names of subscribers will be received by the London publisher, Robert Hardwicke, 192, Piccadilly; Mr. T. M. Feist, the Circulating Library, 80, King's Road; and at *The Advertiser* office, 19, Middle Street, Brighton."

W. E. A. A.

Joynson Street, Strangeways.

Vampire (4th S. v. 378.)—This term is regarded by the learned Servian Vuk St. Karadzic as a synonyme for the Servian word *vukodlak*, the meaning of which he explains at some length in his *Lexicon Serbico-Germanico-Latinum*, p. 79.

I am induced by these details to think that the term *vampire* might have originated from the Slavonian *van*="out" (*van s'njime*="out with him"), and *pir*, the root of *piriti*="to blow, to cause a swelling." If this derivation be correct, *van-pir* (changed in *vampire*) means "out with that which caused the blowing up or swelling" (of the undecayed cadaver), and *van-pir* was perhaps the first watch-word of those who introduced the piercing of the undecayed and blown-up cadaver with sharp staves. C. Böhm.

The Roll of Attorneys (4th S. v. 225.)—B. J. may be assured this is no legal fiction, but is a record of those persons who have been properly admitted and duly taken out the yearly certificates for practising, and whose names are entered on the rolls of the various courts. (A lawyer is a "solicitor" in Chancery, and an "attorney-at-law" in the courts of common law.)

Each of the courts of judicature registers its acts and proceedings upon various rolls of parchment, particular rolls being appropriated to the entry of particular matters. Many of these records go a long way back; those of the court of Chancery as far as Edw. III. 1377.

A Chancery roll is composed of a number of skins of parchment so connected, that the top of the second is attached to the bottom of the first, the top of the third to the bottom of the second, and so on, the whole being rolled up "like a piece of calico in a draper's shop"; and I am told, if you want to read the beginning of the Land-tax Commissioner's Act, 1 Geo. IV., you have 900 feet to unrol, *i.e.* the united heights of St. Paul's, the Monument, and the York and Nelson Columns!

The rolls of the courts of Queen's Bench, Common Pleas, and Exchequer differ in the form in which they are made up. A roll of these courts consists of an indefinite number of skins sewn together with a strong ligature of parchment at the top, and the subject is written both on the interior and exterior; so that in using this kind of roll, each skin, when perused, is turned back over the head of the rest.

When a name is taken off its particular roll by order of any court, such a lawyer is said to be "struck off the rolls," and he is in consequence prohibited practising either in that or the other

tter, as of course, dealing with him
annen. HARRY SANDARS.

Y EYESTRINGS BREAK IN DEATH"
106, 141, 369.)—In a sermon of Dr.
nerford, entitled *The Cruel Watch-*
*m on Song V.* 7, 8, 9, 10 (Edinburgh,
mes Ormiston, 1728), I find the fol-
):—

nobles of *Scotland*, I will not say, So be
your eyestrings break, and your life
ps; but, God forgive you."

show the phrase to be as old as the
seventeenth century. W. F.

## Miscellaneous.

### OTES ON BOOKS, ETC.

*The original Ordinances of more than English Gilds; together with ye Olde Cite of Wynchester; The Ordinances of The Office of the Mayor of Bristol, and y of the Manor of Tettenhall-Regis, from S. of the Fourteenth and Fifteenth Cen- d with Notes by the late* Toulmin Smith, of the Royal Society of Northern Anti- nhagen. *With an Introduction and Glos- his Daughter,* Lucy Toulmin Smith. *A Essay, in Five Parts, on the History and of Gilds by* Lujo Brentano, Doctor Juris Philosophiæ. (Printed for the Early Society.)

is title-page, it gives a very imperfect ents of this goodly volume of some seven devoted to the history of English Gilds— had long received the attention of Mr. , which occupied the closing hours of his ch the last touches have been given with l no less filial reverence by the hand of his l daughter, Miss Lucy Toulmin Smith. therefore, another interest beside that to the important subject which it illus- t which in a country like this, which to its municipal institutions, must ever ion. With this, the first issued in return subscription to the Early English Text as delivered to the members three other we propose to notice on some future the Annual Report. In this Report the the first time, have to lament that the bers has not increased, and they attribute ce to certain editorial delays. We ven- hat there may be another cause—strange —that they are issuing too many books— y large proportion of the subscribers can d, or shelf-room to place them on. Has ost able of our daily journals deemed it mpliance with the wish of its readers, to and resume its smaller shape? The *Text Society* is doing such good work, well, that any interruption of its use- a matter of deep regret to all scholars. eling that we urge our readers to give it d those who direct it to husband their

*Parochial and Family History of the Deanery of Trigg Minor, in the County of Cornwall. Part II. History of Bodmin. By* John Maclean, Esq., F.S.A. (Nichols & Sons.)

This second part of Mr. Maclean's exhaustive work, setting forth the history of Bodmin, is rich in good matter. The author gives us the annals of every building of note, the genealogy of every eminent family, and a mass of curious information concerning the social and political progress of the parish, from Edward I.'s days down to Queen Victoria's; and all is given pleasantly as well as thoroughly. He shows how Bodmin began to be famous at a very remote period, having a monastery, founded by St. Patrick, which was first established at Padstow; but the ravages of Saxon and other pirates caused its removal to a safer resting place; "Out of the world into Bodmin" being an old proverb. Besides the priory of Benedictine monks, there was a convent of Franciscan friars founded early in the fourteenth century, and a hospital for lepers. The parish church has an instructive history, which Mr. Maclean details; and with no less completeness he recounts the political history of the borough. In short the whole work, specially valuable of course to local residents, is full of interest for all students of history, and not wanting in lighter fare for those who seek nothing but amusement in books.

*Stories from Waverley for Children. From the Original of Sir Walter Scott. By* S. O. C. *First and Second Series.* (A. & C. Black.)

It was a kindly thought of S. O. C., and quite in the spirit of the great and good man who wrote *The Tales of a Grandfather*, to give the children of a lesser growth a taste of the good things which he had prepared for the children of a larger growth; and we doubt not that these versions of *Ivanhoe*; *The Monastery*; *The Abbot*; *Quentin Durward*; *The Talisman*; *The Fair Maid of Perth*; and *The Pirate*,—written years ago for the amusement of a small party of children, will be hereafter welcomed by crowds of admiring youngsters.

EXHIBITION OF FANS AT SOUTH KENSINGTON.—Had *The Spectator*, who declared that women were armed with fans as men with swords—carried out his intention of erecting an academy "for the training up of young women in the exercise of the fan," he could scarcely have gathered such a collection of feminine artillery as is now displayed at South Kensington. Her Majesty the Queen, the Empress of the French—herself born of a race who wield the fan with fatal dexterity—the Princess of Wales, Princess Christian and others, contribute to a display which reminds us of the days when

"Snuff or the fan supplied the place of chat."

The exhibition will be found one of great interest, and many of the fans of extraordinary beauty.

DEATH OF MARK LEMON.—He who for nearly thirty years conducted *Punch* in such a way as to make us all proud of the truly English spirit with it was animated—its pleasant laugh at the follies of the day—its unsparing war against humbug and immorality, whether in high or low places—has gone to his rest, lamented by a large circle to whom he was endeared by his genial and sterling qualities. Mark Lemon died on Monday last, the 23rd inst., in the sixty-first year of his age.

LITERARY INTELLIGENCE.—Messrs. Hurst & Blackett announce for publication in June, "A Tour Round England," by Walter Thornbury, in 2 vols., with illustrations; "Travels of a Naturalist in Japan and Manchuria," by Arthur Adams, F.L.S., Staff Surgeon, R.N.,

1 vol. 8vo, with illustrations; "The Three Brothers," by Mrs. Oliphant; and "Arthur," a Novel, by the Author of "Anne Dysart," 3 vols.

South Kensington Museum.—To provide space for the examination and exhibition of the National Competition Drawings of the Schools of Art in the United Kingdom, the Gallery of Raphael's Cartoons will be used, and must be closed for a short time.

Astley House, Maidstone.—As all efforts had failed to save this venerable old house, decorated with the Roses of the Tudors, we are happy to find that Mr. Lightfoot, the intelligent Curator of the local Museum, immediately set to work to take out entire the panels of its curious pargetting in the front, and with the assistance of Mr. Bridge, a builder in Maidstone, has succeeded in his efforts beyond his most sanguine expectations. Each panel has been removed entire with the oak timber to which the plaster-work is attached, and is now carefully deposited in the Charles Museum, Chillington House. It is much to be lamented that the Post Office adjoining it could not have been enlarged without the demolition of this fine old relic of the Tudor Roses.

## BOOKS AND ODD VOLUMES
### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

Smiles' Lives of celebrated Engineers. Edition in three volumes.

Wanted by the *Rev. John Pickford, M.A.*, Bolton Percy, near Tadcaster, Yorkshire.

Giles Fletcher's Poems in Fuller Worthies. Large paper.
Crashaw's Epigrammatum Sacrarum Liber, etc. Edit. 1674.
Henry Smith's Ivrisprevdentiæ Medicinæ et Theologiæ Diaglovs Dvlcis. 1592.

Wanted by *Rev. A. B. Grosart*, 15, St. Alban's Place, Blackburn, Lancashire.

Scots Discoverie of Witchcraft. 1584.
Stirling's Artists of Spain. 3 Vols.
Lettere scritte a Aretino. 2 Vols. 1551-2.
Hoare's Hungerfordiana.
Bewick's History of Quadrupeds.

Wanted by *Mr. Thomas Beet*, Bookseller, 15, Conduit Street, Bond Street, London, W.

## Notices to Correspondents.

H. H. *Reply as to Round Tower already received. Query 2 seems to require a more definite reply than that furnished.*

H. T. Ellacombe. *Your reply was forwarded direct to* Felix, *in accordance with the instructions on p. 422, present series.*

N. *We find it absolutely necessary to confine ourselves to giving the reference to Mr. Wright's work—a book, doubtless, within general reach.*

S. O. *has been anticipated in vol. ii. of present series.*

Modern Inventions.—That great invention the "*Chronograph*," which times all the principal events of the day, and has superseded the old-fashioned "Stop-watch," seems likely to be eclipsed in fame by that still more useful invention the "*Keyless Watch*." The fact of no key being required renders these Watches indispensable to the traveller, the nervous, and invalids. The enormous number *sent even by post* to all parts of the world, is a convincing proof of their great utility. The prices range from 5 to 100 guineas. Thousands of them are manufactured by Mr. J. W. Benson, of Old Bond Street, and of the Steam Factory, Ludgate Hill, London, who sends post free for 8d. a most interesting historical pamphlet upon watch-making.

"Notes & Queries" is registered for transmission abroad.

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## Notes.

### ADMOR OR PALMYRA.

ce of the inquiry commenced in the
Dominions of Solomon" (p. 336 of
ol. of "N. & Q." I have now to
question whether Solomon was ever
city called by the Syrians Tadmor,
reeks Palmyra.

a pleasant task to attempt to expose
r. Few persons like to exchange an
simus" for a new "Sumpsimus."
ulse in these cases usually is to de-
blished faith till all defence of it
less and ridiculous; the next (with
eering round of position) to declare
error was too absurd to permit the
ruth to claim the slightest merit for

ent case it would be difficult indeed
last alternative. The belief that
in the dominions of Solomon was
e time of Josephus, who writes as

ent as far as the desert above Syria, and
lf of it, and built there a very great city.
this city lay so remote from the inhabited
s this, that below there is no water to be
is in this place only that there are springs
ter. When he had, therefore, built this
passed it with very strong walls, he gave
Tadmor (Θαδάμορα), and that is the name
it is still called by at this day among the Syrians; but the Greeks term it Palmyra."—*Antiq.* viii. 6. 1.

The Mohammedans have adopted the pleasant legend; and when Wood visited Palmyra in 1751, the Arabs of the place pointed out to him the palace of Solomon, the site of his haram or γυναικεῖον, and the tomb of one of his favourite concubines; and they assured the traveller that the city itself was erected at the command of that monarch, not by any human workmen, but by the *Jin* or *Shayatyn* (the genii or dæmons), who, as we learn from the Koran, were subjected to his sway.

That Tadmor was built or fortified by Solomon is one of those ill-grounded but long-settled opinions which no one yet has dared to question. "We have Biblical authority for the fact," would be at once the exclamation both of Jews and Christians.

To this I reply that, so far as Biblical authority is concerned, the question is perfectly open. There are two jarring texts in the Hebrew scriptures; one in favour of Tadmor, the other directly opposed to it; and in such a case, where texts neutralise each other, it is the office of criticism to step in and decide which of the two is the better authority.

Every Biblical critic is aware what astounding discrepancies in the names of persons and places, especially of the latter, occur in the different books of the Hebrew scriptures.

This is particularly the case with respect to the names of cities; for, when the Jewish copyists in Babylonia met with the names of cities in Judah which were perfectly unknown to them, nothing was more natural than that they should commit the most laughable blunders. We frequently find one local name divided into two, as Eyn-Rimmon into Ayn and Rimmon; and some names are so travestied as to be almost irrecognisable.

Even facts are distorted. What was done by one person is attributed to another. The Edomites become Syrians by the easy change of אדם into ארם; and the same victory is attributed in one text to Joab, in another to Abishai, and in a third to David.

We must admit, under such circumstances, that criticism has a wide area for its exertions. Let us endeavour therefore to apply it to the mythical dominion of the good King Solomon over Tadmor.

It must be admitted that Tadmor was the old Syrian name of Palmyra; on this point there can be no reasonable doubt. It is plain, too, that it must have been a city of the very highest antiquity, existing probably long before the time of Moses.

The old line of traffic from Nineveh to Damascus was past Singara and the lake now called Khatouniah, in Mesopotamia, to the river Khabour, or Chaboras. After following the course of that river to near its junction with the Euphrates, it crossed

the latter river at Tiphsach (תפסח), or Thapsacus. From thence the caravans had a long passage, across the great Syrian desert, to Damascus.

As if for their express accommodation, almost in the centre of this route was a fertile oasis, having springs of water and groves of palm trees. This naturally formed a most convenient resting-place for the tired travellers and their camels. Here caravans to and from Syria would meet with each other; and here a city almost inevitably sprung up, which became rich as one of the central points of traffic.

It has been popularly supposed that Tadmor received its name from its palm-trees; but there is no dialect of the Semitic in which Tadmor could possibly signify a palm. In Hebrew it could have no signification whatever, for that language wants the root *damar* to which it must be traced.*

Situated on the great line of intercourse between Mesopotamia and Damascus—in both of which the Syrian language was spoken—we must seek its meaning in that language. Here we find an apt signification for it. From the root *d'mar*, used only in the conjugation Ethpaal, are formed nouns signifying *congregatio, cœtus*. No more appropriate name could possibly be found for the great halting-place of the Syrian caravans. It was, in the words of Shakspeare, the place "where merchants most do *congregate*."

Having shown the great probability (as the almost inevitable result of its local advantages) that Tadmor could boast of an antiquity and celebrity many centuries anterior to the time of Solomon, I have next to examine the authorities whether that monarch was ever, except in Rabbinical fable, the master of Tadmor.

In favour of this opinion is 1 Chron. viii. 4-6, in which we are told that Solomon built or fortified *Tadmor* in the wilderness, Beth-horon the upper and nether, Baalath, &c.

* In Arabic a palm-tree is *nakhlon*, in Chaldee *dikla*, in Syriac *deklo*. In Hebrew it is called *tamar*; but Tadmor (as is observed in the text) must be referred to a different root. Albert Schultens, in the Geographical Index to his edition of Bohadin's *Life of Saladin*, suggests that Tadmor was merely a corruption of Tatmor, applied in the sense of *Palmifera*,—"ad euphoniam Te in De mutato." In support of this idea, he discovered *one* instance, in an Arabic book of geography, where the word was written in Arabic Tatmoro. Improving on this, Gesenius, who adopts the suggestion of Schultens, observes "Arguit hoc, forma Tatmoro, *passim* apud Arabes obvia pro Tadmoro." I should like to know the authorities for the *passim*. But any derivation from the Hebrew is absurd, unless Tadmor was at some time subject to a king of Israel: and it seems perfectly certain that it was not. The Arabs, referring the word Tadmoro to their own root *damara*, understood it to signify "destruction." This, however appropriate to the present state of Tadmor, would have been singularly inapplicable in the days of its prosperity, when the name was first adopted.

But in the parallel text, 1 Kings i we are informed that Solomon built Gezer and Beth-horon the nether, an and *Tamar* in the wilderness, in the la

It is true the Masoretic scribes, whil Tamar in the text, suggest in a mar that Tadmor is the proper reading. also, that in our national English v Masoretic suggestion is adopted, and most ignorantly inserted in the text.

It will scarcely be disputed that the of Samuel and the two books of Kings a superior antiquity to the books of Chroni were evidently compiled at a compara period in Babylonia. As a general rule ings in the elder records are to be but in these cases no invariable rule down. It is to the court of criticism ultimate appeal must be made. In su the opinion of the Masoretic scribes little value, and that of our English will have a very moderate degree of we

Let us examine then the cases of TADMOR on the pure principles of histori

1. *As to* TADMOR.—I think it will every rational person, that no king of I possibly have gained or kept possession unless he had first conquered Damasc short time David appears to have been that city, or part of its territory; but t the slightest reason to suppose that h tempted the conquest of Tadmor. Solomon's reign, Damascus—become t a powerful kingdom—was in the hands the most embittered enemies of Israel.

Under such circumstances it is a fa surdity to suppose that Solomon, by n warlike prince, would have attempted a so difficult to make, and so impossible to as Tadmor. Suppose that, leaving Dam to the west, the army of Israel had laun adventurously into the dangerous route unknown desert, under the treacherous of the Arabs, and by an unexpected incu gained possession of Tadmor, how could th to retain the possession of so remote a co All the Trans-Euphratic powers, infinitely the scene of action, would have joine Damascus to punish the invader. To the merce it was absolutely essential. To rais a nest of hornets about his ears would hav the very last wish of the peace-loving So To him the possession of Tadmor was little importance. He does not ever ap have cultivated land commerce, which would not have suited his views. He n tempted to encourage commerce among hi jects. In all his commercial enterprises barked merely *as a private merchant*.

The maritime commerce by the Gulf of

(now called the Gulf of Akaba) was kept snugly to himself and the Tyrians. But in the land traffic the competition was great, and the charges arising from the length of the route, and the various duties to which the caravans were subjected, must have rendered the profits inconsiderable compared with those of the maritime commerce.

Upon the whole, therefore, it seems perfectly clear that Solomon could not have made himself master of Tadmor even if he had wished, and that he had no reason to desire its possession even if it had been possible to have acquired it.

2. *As to* Tamar.—While every one is familiar with the name of Tadmor, not one in fifty thousand, even of educated persons, knows anything of Tamar. And yet this city not only really existed, but was of infinitely more importance to the commerce of Solomon than Tadmor could have been.

The name of Tamar really signifies a palm-tree, though Tadmor does not; and in the vicinity of the former city was a noble grove of palm-trees, which, though now destroyed, existed in the year 1100, and is particularly mentioned in two of the chronicles of the Crusades.

Tamar was situated, not in the great desert of Syria, but in the wilderness of Judah and near the western shore of the Dead Sea. It lay exactly on the border line which separated Israel from Edom, and at the eastern extremity of that border. (Ezekiel xlvii. 19 and xlviii. 28.)

The route from Jerusalem to Solomon's port of Eylath, on the Red Sea, was through Hebron and Tamar, and from thence by the Wady-el-'Araba. Tamar was, therefore, the key to this communication, and it would have been surprising if Solomon had not fortified it with the utmost care. Even in the time of the Romans, when it was known as Thamara or Thamaro, it was a place of military importance and defended by a garrison.

No passage, either in the Greek or Roman writers, will enable us to ascertain the *exact* site of Tamar. The tables of latitude and longitude in Ptolemy are obviously too incorrect to be at all depended upon. It is from the chronicles of the Crusades that we are enabled to ascertain the precise position of this city.

In the year 1100 Baldwin I., king of Jerusalem, undertook an expedition into the Arabia Nabathæa as far as Wady-Musa and Petra. This expedition narrated by Albert of Aix and Fulcher of hartres. The account of the first will be found the *Gesta Dei per Francos*, fol. 306; that of the tter in the same collection, fol. 405.

On comparing the two together, it appears that king and his party passed through Hebron. re provisions and fodder were scarce, but they re promised a more abundant supply at a place ich Albert terms the *Villa Palmarum*, and ich Fulcher calls *Segor*.

On arriving there they found the place very pleasantly situated, and *abounding in palm-trees*, with whose dates they refreshed their hungry stomachs. "Quibus" (says Fulcher) "pro cibo placido vescebamur"; "Quibus" (quoth Albert) "corpora fessa, escis jejuna recreaverunt." There were also other provisions and plenty of game. Wine there was none, but there were fountains of sweet water, with which they were obliged to be content.

In the *Villa Palmarum* of Albert we easily recognise the Tamar (or City of Palms) of the old Hebrew geography; and in the *Segor* of Fulcher we learn its identity with the Zuweirah of the modern Arabs.

The situation of Zuweirah, on the western side of what is termed the backwater of the Dead Sea, exactly corresponds with that which we should attribute to Tamar on the eastern extremity of the south border of Israel.

It seems clear, therefore, that Tamar—on the border of Edom and on the route to Eylath, a place through which must have passed all the caravans bearing the riches brought by Solomon's ships from the East—was a city, the fortification of which was of the utmost importance to Solomon; * and as Gezer, Beth-horon the nether, and Baalath mentioned in connection with it in 1 Kings ix. 17, 18, were all cities in the south of Israel, we may be assured that Tamar also was in the same region.

Upon the whole, we are justified in assuming that Tadmor in the Book of Chronicles is merely an error for Tamar; and the legend that Tadmor was possessed by Solomon lends no real support to the long-cherished legend that the dominions of Solomon extended to the Euphrates. It is merely one ridiculous myth used to bolster up another equally ridiculous—an edifice of ice built on a treacherous foundation of sand.

Henry Crossley.

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## TWO UNPUBLISHED POEMS BY CHARLES AND MARY LAMB.

What have become of all the albums of the last generation? Legion was a name not multitudinous enough for them. They were an institution—

* Edom appears to have been on the verge of an insurrection during the whole of the reign of Solomon. The savage cruelty exercised by Joab had naturally exasperated the minds of the people to the highest pitch. Their animosity to Israel was encouraged by the knowledge that Hadad, a prince of the blood royal of Edom, had been received in Egypt by Pharaoh with distinguished honours, and married to a sister of the queen Tahpenes. On the death of David, Hadad returned to Edom to encourage the spirit of revolt. Under such circumstances, Tamar was of more importance to Solomon than fifty Tadmors.

a force. Literary men crouched under their tyranny. Young maids wielded them as rods of iron. In what limbo of forgotten things are these odd volumes stored away? Surely some gleanings might be made among them that would reward the search, some trace be found here and there of a famous artist or great writer. Here is a case in support of my theory.

The other day, quite unawares, I came face to face with an album of my youth. It had belonged to a deceased relative of mine, and had been a splendid volume once, but its glory was departed. It had a fossil look; its leaves were yellow. It contained effusions of my own . . . . *not* to be gleaned from; but dipping into it in a half-abstraction, with a flitting of ghosts before my eyes, I lit upon two autograph and unpublished contributions by Charles and Mary Lamb.

Less as poems than as relics of that admirable pair I give them here, though Lamb's lines have a quaint turn of humour not uncommemorative of Elia. Mary Lamb's are simply domestic and affectionate, and characteristic on that account.

Excellent Bridget Elia! She was a good Latinist and a great devourer of novels, and I am proud to avow that my first knowledge of Latin and first taste for fiction both came from her. The late Mr. Moxon was in the habit at that time of sending the Lambs huge parcels of modern novels destined for sale, and therefore not to be cut open, nor long detained; and these, for economy of time, my old friend and I read together (Bridget in her arm-chair, myself kneeling on the floor), tunneling the pages we were not allowed to cut, and falling into a wonderful identity of selection as to what we should read and what skip. This *par parenthèse*. It was in those Enfield days to which, in connection with the Lambs, I devoted some brief and imperfect reminiscences in a former number of "N. & Q." (3rd S. x. 221):—

"*On being asked to write in Miss Westwood's Album.*

"My feeble Muse, that fain her best wou'd
Write, at command of Frances Westwood,
But feels her wits not in their best mood,
Fell lately on some idle fancies,
As she's much given to romances,
About this selfsame style of Frances;
Which seems to be a name in common
Attributed to man or woman.
She thence contrived this flattering moral,
With which she hopes no soul will quarrel,
That She whom this Twin Title decks,
Combines what's good in either Sex;
Unites—how very rare the case is!—
Masculine sense to Female graces;
And, quitting not her proper rank,
Is both in one—*Fanny* and *frank*.

"Charles Lamb, 12th Oct. 1827."

"Small beauty to your Book my lines can lend,
Yet you shall have the best I can, sweet friend,
To serve for poor memorials 'gainst the day
That calls you from your Parent-roof away,
From the mild offices of Filial life
To the more serious duties of a Wife.
The World is opening to you—may you rest
With all your prospects realised, and blest!—
I, with the Elder Couple left behind,
On evenings chatting, oft shall call to mind
Those spirits of Youth, which Age so ill can miss,
And, wanting you, half grudge your S—n's bliss;
Till mirthful malice tempts us to exclaim
'Gainst the dear Thief, who robb'd you of your Na

"Mary Lamb.

"Enfield Chase, 17th May, 1828

T. Westwo

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## LINCOLNSHIRE FOLK-LORE.

The following memoranda concerning the f lore of Lincolnshire should be preserved "N. & Q." They form part of a communica signed "H. E. S." in the *Stamford Mer* April 15. K. P. D.

"Old modes of thought and speech among the co people are rapidly giving place to new. We ca longer boast a distinctive dialect of Lincolnshir only slight traces of it can be discovered even in the secluded nooks and corners of the county. So with old superstitions. Who now believes that on St. M Eve—

'The ghosts of all whom death shall doom
Within the coming year'

are to be seen at midnight by the watcher in the ch porch—

'In pale procession walk the gloom
Amid the silence drear'?

And yet the incident of two men agreeing betwixt t selves to watch in the churchyard of Burton by Li on St. Mark's Eve, 1634, as related by Hollis in his (Lansdowne collection), was common enough to parishes at a much more recent period, and I have known an individual by whom such vigils kept, and who really did predict several deaths tha lowed in succession. There was a singular superst respecting bees, which appears to have been gene our grandmothers' days, to the effect that if bees not informed of the death of master or mistress, owners, in a certain manner, and within a given pe they would all assuredly die or forsake the hive: a recollect whilst staying a short time at Stallingbo Marsh village), some thirty years ago, being prese a full observance of this superstition, which made a v impression upon my mind at the time. It was a days after the death of a cottager, when a woman w ing with the bereaved family asked the widow, 'Have bees been told?' The reply being 'No,' she at once some spice cake and some sugar in a dish, and pro ing to the hives placed the sweets before them: th rattling a bunch of small keys (I suppose to attract attention of the indwellers), she repeated this formula:

'Honey bees! honey bees! hear what I say!
Your master, J. A., has passed away.
But his wife now begs you will freely stay,
And still gather honey for many a day.
Bonny bees, bonny bees, hear what I say!'

Whilst staying in Notts also I have heard aged pe speak of a very similar performance in a manner implied unbounded faith in its efficacy.

"The Easter ceremonies of the Primitive Anglic Church were a prolific source of superstitions, some

which still linger amongst us. At an office before mass there was the ceremony of hallowing the palms; for which, as real palms were not to be had, sprigs and branches of hazel, willow, &c., were substituted. These were then used in the religious processions, and afterwards treasured by the people as preventive to the attack of plague, of the effects of lightning, &c. Long after the Reformation the common people were tenacious of their belief that such branches gathered on Palm Sunday had peculiar virtues; the old Pagan demons or spirits of evil having no power on that and the two preceding days. I have seen bunches of hazel and willow twigs so gathered preserved in constant verdure the year round by placing them in pots of water in cottage windows, and was once told by an aged granddame in South Lincolnshire that they were 'good against thunder and lightning.' In addition to the conventional many places had special Easter customs. One of these which survived at the village of Glentham, in this county, until very recently, I may notice for the sake of preserving its memory, as no true account of it has yet appeared in print. The church here, now St. Mary Magdalene's, was originally dedicated to 'Our Lady of Sorrows,' a circumstance obviously alluded to by the sculpture in stone of the Virgin supporting in her arms the dead Christ, which is still to be seen over the porch entrance, and which was there placed through the pious observance of some early representative of the Tourneys, who abode at Caenby, but had a mortuary chapel on the north side of this church. Through a similar allusion, no doubt, the washing of an effigy of the dead Christ every Good Friday, and the strewing of his bier with spring flowers previous to a mock entombment, was made a special feature in the Easter ceremonies at Glentham. This was allowed to be done by virgins only, and as many as choose to attend in mourning garb might take part in the office. The water for washing was carried in solemn procession from the Neuwell or Nöe-well adjacent, and the service thus rendered was believed to recommend the virgins to the especial favour of 'Christ's dear mother' for the remainder of their lives. That this custom survived the Reformation was owing to the piety of some individual who left a rent-charge upon land at Glentham for its better support, so that a declension of faith in the gifts at the disposal of the Holy Virgin was counteracted upon by a more tangible inducement to its perpetuity. Seven shillings yearly was paid by W. Thorpe, owner of the estate, until about 1832, when it was sold without any reservation of the rent-charge. Until it thus ceased the seven shillings had been yearly given to as many old maids for the performance of washing the effigy on Good Friday. The custom being known as 'Molly Grime's washing' had led to the erroneous supposition that it was an aged spinster of that name who instituted the rent-charge, but 'Molly Grime' is clearly a corruption of the *Malgraem*, i. e. 'holy image washing,' of an ancient local dialect."

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## "THE MERRY WIVES OF WINDSOR."

### ADDITIONAL NOTE ON "CRIED GAME."

(4th S. v. 195.)

The conjectural interpretation of this phrase was perhaps backed by insufficient evidence. But in confirmation of the technical use of "cry," and of my merry host's meaning, I now adduce two passages from *The Return from Parnassus*. In it (ii. 5) Amoretto, a buck seeking to rid himself of a former college acquaintance now the needy suitor for a living, talks most technically of hunting, and after many words fluently run over, continues thus:—

". . . . . We singled a buck; . . . . at last he upstarted at the other side of the water, which we call 'soil of the hart,' and there other huntsmen met him with an 'adauntlery'; we followed in hard chase for the space of eight hours; thrice our hounds were at default, and then we *cried*—'A slain' [Qy. esloyne, straight]. 'So, ho'; through good *reclaiming* my faulty hounds found their game again, and so went through the wood," &c.

Then the game being killed, and the dogs rewarded, he still continues:—

". . . . . the huntsmen halloo'd. 'So, ho, Venus, a coupler'; and so coupled the dogs, and then returned homeward. Another company of hounds that lay at advantage had their couples cast off, and we might hear the huntsmen [huntsman] *cry* 'Horse, decouple, avant'; but straight we heard him *cry* 'Le amond'; and by that I knew that they had the hare and on foot; and bye and bye," &c.

It thus appears that they had various "cries" to distinguish the various "finds" besides those for the "faults" or losses.

In corroboration also of the view I have taken of Ben Jonson's use of "cried" in the passage from *The Silent Woman*, I adduce the following from his *Volpone* (ii. 1, orig. edit.):—

"*Sir Pol.* Why! came you forth,
Empty of rules for travel?
"*Per.* Faith, I had
Some common ones, from out that vulgar grammar
Which he, that *cried Italian* to me, taught me."

Here Peregrine, "a gentleman-traveller" (whose name recals the sports of the field), by a metaphor drawn from hunting, says that his master discovered and gave him to follow and pursue Italian, and helped him at his faults.

Also, this in itself almost decisive, from *The New Inn*, i. 5:—

"*Host* [to *Lovel*]. My guest, be jovial . . . .
I have fresh golden guests, *guests o' the game*,
Three coachful! lords! and ladies! new come in;
And I will *cry* them to thee, and thee to them."

BRINSLEY NICHOLSON.

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## THE COMPLETION OF ST. PAUL'S CATHEDRAL.

All must rejoice to find that steps are about to be taken to complete the interior of St. Paul's Cathedral, and thus remove a reproach which must ever attach to the name of Englishman so long as Wren's *chef-d'œuvre* remains in its now unfinished state. The present Chapter being very differently composed from that which first took the matter in hand, it may not be amiss to suggest that a *not entire* satisfaction with the alterations already made may be one chief cause of an undoubted failure to secure public sympathy with the object in view. A great feature in St. Paul's is its perfect uniformity of design and detail.

Now, will anyone deny that this feature has been sadly marred by the erection, on lofty (? too lofty) columns, of the great organ in the south transept, and the removal of the old one to the side of the choir? With regard to this latter it will be said that the organ now occupies the site originally intended by Wren. All I can say is that, if this be the case, I am sure he would never have placed it on the top of the stalls, into which it now appears to be gradually sinking, but on the old screen flanked on either side by them. Such an arrangement would have obvious advantages, by affording a ready means of ingress and egress for the members of the choir, to the avoidance of the present disorderly processions, besides which the eye would not be offended by the now unbalanced position of the organ, and certainly no good purpose is served by throwing open the eastern bays of the choir, as not an articulate sound can be heard by any one sitting in the most western stalls. I would ask, then, if it is not possible to unite the two organs in some central position, abolish the orchestra, and always place the singers—whether at the special or ordinary services—in their proper position, viz. the choir? The preservation of the uniformity of the Cathedral is so very important a matter, that one must strongly protest against the large screen, bearing the organ, in one transept, and the threatened re-erection of the old one, which is of comparatively small dimensions, in the other to serve as an inner portico. At all events, if nothing can be done at present to remedy the mischief, let the committee stay their hands in reference to these works, and apply themselves vigorously to the completion of *one* part—say the choir. Few would believe that nearly 25,000*l.* have been already spent, so little has been the effect produced in such a large building, by merely gilding large surfaces, and not rendering the decoration complete by the use of colour. Might not the baldachino contemplated by Wren form a fit memorial to the late venerable dean—divine, poet, historian—over whose grave it would exactly rise?

Y. C. E.

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Francis Roberts' "Metrical Version of the Psalms."—Dr. Cotton, under date 1644, notices *The Book of Praises*, called in an Advertisement to the Reader "this fourth book a brief essay of the whole translation, containing Psalm xc. to cvii. in verse"; and in a foot-note speaks of it as a volume of extreme rarity, without regular title, name of author, date or place of printing, but conjectured by him to have been executed between 1640 and 1650, and found at C. C. Coll. Oxford, and Public Library, Cambridge. Lowndes, under "Psalms," follows suit, and Holland omits it altogether.

All these authorities enrol Francis Roberts among the Psalmists, but diversely record the date of the first appearance of his version—all agreeing that it formed part of the author's *Clavis Bibliorum;* some think from the first edition in 1648, others in subsequent ones. The fact is, as an *entire version* of the Psalter, it did not appear until the third edition (small folio), 1665, and again, with an independent title, 1674. In the fourth edition (folio, 1675) now before me, where Psalms xc. to cvii. stand separately as "The Fourth Book of the Book of Hymns and Praises." Here the author in a long preface, when speaking of the merits and defects of the several existing versions, says:—

"Therefore, having heretofore made an *experiment* what might be yet further done in this kind for the satisfaction of the pious and zealous desires of judicious Ministers and Christians, and imparting a *specimen* or *sample* hereof unto many of them, I have been at last so far overcome by their frequent importunities as to publish this my *Metrical Version of the whole Book of Psalms* also. . . . . And I have thought it most proper to insert this my Version in its own place in this third edition of *The Key of the Bible* for the completing of that work."

After this can it be doubted that the mysterious *Book of Praises*, so long waiting identification, is anything more than this "specimen" or "sample" which Dr. Roberts put forth among his friends, and which those who are fortunate enough to possess a copy need but compare with the "Fourth Book of the Psalms" in the third and fourth editions of the *Clavis Bibliorum* for their entire satisfaction?

A. G.

Vacating Seats in Parliament.—Every one is familiar with the silly mode in which the British House of Commons has honoured the worn-out constitutional doctrines that its members are such *nolens volens*, and that the Crown is always endeavouring to lead them astray by adopting the transparent fiction of the Chiltern Hundreds. The wearied M.P. who yearns for retirement must first obtain from the sovereign the stewardship of that sylvan region. In Ireland, in the years before the Union, the Escheatorships of Munster and of Ulster were used for a similar purpose; but, as instances of a different course of proceeding at an earlier date, I note from the lists in the *Liber Munerum Hiberniæ* that the following members took their seats:—

"Anno 1634. Travers for Baltimore, vice Peare, absent in England on special occasions."

"1634.—Wenman and O'Brien for Mallow, v. Kingsmill and Bettesworth, at their request, they having special occasions to be absent in England."

"1641. Boyle for Mallow, v. Kingsmill, past hope of recovery."

"1640.—Montgomery for Newtown, v. Montgomery sick."

"1665.—Hill for Antrim county, v. Davys, absent without leave."

"1665.—Lyndon for Killibegs, v. Burton, long absent without leave."

95.—Oliver for Limerick County, v. Brodrick, d by reason of sickness."
04.—Ponsonby for Newtown, v. Carpenter, absent Queen's service in England."

Gort.

e Lynx in Switzerland.—Some of the ish journals have been lately narrating the es committed by a lynx in the High Valais. of the penny-a-liners, not satisfied with copy- he Swiss journals, must display his know- of natural history and add, "from what *erie* can it have escaped?" The fact is, that nx or loup cervier is found in the High Va- nd in Tessin, and in other Swiss cantons. Museum of Sion is a lynx almost as large epherd's dog. It was killed in the neigh- ood by a Jesuit priest, who was a good list. He stuffed it and presented it to the m. James Henry Dixon.
anne.

.—This word, which has been restricted to ans, is extending here, through the adop- street tramways. Its great use in America ly was as railway car. H. C.

pital of St. Mary Magdalen, Tavis- —This is mentioned by Dugdale in the *Mo-* , vol. vi. p. 759, new edition, but with no of the seal. It may interest future editors n that the seal is in the Ashmole Museum, . W.

d Macaulay and Napoleon.—I am not if the following remarkable instance of Macaulay's occasional tendency to an *ad cap-* style of writing has ever been noted. In Essay on the Life and Writings of Addison," s, speaking of Napoleon, that Mourad Bey not believe that a man who was *scarcely et high*, and rode like a butcher, could be eatest soldier in Europe." On referring to *Life of Napoleon* I find that the latter, so m being scarcely five feet high, was five inches in height; but had Macaulay said art of the *effect* of the sentence would have st.

very much to be regretted that a great and powerful historical scene-painter, as lay indisputably was, should have some- mpaired his credit as a fully reliable his- by occasionally sacrificing strict truth to ng antithesis and epigrammatic effect.

Jonathan Bouchier.

e Bride of Lammermoor."—In this tale Scott may or may not have had in his he fortunes of any particular family. Never- there are a few marked and curious coin- s between the family of Ravenswood and Edgar of Wedderlie, or Woderlie. Both f the Merse, and Wedderlie (now the pro- f Lord Blantyre) is situated at the foot of the Lammermoor Hills. The Master of Ravens- wood is named Edgar. Against the "Wolf's Crag" of the romance we have "Wolfstruther," afterwards Westruther, the parish of Wedderlie. Edgar Ravenswood was related to the Humes and Douglasses, so likewise was Edgar of Wedderlie; but what is still more remarkable (for the name is comparatively obscure), *both* families were re- lated to that of Chiesly, and at the same assumed period.

The Ravenswoods were involved in litigation, in which Chiesly was implicated; while in the public records (*Decisions of the Court of Session*) at the period of the romance, Edgar of Wedder- lie had a bitter lawsuit with Chiesly, the tutor [guardian] of his father's younger children. Edgar of Wedderlie was greatly impoverished by his op- position to the Presbyterian church, just as Edgar Ravenswood opposed its minister at his father's funeral. Both families were locally turbulent, and both at the period indicated became impover- ished by always espousing the losing cause.

I admit that these may be only fanciful resem- blances, but still they are curious in proportion to the celebrity of the romance in question. Sp.

Newspapers of the last Two Centuries.—The following list of newspapers with "Post" prefixed or affixed I copy from a note-book, where they have been gradually increasing from time to time as opportunity served. I think they are the sum-total of the "Post" ilk, but if there are any more, I know no better means to complete my list than the pages of "N. & Q." I shall be thank- ful for any additions:—

1. "The Flying Post."
2. "The Post Boy."
3. "The Post Man."
4. "The Evening Post."
5. "The St. James's Post."
6. "The St. James's Evening Post."
7. "The London Evening Post."
8. "The London Evening Post and Advertiser."
9. "The Whitehall Evening Post."
10. "The Daily Post."
11. "The Daily Post Boy."

The above, I believe, were all London issues. The only provincial one on my list is *The Bristol Post Boy*. I should also name the talented con- temporary *The Dublin Evening Post*, still alive and flourishing. The paper No. 1 in my list com- menced in 1695, and No. 2 in 1697, No. 6 in 1716, and No. 8 in 1734. George Lloyd.
Crook, South Durham.

P.S. There was a periodical called *The Post Angel* in 1701.

Longevity: Mr. Thomas Dean 84, not 108.—Some people have been impressed by the circum- stantial character of the stories of Parr and Jenkins, that they were present on some particu- lar occasion of known date; but in every case of

false longevity which I have been able to sift, the lie has invariably been "a lie with a circumstance." For example, the *Historical Register* states amongst the deaths in November 1735—

"Mr. Thomas Dean of Malden, in Kent, aged 108. He was 20 years old when Charles I. was beheaded, and formerly Fellow of Univ. Coll. Oxon, but being a Roman Catholic, was deprived at the Revolution," &c.

It occurred to me on reading this that Dean's real age could easily be ascertained from the record of his matriculation at Oxford, and my friend Col. Chester has been kind enough to give me a copy of the entry from his invaluable transcript of the University registers. It turns out that Thomas, son of Edward Dean of Malden in Kent, matriculated at University College on Oct. 19, 1669, being then aged *eighteen*. He was, therefore, not even born until nearly three years after the execution of Charles I., and at the time of his death was only eighty-four years old, *not* one hundred and eight. TEWARS.

A FEMALE OFFICE-HOLDER.—In the Senate of Iowa, on March 8, 1870, soon after that body had been called to order, the door-keeper announced "Message from the House"; and Miss Mary E. Spencer, the engrossing clerk of the House of Representatives, appeared, and modestly said "Mr. President." That officer replied, "Miss Clerk": and Miss Spencer proceeded to read, in a clear and distinct voice, a message from the House in relation to certain bills which had passed that body. At the conclusion of the message, the Senators approved of this first official act performed by a woman in the Iowa Senate by a general clapping of hands. "Miss Clerk" has since been married to a member of the legislature. UNEDA.

Philadelphia.

## Queries.

ARIALI: SICARDI.—Any indication regarding the whereabouts, of reliable information, anent Madame (or Mdlle.) Ariali, cantatrice of the opera in the time of Louis XVI., and Sicardi, a miniature painter of the same period, will be thankfully received by KANT O'PHERMO.

Dublin.

BEDFORD.—As a native of Bedfordshire I should feel grateful to any of your learned correspondents who would give us the true etymology of the pretty metropolis of our county. Is the name Celtic, Saxon, or Danish? Had we any proof of a large tumulus, like that at Marlborough, having existed there, we might reasonably suppose the name to be British, *Bedd-fordd*, i.e. *Barrow Ford*, the name of a village in Lancashire. If Saxon, *Bede-ford* would point to a *chapel* at the ford. Two totally different meanings may be found in the name if Danish; *Bede* signifying a *wether* (as in *Wetherby* and *Wetherstell*) and also "to bait," in the sense of stopping for refreshment, *Bede-sted* signifying a halting-place. The idea that one of the smartest little towns in England should owe its name to the fact that our Danish ancestors were in the habit of slaking their thirst (no easy matter) in a lath-and-plaster hut at the ford where the lordly Swan Hotel now stands, is somewhat humiliating, but etymology ignores sentiment.

Several of our Bedfordshire villages bear names which tell us that in the olden time the rich meadows on the banks of the Ouse were favourite grazing grounds; *e. g.* Biddenham, *Wetherthorp*, and Fenlock *Cattle Fold*. OUTIS.

Riseley, Beds.

BIRDS IN CHURCH TOWERS.—In the tower of the church of St. James at Birlingham, near Pershore, the walls of the intermediate story between the floor containing the bells and the ringing chamber are pierced in a regular manner on all the four sides by numerous small openings, in which doves formerly built their nests. There are two arched openings, one on the west and south sides, having stone projecting bracketed shelves. The tower is probably of the date of Henry VI.

Can any of your correspondents mention other examples of church towers in which this permanent provision for the convenience of birds formed part of the original design? BENJAMIN FERREY, F.S.A.

THE "HIGH BORLACE."—The "High Borlace" was a convivial society of which George Alexander Stevens, the lecturer on "Heads," was a member a century ago. What is the meaning of the title, and what is there known of the society? D. BLAIR.

Melbourne.

BOWER.—In a MS. in my possession, "Mr. Tomkins's Observations on Worcestershire," is this passage:—

"In the first fruits office, in Com' Wigorn and [illegible] Hereford, Aka, *alias* Rock, Rectoria, 17, 17, 11. [illegible] was anciently a larger town, fit for receit, it may [illegible] to have been a mercat, it is situated in a direct [illegible] between Worcester and Bangor Monastery in Shropshire whither Austin designed to go—and its chief mansion [illegible] Courthouse of the Lord of the manor is still called [illegible] *Bower*, as it were a continuation of the decayed [illegible] place at the Oak."

The Bower is yet an ancient timber [illegible] belonging to the Blount family, near the [illegible] Norman church of Rock.

Are there elsewhere places called "Bo[illegible] with traditionary recollections of meeting [illegible] *arbore*? THOMAS E. WINNING[illegible]

LORD BROOKE.—Wanted, the references [illegible] italics of these two quotations:—

1. "I bare the name, yet did my Bashaes raigne:
*Trusts to few windowes are vnfortunate;*
For subjects growing full is prince's wane."
(Alaham.)

2. "*Thus, as that tyrant who cut off the statue's head,*
Which bare the name of Iupiter Olympian christenèd;
Euen by this scornful act," &c. (*Ibid.*)

Help herein sent directly and speedily will specially oblige A. B. Grosart.
St. George's, Blackburn, Lancashire.

The late Rev. James Cookson, M.A., above fifty-nine years rector, and, I believe, patron of Colemer and Priorsdean, in Hampshire, and at the time of his death (Jan. 1835) said to be "the oldest magistrate in the county" (M. J. Colemer Church), formerly of Kirkby-Stephen, Westmoreland, author of a work on Polygamy, 1782. If any of your readers can favour me with some further particulars of his family, or recollections of him, I shall be obliged. F. G. West.
Horham Hall, Thaxted, Essex.

Daniel De Foe and Sir Walter Scott.—In Mr. Lee's list of the various publications of Daniel De Foe is one entitled *The Highland Rogue, or the History &c. of Rob Roy.* Now, in the introduction to Scott's novel of *Rob Roy*, Sir Walter speaks of a "catchpenny publication," a "pretended history" of Rob, which appeared in London during his lifetime, "bearing in front the effigy of a species of ogre, with a beard of a foot in length." Curious enough, Scott adds, "It is a great pity so excellent a theme for a narrative of the kind had not fallen into the hands of De Foe, who was engaged at the time on subjects somewhat similar." Which is right, Mr. Lee or the novelist? C.

Faversham Church.—This church was restored in 1853 by Mr. Scott. I have searched in vain for an article which appeared on the subject in *The Builder* for the years 1853, '4, '5. Will anyone favour me with the correct reference? George Bedo.

Ben Jonson's "Still to be neat."—In Ben Jonson's *Silent Woman* is a song of deep sentiment and pretty expression, viz. the celebrated "Still to be neat, still to be drest." This is universally believed by all readers of Jonson to be a paraphrase of some Latin author. Can you or any of your correspondents prove conclusively who is this author? T. Arthur Blaikie.

H.R.H. the Duke of Kent in Canada in 1791.—Wanted, the full details, if known, of this royal duke's service in the province of Canada. The Canadian histories I have consulted, namely, the *History of Canada* by William Smith, Quebec, 1815, 8vo, and likewise the *History of the late Province of Quebec*, by Robert Christie (Quebec and Montreal, 1848, 1855, 6 vols. 8vo), do not throw much light upon this point. In *Pine Forests and Hacmatuck Clearings*, by Lieut.-Col. Sleigh, C.M. (London, 1853, 8vo), at p. 359, ch. xv., he mentions that H.R.H. the Duke of Kent "pointed out as far back as 1814 the wisdom of a legislative union of the provinces." Where can I procure this document noticed by Col. S.? for I am compiling the Duke's life.
John Macdonald.
Brixton.

Liversedge.—Can any correspondent give me the history of Liversedge Hall, Liversedge, Yorkshire? When was it built, &c.? What were the arms of the founders? C. Brandon.

Mackrabie Family.—Is it known in what house at Fulham Mr. Mackrabie lived, whose daughter, Miss Elizabeth Mackrabie, married Mr. Francis, afterwards Sir Philip Francis, and the reputed author of *Junius?* C. A. W.
Mayfair.

Celebrated Polly Morgan.—

"Portsmouth.—This morning was married at Kingstone church, near this place, John Ballard, Esq., an eminent wine-merchant of this place, to the celebrated Miss Polly Morgan, daughter of Mr. Morgan, who keeps the Fountain Inn in this town."—*Hampshire Chronicle*, August 24, 1772.

Count Piper Hamilton.—

"Yesterday the son of Dr. Hamilton was baptized at St. Dunstan's church, by the name of Count Piper, from a remarkable dream the doctor had had a fortnight before the child was born, by which he was informed he should have a son, and that he must be called Count Piper; and to be brought up to the use of arms, and be taught the art of war, as he would be an honour to his king and country."—*Hampshire Chronicle*, Sept. 7, 1772.

Vaccination: Jesty *versus* Jenner.—

"On Thursday the 8th inst., after a short illness, at her son's, Mr. Benjamin Jesty, at Wood-street Farm, Woolbridge, Dorset, Mrs. Jesty, aged eighty-three years, widow of the late Mr. Benjamin Jesty of Downshay Farm, in the Isle of Purbeck.—In the papers some months ago it was said that the late Dr. Jenner was the discoverer of the vaccine inoculation; but that was erroneous, as the late Mr. Benjamin Jesty (above mentioned) was the *first* person who proved its efficacy, he having tried the experiment on his wife and two sons, which proved successful, three years before Dr. Jenner brought it into practice. Notwithstanding that, and although the case was brought before the House of Commons, nothing was granted to Mr. Jesty, but to Dr. Jenner the sum of 30,000*l.*"—*Southampton County Chronicle*, Jan. 17, 1824.

For what was Miss Polly Morgan celebrated?

Is anything known of the subsequent career of Count Piper Hamilton, or of Mr. Jesty's claim to supersede Dr. Jenner as the discoverer of vaccination? T. D.

Polynesian Tract.—I have now before me a small geographical catechism in the Tahitian language. The title-page is gone, but the running title "E Parau no te Fenua" may be rendered "The Book of the Countries." Can any cor-

respondent of "N. & Q." give the full title, author's name, &c.? A compendium of missionary bibliography is beginning to be much wanted.

W. E. A. A.

Joynson Street, Strangeways.

Pope's Family Name.—In Trollope's *Life of Filippo Strozzi* (page 121) it is stated that popes who have retained their own names after consecration have almost invariably died within the year, or shortly afterwards. Will any of your readers furnish me with exceptions to this rule?

S. W. P.

Hotel de l'Europe, Salzburg.

Quotations Wanted.—

1. Φίλη μὲν ψάμμος, ἀλλ' οὐκ ἐν ὀφθαλμοῖς.
("Sand is pleasant, but not in one's eyes."

2. ". . . . Ill news
Are swallow-wing'd, but what's good walks on crutches."
(Massinger?)

G. A. B.

"Want made Arbaces mean and keeps him so."

Valjean.

In the Royal Academy Catalogue this year the following lines are used as epigraph to No. 492:

"By this shore a plot of ground
Clips a ruin'd chapel round,
Buttress'd with a grassy mound,
Where day and night and day go by,
And bring no touch of human sound."

Can you inform me where the quotation comes from?

H. P.

"With aching hands and weary feet
We dig and heap, lay stone on stone;
We bear the burthen and the heat
The livelong day, and wish 'twere done:
But not till rays of light return,
All we have built do we discern."

Quoted by Mr. Forster in his Vacation Speech at Bradford, on education.

"The flowers in sunshine gather'd, soonest fade."

"Curved is the line of beauty,
Straight is the line of duty;
Walk by the last, and thou wilt see
The other ever follow thee."

Vincent S. Lean.

Rob Roy.—Can any of your North British correspondents inform me whether any undoubted descendants of the celebrated Rob Roy still exist? Hamish or James MacGregor, the third son of Rob, who died in Paris—some say of actual starvation—in 1754, left a numerous family; and Robert, the youngest son, who was hanged in Edinburgh in the same year, also, if I am not mistaken, had children. Are any of their descendants still living? I remember when I was at Callander in Perthshire some thirty-five years ago, the keeper of the inn (for there was but one in those days; there are now nearly a dozen) was named MacGregor, and was said to have been a lineal descendant of Rob; but I do not know whether he was really so, or whether he still lives.

M. Lloyd.

Scotch Song.—In the notices to correspondents on p. 460 there is reference to an old Scotch song, and a couplet is quoted of which there is another reading in *Songs of England and Scotland* (Cochrane, Waterloo Place, London, 1835), which gives:—

"It's gude to be merry and wise,
It's gude to be honest and true;
And afore ye're off wi' the auld love,
It's best to be on wi' the new."

Which is right?

Makrocheir.

Shelley's "Dæmon of the World."—The enclosed discloses a very curious *chip* from Shelley's workshop. Has it been noticed before? if so, where? If unknown, it is worth looking into. Can any of your readers, posted up in their Shelley, throw any light on the matter? The able and genial editor of the last deliverance on the poet, Mr. D. G. Rossetti, might help us to a reading of the riddle. It appears to me that the *Dæmon* is the first sketch for *Queen Mab*; and in writing the preface to *Alastor* in 1815, Shelley forgot that the *completed poem had been already published in* 1813. Any one reading the two pieces *together* will come to my conclusion, as he watches with variations, insertions, and excisions the rough draft of the *Dæmon* woven into the entire structure of the *Queen Mab*, and every here and there identic lines starting up to mark the spot where correction has been stayed:—

*Title-page.*

"Alastor; | or | The Spirit of Solitude: | and other Poems | by | Percy Bysshe Shelley. | London, | Printed for Baldwin, &c. &c. | &c. | By S. Hamilton, Weybridge, Surrey | 1816. |

*Preface*, pp. i.—vi.

(*Last paragraph of Preface to the end*, p. vi.)

"The Fragment entitled 'The Dæmon of the World' is a detached part of *a poem which the author does not intend for publication*. The metre in which it is composed is that of 'Samson Agonistes' and the Italian pastoral drama, and may be considered as the natural measure into which poetical conceptions, expressed in harmonious language, necessarily fall.

"December 14, 1815."

"*The Dæmon of the World.* | A Fragment. |

"How wonderful is Death,
Death and his brother Sleep!
One pale as yonder wan and horned moon,
With lips of lurid blue;
The other glowing like the vital morn,
When throned on ocean's wave
It breathes over the world:
Yet both so passing strange and wonderful!"

P. 1

*Title-page.*

"Queen Mab; | a | Philosophical Poem: | with n | by | Percy Bysshe Shelley. | &c. &c. &c. | London

Printed by P. B. Shelley, | 23 Chapel Street, Grosvenor Square. | 1813. |

"How wonderful is Death,
Death and his brother Sleep!
One pale as yonder waning moon,
With lips of lurid blue;
The other rosy as the morn,
When throned on ocean's wave
It blushes o'er the world:
Yet both so passing wonderful!"—P. 1.

C. D. L.

Tait.—What is the derivation of this surname? Is it peculiar to Scotland, or merely a variation of the English *Tate*? It is very common in all parts of the former kingdom, where the oldest family of the name appears to be that of Tait of Pirn, in Berwickshire. The latter family is reputed to be of gipsy origin, but with what truth I know not.

1. The late George Tait, sh. sub. of Edinburgh, and sometime Deputy Lord Lyon, left interesting holograph notes on this subject. His own family appears to have come from the parish of Langside, co. Aberdeen, where lived William Tait, who had three sons, of whom Thomas of Buthlaw was father of John, W. S. of Edinburgh and of Harveston (grandfather of the present Lord Primate), and George of Redbog, father of John also W. S. of Edinburgh, who, by his wife Helen Edgar, was father of George (late subsheriff of Edinburgh) and Alexander, R.N., which latter dying in Edinburgh in 1866, bequeathed his fortune to the great-grandsons of his granduncle Thomas Tait of Buthlaw. George Tait of Redbog left issue also Alexander, settled at Stockton-on-Tees in 1810, and George, who died unmarried in Jamaica in 1804.

2. I am not aware that there is any old extant pedigree of Tait of Pirn.

3. A Dr. Tait was the first husband of the only daughter and heiress of the late Admiral Alexander Edgar of Wedderlie, who died in 1817, but I do not know of what family he was.

4. Helen Edgar, wife of John Tait above mentioned, was one of the daughters of Peter Edgar of Bridgelands, by his wife Ann, daughter and heiress of Rev. John Hay of Bridgelands. What is the origin of the arms of Tait? Whence came the ch. and the saltire gu.? Sp.

N.B. Peter Edgar was younger brother of Alexander Edgar of Auchingrammont, co. Lanark. The Hays of Bridgelands appear by the Ret. Sp. to have been a branch of Yester in the fifteenth century, and to have been styled of Cruxland, co. Peb., Bridgelands having been acquired by marriage with the widow of a certain Gilbert Williamson. Helen Edgar's eldest sister was Ann, who married (1) James Leslie of Deanhaugh House, Moray, and (2) Sir Henry Raeburn.

Rev. Augustus Toplady, B.A.—This excellent divine was rector of Broad Hembury, 1768-1778; and I wish for information on the following points respecting him:—

1. One of Mr. Toplady's biographers states that, at the age of sixteen, he was led to think of entering the ministry through the means of a layman whom he had heard preach in a barn at Codymain, Ireland. Where is Codymain?

2. Mr. Toplady was ordained in Ireland on Trinity Sunday, June 6, 1762. Qu. where, and by whom? Through the courtesy of the Archbishop of Dublin, I am able to say that it was not in the dioceses of Dublin or Kildare.

3. Soon after his ordination, or, in the words of the biographer—

"Shortly after his initiation into the ministry, he was inducted into the living of Blagdon, Somersetshire, which was procured by friends in a manner very unusual (?); but so scrupulous was he, when acquainted with the circumstance, that he was not easy until he resigned it."

What were the circumstances alluded to?

4. He was buried in Tottenham Court Chapel on August 17, 1778, *in æt.* thirty-eight. Is there any monument to his memory erected there, or at Broad Hembury? George Lloyd.

Crook, co. Durham.

"La Vacca muglia."—The Cow is lowing. "La vacca muglia" was, as I learn from a note in George Eliot's *Romola*, vol. ii. p. 16, the Florentine phrase for the sounding of the great bell in the tower of the 'Palazzo Vecchio. In the Scots ballad "Mill o' Tiftie's Annie" (Motherwell's *Minstrelsy*), the same expression occurs. The Trumpeter o' Fyvie bids farewell to his bonnie Annie:—

"He hied him to the head of the house,
To the house top o' Fyvie;
He blew his trumpet loud and schill,
'Twas heard at Mill o' Tiftie.

"Her father lock'd the door at night,
Laid by the keys fu' canny,
And when he heard the trumpet sound,
Said '*Your cow is lowing*, Annie.'

"'My father dear, I pray forbear,
And reproach no more your Annie,
For I'd rather hear that *cow to low*
Than hae a' the kine in Fyvie.'"

What is the origin of the phrase? W. F.

Weston, the Treacherous Englishman.—In Bowring's *Cheskian Anthology* there is a translation of a fine old Bohemian ballad, entitled "Jaroslav," narrating the overthrow of the Tatars under Kubla Khan by the Czechs in A.D. 1241. The ballad makes mention of Weston (evidently, from his name, an Englishman), who fights on the side of the Czechs, but proposes, at a critical moment in the conflict, to strike his colours to the Tatar. For this proposal he is fiercely denounced as a traitor in disguise; and in a note on the pas-

sage, the Rev. A. H. Wratislaw (another translator) states that Weston "was guilty of a similar piece of treachery at Jerusalem." Now, it is a question to be asked, where is there an account of Weston and of his treacherous dealings at Jerusalem? D. Blair.

Melbourne.

Great Wind in 1536-7.—A churchwarden's account belonging to a parish in Lincolnshire tells of the church windows being damaged "when the greate wynde was." The account is a record of expenses between Easter 1536 and Easter 1537, therefore the storm was probably between those dates. Can any of your readers refer me to any other mention of it? Edward Peacock.

Bottesford Manor, Brigg.

[*Answers to be sent direct to Querists.*]

Moulton or Molton Family.—In the Visitation of Devonshire there are pedigrees of the Moultons of Plympton. Can any of your readers furnish me with information from wills, extracts from registers, or other sources, of this family, subsequently to 1620? J. Moulton.

Bradford-on-Avon.

Douglas Family.—On October 3, 1763, Francis Douglas and Sarah Clarke were married at Rochester. Any information respecting this Francis Douglas will be thankfully received. He was dead before 1822, being described in the *Star* newspaper of September 8 in that year as "the late Captain Douglas of Newcastle."

W. H. Cottell.

Manor Rise, Brixton, S.W.

## Queries with Answers.

The Whetstone.—In *The Athenæum* of May 21, 1870, I read that, on Jan. 9, 1387, a criminal was placed in the pillory with a whetstone round his neck in token of being a liar, &c. Will any learned reader of "N. & Q." say why a whetstone was associated with a liar in the punishment of him in the pillory?

The Greek is perhaps suggestive — ἀκόνη, a whetstone, a tail; and may explain Isaiah ix. 15: "The prophet that teacheth lies, he is the tail."

Carbon.

[In the library of Mr. Douce is preserved a "Pake of Knaves," that is, a pack of bad characters, certainly out of Hollar's school, if not engraved by his own burin, consisting of eighteen in number. This appears to have been the first, and most fully illustrates the whetstone as an emblem of lying. The last line of the inscription attempts to account for its having been so. The rhymes are also found under an old engraving in the Bridgewater collection, representing a man with a whetstone in his hand:—

"The whetstone is a man that all men know,
Yet many on him do much cost bestow:
He's used almost in every shop, but why?
An *edge* must needs be set on every lie."

The same idea occurs in *Troilus and Cressida* (Act V. Sc. 2), when Thersites satirically alludes to the duplicity of Cressida in the words:—

"Now she sharpens;—well said, *whetstone*."

Much has been written on the whetstone as a satirical premium to him who told the greatest lie, *e. g.* in Nares's *Glossary*; Brand's *Popular Antiquities*; Chambers's *Book of Days*, and "N. & Q.," 1st S. vii. 208, 319, 463.]

Sundry Queries.—I shall be grateful for any information on the following subjects, as I have been unable to solve the questions myself:—

1. Who is the poet who says of "Time"—

"His waters will not ebb nor stay"?

2. Who was "Elsie," who offered her life for a prince, and then became his wife?

3. Is there a river "Rotha" in Great Britain, as it is not in the *Imperial Gazetteer*, and I fancy must be a small stream only known locally?

4. What is the name of Moore's ballad in which the following line occurs?—

"Here, lady mine, the flowers take, ere they be withering,"

addressed, I think, to "Ella."

Arthur Latham.

Weaste, near Manchester.

[1. The quotation is unknown to us. The leading idea will be found in Dryden's *Ovid*.

2. The romantic account of Elsie and Prince Henry is given in *The Golden Legion*, by H. W. Longfellow.

3. The river Rotha is in the western part of the county of Westmoreland, and, flowing through the lakes of Grasmere and Rydal, falls into Windermere; and the scenery through which it takes its course is among the loveliest in the Lake district. It is formed by the union of several becks above the village of Grasmere, and one of them comes down from Easedale, over which the mountain of Helm Crag raises its shattered apex. "The brook that runs through Easedale," says Wordsworth, "is, in some parts of its course, as wild and beautiful as brook can be. I have composed thousands of verses by the side of it."

4. Is our correspondent thinking of Moore's ballad—

"Flow on, thou shining river;
But, ere thou reach the sea,
Seek Ella's bower, and give her
The wreaths I fling o'er thee," &c.?]

Fernan Caballero.—Can you inform me whether any of the novels of the Spanish Fernan Caballero have been translated into English? and if so, which? Also, where is the best account of her life and writings to be obtained?

Don Alvarez.

[Fernan Caballero is a pseudonym. The author of the novels passing under that name is Cæcilia, the daughter of Don Juan Nicolas Böhl de Faber. We believe the fair

novelist is still living. A commendatory notice of her productions will be found in the *Edinburgh Review* for July, 1861. The following works have been translated into English:—

1. "The Castle and the Cottage in Spain," translated by Lady Wallace, 2 vols., Lond. 1861, 12mo.

2. "The Sea-Gull," translated by the Hon. A. Bethell, 2 vols., Lond. 1867, 8vo.

3. "Elia; or, Spain Fifty Years ago." New York, 1868, 12mo.]

Visitations of Dioceses.—Can any of your correspondents afford any information respecting the proceedings of the Royal Commissioners for visiting the Dioceses of England and Wales in 1559 and 1565? Are any returns under such visitation, similar to those for the diocese of Lincoln published by Mr. Peacock in *English Church Furniture*, to be found in any other diocese, and in whose keeping? M. A. Oxon.

[An account of the Visitation in 1559 will be found in Burnet's *History of the Reformation*, Part ii. book iii., and his *Collection of Records*, No. 7; Strype's *Annals*, vol. i. Part i. p. 245, ed. 1824; and Collier's *Ecclesiastical History*, vi. 251, ed. 1852. The articles to be inquired into at this Visitation are printed in Cardwell's *Documentary Annals*, ed. 1839, p. 210, as well as the Queen's Commission to the Visitors. These historians make no mention of a Visitation in 1565.]

Tennyson's "Idylls of the King."—Clearly, in my view, these *Idylls* form a continuous allegory. If not an allegory, the poem is simply a series of very exquisitely wrought, but disconnected and rather meaningless, episodes of ancient chivalry. It is very fine descriptive poetry, but nothing beyond. Required to know where a critical and complete exposition of the hidden allegory may be found? D. Blair.

Melbourne.

[We venture to suggest that some slight key to the allegory may be found in the Introduction to *The Legends of King Arthur and his Knights of the Round Table, compiled and arranged by* J. T. K. (Strachan & Co.), where the editor, speaking almost as if with authority, tells us among other things—"For Arthur 'the King,' mysterious in birth and death, as he lives again in Tennyson, stands evidently for the soul, the moral conscience, as the Round Table does for the passions; and everywhere the struggle of the spirit with the flesh is painted," &c.]

## Replies.

### ARMS OF THE FAMILY OF MAR.

(4th S. i. 189; v. 111, 236, 425.)

J. M. has communicated much important information to "N. & Q." relating to the *succession* to the honours and estates of the very ancient earldom of Mar, for which many readers will feel very thankful. But there is one point to which he has not adverted, but which is eminently curious. It is the position and interest which the De Lyles (Lords Lyle), a Renfrewshire family, had in that succession, and if that interest was concurrent with the separate interest of the De Erskines (Lords Erskine), also a Renfrewshire family.

The succession opened, as it would appear, to both of these families upon the death of Alexander Stewart, called the "Robber Earl" of Mar (natural son of the Wolf of Badenoch, and husband of Isabella, daughter of William, first Earl of Douglas, by courtesy Earl of Mar, and of Margaret his wife, Countess of Mar), which took place in 1436. In right of his wife, this Robber Earl was Earl of Mar by courtesy; and by a settlement after the marriage (Dec. 9, 1404), the earldom and its possessions were destined by the spouses to themselves in liferent, and the heirs of their bodies in fee; whom failing (as was the event), to the heirs of the wife, Isabella, who was Countess of Mar in her own right. But, in contravention of this contract, after the death of his wife, about 1408, Alexander Earl, as it would seem, executed a new settlement of the estates, destining them to a natural son of his own, whom failing, to James I., his cousin. (Sutherland Case, p. 35; also pp. 42-53.)

At this time, 1436—the death of the Robber Earl Alexander—Robert, Lord of Erskine, laid claim, but yet only, *to the half* of the earldom of Mar (*Acts of Parl.* ii. 55); and with that view was retoured heir of line to Isabella, Countess (as Crawford says in his *Peerage*), before the sheriff of Aberdeen, on April 22, 1438, whereupon he assumed the title. But the ministry during the minority of James II. (as Crawford adds), instituting a process, had Lord Erskine's title set aside, or annulled, at the distance of twenty years, Nov. 5, 1457. (*Acts of Parl.* ii. App. 62 and 75, and Suth. Case, pp. 49-50.)

About the same period, too, Sir Robert Lyle of Duchale, Knight, the son of Sir John Lyle, and of his wife, said to be one of the co-heiresses of Mar, but who individually is not known—put in his claim to the *other half*, or at least to a share, of the earldom; and regarding whom and Lord Erskine it is said by Bower, the continuator of Fordun, that upon the death of Alexander Earl of Mar (anno 1438), "et quia bastardus erat, rex illi successit, quamvis, jure hereditario, Domini Erskine et Lyle successisse debuissent." (Sutherland Case, p. 50. See also Riddell's *Remarks*, p. 45; and Riddell's *Tracts*, p. 149.) That is, the king succeeded to Earl Alexander, as he was a bastard; and on the assumption, that the full fee stood vested in his person at his death. Sir John Lyle, in right of his wife, assumed the arms of Mar, quartering them with

his own; and his heirs continued to bear these quartered arms, the first and fourth places being given to Mar, ever afterwards. Crawfurd supposes that the king must have effected some compromise with Lord Lyle—bought his claim—as in the lengthened dispute which ensued with Lord Erskine—one enduring twenty years—no mention occurs of his having urged it. He was raised to the peerage about this time, or 1446. But yet, that he received compensation, and was satisfied, at least for a considerable number of years, seems doubtful, from the terms of a charter in the Register of Paisley (p. 20), granted by him, Robert Lord Lyle, in favour of the convent of Paisley, dated Sept. 25, 1452, by which he conveyed to that house the *third* part of his fishings of *le Crukytshot* on the Clyde for 112 merks, usual money of Scotland, said to have been given him, in this charter under his own hand, "in pecunia numerata, in mea urgente necessitate; videlicet, ad exponendum in prosecutione fienda terrarum de le Garviach mihi jure hereditario pertinentium." This would show that, at this time—1452—sixteen years after the death of the Robber Earl Alexander, Lord Erskine had no intention of abandoning his claim, which, on the other hand, was then to be urged, the price of the fishings obtained being to be expended for that purpose.

The late Mr. John Riddell, advocate, a distinguished legal antiquary, says (*P. and C. Law*) that —

"Finally, through failure of nearer heirs, the succession opened to the Erskines as the *heirs general*—through the Keiths and a branch of the Earls of Mentethe—of a daughter of Gratnay, Earl of Mar, by the sister of Robert I., as well as of Earl Gratnay himself, and Thomas Earl of Mar above mentioned, his lineal descendant."

But Mr. R. here makes no mention of Lord Lyle having made a claim, although in a separate work, his interest in the succession is not ignored (*Tracts*, p. 152); and whether the claim was actually made, and what was its course and issue, J. M. will, as we believe, be the party most able to say, and possibly he will undertake still that trouble, and gratify not a few.

ESPEDARE.

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## USELESS MONKS, ETC., DOOMED TO DEATH.

(4th S. v. 196, 320, 437.)

This question—the condemnation of monks to death by their fellows on account of age, infirmities, and uselessness—seems gradually merging into that of the voluntary self-infliction of the same doom by any one impressed with a conviction of the existence of similar conditions in his own case.

It will be remembered that Valerius Maximus gives us a very curious and detailed account of an occurrence of this latter kind, of which he was an eye-witness. It appears that, when on his road to Asia with Sextus Pompeius, he had occasion to pass through the city Julis, in the island of Ceos. Here it so happened that an old lady of the highest position and character, and nearly a centenarian, having already, in conformity with the custom of the island, explained to her fellow-citizens the reasons which led her to consider it high time to take her departure from this world, hailed the appearance of the illustrious traveller as constituting that an opportune moment for carrying her project into execution, and invited him to grace the ceremony with his presence. Pompey exhausted his eloquence to deter her from her project without success. The venerable lady was sensible of the kindness of his intentions, but was not to be moved from her purpose, and replied thus to his adjurations: —

"Tibi quidem, Sex. Pompei Dii magis, quos relinquo, quam quos peto, gratias referant: quia nec hortator vitæ meæ, nec mortis spectator esse fastidisti. Cæterum ipsa hilarem Fortunæ vultum semper experta, ne aviditate lucis tristem intueri cogat, reliquias spiritus mei prospero fine; duas filias et septem nepotum gregem superstitem relictura, permuto."—Lib. II. cap. vi. 8.

She then exhorted her family to live in amity, formally transferred to her eldest daughter the secular and religious duties of her household, and took the cup of poison with untrembling hand. She then poured a libation to Mercury, invoked him as her guide on her dark journey to the realms of Pluto, and swallowed the deadly draught. Maintaining her composure to the last, she pointed out how the effects of the poison became first felt at the extremities—"quasnam subinde partes corporis sui rigor occuparet"; and called to her daughter to perform the last sad office of closing her eyes, when she felt that the trunk and the heart were attacked. The sight was too much even for Roman fortitude, and our travellers turned from the scene with streaming eyes.

From the same writer we learn that, at Marseilles, the authorities were custodians of a poison for public use. Any citizen wishing to avail himself of it had to embody in a memorial, the motives which led him to wish to quit the world, and lay the same for due consideration before the six hundred who composed the Senate. This body discussed the matter upon its merits with due deliberation, as neither wishing to indulge an unreasonable desire, nor oppose a rational and judicious wish to quit the world, whether to escape misfortune or avoid surviving prosperity. This extraordinary custom, our author thinks, was derived from Greece.

Similar testimony is afforded by Ælian. I cite the Latin translation: —

"*Lex Ceorum de Senibus.*—Consuetudo est apud Ceos ut ii, qui senio plane confecti sunt, tanquam ad convivium se mutuo invitent, aut ad quoddam solemne sacrificium conveniunt, et coronati cicutam bibant: quam

sibi ipsis conscii sunt, se ad promovenda commoda patriæ inutiles amplius esse, animo jam ob ætatem delirare incipiente."—*Var. Hist.*, III. xxxvii.

See Scheffer's notes to his edition of Ælian (Argentorati, 8vo, 1685), where Heraclides, Strabo, and Menander are cited in illustration of the same subject. See also the singular work, *Hermippus Redivivus; or the Sage's Triumph over Old Age and the Grave*, 8vo, 1771 (p. 20), and the *Anatomy of Suicide*, by Forbes Winslow, 8vo, 1840 (p. 27).

As to the immuring of peccant nuns, the reader may be referred to Mrs. Trollope's novel, *The Abbess*. He will remember, too, Stothard's exquisite illustration to Rogers's *Italy*:—

"No blood was spilt; no instrument of death
Lurked—or stood forth, declaring its bad purpose;
Nor was a hair of her unblemished head
Hurt in that hour. Fresh as a flower just blown,
And warm with life, her youthful pulses playing,
She was walled up within the castle-wall.
The wall itself was hollowed secretly;
Then closed again, and done to line and rule."

And—from grave to gay—he may turn to that clever book, *Three Courses and a Dessert*, for a capital story entitled "A Toad in a Hole," with its illustration by glorious George Cruikshank, where a naughty monk twice undergoes the same punishment, and twice escapes, to be considered at last a saint and a martyr. WILLIAM BATES.

Birmingham.

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The treatment of the old and infirm by the Kafir tribes beyond the influence of government or missionary work, in South Africa, presents such a striking analogy to heathen practices in other parts of the world, that I think it deserves a few words of notice. In the case of adults the individual, when apparently at the point of death, is taken out of his house to die; and in too many instances is dragged to the edge of some neighbouring thicket, or, as it is locally termed, put into the bush, "where he expires alone, uncheered by any of the kind offices which tend to alleviate the last sufferings of those who in happier climes, and under brighter auspices, close the mortal scene." Too often, alas! mangled by the hyena or torn by the *aasvogel* (the Cape vulture) before the breath is out of the body. Until the mission of the prophet Makanna in 1819 the chiefs alone had right of sepulture.

New-born infants also, if deformed or too many of the same sex, are often remorselessly consigned to the waters of the next stream or pond of water.

When bodies are buried, they are for many days carefully watched: for, above all things, the Kafirs dread their exhumation, fearing the remains may be used for magical or other deadly purposes, witchcraft, &c.

In addition to my own experience in a residence of many years amongst the tribes of Kafirland, I would refer your readers who are curious on this subject to the *Compendium of Kafir Laws and Customs*, compiled by direction of Col. Maclean, C.B., Chief Commissioner of British Kaffraria, Mount Coke, 1858, and which I have partially quoted from. H. HALL.

Portsmouth.

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## DIBDIN'S MSS., FAMILY, ETC.

(4th S. iv. 359, 488, 571; v. 21, 154, 163, 261, 454.)

I have been rather tardy in replying to LIOM. F.'s letter on this subject, and can only urge as an excuse that I delayed doing so until I should have an opportunity of examining all Dibdin's publications with the view of ascertaining what truth there is in the extraordinary statement made by LIOM. F. in his second paragraph—namely, that "Charles Dibdin *printed* and published the bulk of his works *at his own printing-office*." Being at some distance at present from my library, I have had to pursue my investigations by means of a deputy, and that has caused some delay; but, now that my researches are completed, I can with safety challenge LIOM. F. to produce a *single* book *printed* by Dibdin, or to prove that he ever possessed a printing-press or office. That he *published* many of his works I do not deny for a moment, but to affirm that he had anything more to do with the production of them is simply absurd.

Allowing that LIOM. F. in stating that MSS. are returned to the author when copied in type, although I believe that in most cases they are not, I must remind him that, after being compared twice with proofs and passing through hands innumerable, documents, unless of unusually good consistence, are generally only fit for the wastepaper-basket; and what author, of the smallest worth, is so stuffed with self-conceit as to preserve the rags of his own calligraphic efforts, with the idea of handing down a treasure to future ages?

With regard to the assertion which called forth my first letter on this subject (4th S. v. 21) I cannot better show LIOM. F. that he is not right than by quoting from Dibdin's professional life (4 vols. 8vo, 1803). Herein he says that in 1787, having formed the project of going to India, he, in order to raise as much money as possible before starting (amongst other expedients), sold off "all the musical compositions he then had on hand." Now, as he then had produced all his operas (sixty-six in number), with the exception of *Broken Gold* and *The Round Robin*, besides having set the music to a dozen more, LIOM. F. must confess that a collection of his manuscripts, *minus* these, can barely be called *complete* or merit the term "all."

Not content with concealing his own name, LIOM. F. refuses to give that of the granddaughter of Charles Dibdin with whom he is acquainted. This reticence on his part, however, little matters,

as, from the account he gives of her parentage, it is easy to see that she is identical with a lady who, under the name of "Cecilia Ashe," in July, 1868, wrote a letter to the *Daily Telegraph* on the same subject as that which occupies the conclusion of Liom. F.'s letter, and on which they are both wrong—viz. Charles Dibdin's pension. In *The Public Undeceived*—a pamphlet published by Dibdin in 1807, he tells us that "since the month of June in 1803" he had received "a trifling pension" from government, but that "a twelvemonth ago hopes of its continuation became very faint, had ever since been in a gradual decline, and had at length gone off in convulsions." Yet, in the face of this, Liom. F. tells us that a writer in the *Gentleman's Magazine* (part i. 1815) is in error in saying that the government pension was discontinued, and declares that Dibdin died in possession of it, on what authority I know not. It is true that after his death his widow had it restored to her in part, at the instance, I believe, of the Duke of Kent; but from 1806 till then it remained neglected.

Again, Liom. F. denies that Dibdin ever received any annuity other than this pension, utterly ignoring the fact that in 1810, after the failure of his shop, which resulted in his bankruptcy, a Mr. Oakley made a proposal in the *Morning Chronicle* of March 16 of that year to raise by subscriptions a sum of money for the relief of Dibdin's necessities. This resulted in a public dinner being given at the City of London Tavern on April 12, at which the sum of 640*l.* was raised. At Dibdin's own instance this money was devoted to the purchase of 30*l.* per annum in the Long Annuities for the joint lives of himself, his wife, and his daughter; and there being more than sufficient for this purpose, the balance of 80*l.* was paid down to him in cash.

With regard to *my* descent from Charles Dibdin, I may inform Liom. F. that besides the son whose life is briefly sketched in the clause "he went to sea and was drowned," the sea-song writer had two others, by name Charles and Thomas; the former of whom had a large family, the youngest member of which, Henry Edward Dibdin, having chosen music as a profession, proceeded to Edinburgh to practise it when a mere lad. He died four years ago, leaving behind him no small reputation as a musician, and three sons, one of whom is Edward Rimbault Dibdin.

P.S. Since writing, but before sending the above, I have seen Mr. W. H. Husk's note (p. 454), and in reference to it may remark that the lot of MSS. of Dibdin's of which he makes mention are (I have the best of reasons for believing) the very ones which are in the possession of Liom. F.'s friend and Dibdin's granddaughter.

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## SCOTTISH MARTYRS AT WIGTOWN.

(4th S. iv. 479; v. 206, 306, 400, 436.)

Dr. Gordon's interesting remarks induce me to state in the columns of "N. & Q." the result of some personal inquiries which I instituted in 1863 respecting the reality of the martyrdom. I had indeed intended to do this previously, but I was deterred by the editorial observation, that the subject was "exhausted." The second edition of Dr. Stewart's *History Vindicated* I have not had an opportunity of perusing. My own inquiries were prosecuted at a period considerably anterior to the appearance of Dr. Stewart's work, and I am not aware that what I am now to state has yet been made public or formed the subject of discussion.

The tombstone of Margaret Wilson, the younger martyr, originally rested against the north wall of Wigtown parish church; that wall was, a few years before the period of my receiving the information, taken down, and afterwards rebuilt. In the process of demolition a skull was found in a cavity immediately behind the tombstone. This was placed in the hands of Dr. Thomas Macmillan, a surgeon in the place, who pronounced it to be the *cranium* of a young woman. A dark spot on one of the sides, he remarked, showed that an injury had been inflicted during life. Mr. William Macgowan, watchmaker in Wigtown, who examined the skull along with Dr. Macmillan, informed me that he himself had observed the dark spot. By Mr. Murray, the present chief magistrate of Wigtown, I was informed that an aged person who died many years ago had assured him that his grandfather used to relate that he remembered when a boy having run down the banks of the Blednock to see two females perish in its waters. He was at the time ten or twelve years old. The alleged martyrdom took place in 1685, and Provost Murray was satisfied that the narrative of his informant was so far confirmed by the facts in connection with his grandfather's age. Not a person in the town of Wigtown or its neighbourhood doubts or even questions the fact of the martyrdom; the tradition on the subject is distinct and emphatic. Two tombstones in the churchyard bear inscriptions asserting the truth of the event; each inscription condemns in severe terms Sir Robert Grierson of Lagg, one of the promoters of the prosecution and martyrdom. This Sir Robert Grierson possessed an estate and residence not far distant, and he was the very last to permit himself to be falsely accused. He survived till 1736; and it is admitted by Mr. Mark Napier that the two tombstones were reared within twenty-five years after the date of the alleged martyrdom. Even if erected so late as 1710, Sir Robert Grierson had twenty-six long years to discover what had been alleged to his disparagement, and to

refute the accusation. He was silent, and so were all the supporters of Tory and Jacobite principles, until Mr. Mark Napier a few years ago came forward with his *doubts*. Mr. Napier has not yet acknowledged his error in venturing to question the reality of the martyrdom. Since the appearance of the last edition of Dr. Stewart's work he has remained silent. A country judge, occupying a responsible office, can hardly venture to run a coach-and-four through evidence the most complete and exhaustive. In one thing the learned sheriff may find subject for self-gratulation. By raising doubts he has enabled modern scholars to vindicate the authority of Wodrow, and establish the truth of the Wigtown martyrdom on testimony which may not hereafter be impugned. "We gave his Royal Highness an opportunity of repelling the calumny, as he has honourably done," said a London journal lately, as a defence for publishing a slander against an illustrious person. CHARLES ROGERS, LL.D.

Snowdoun Villa, Lewisham, S.E.

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## "TRICK": ITS DERIVATION.

(4th S. v. 175.)

May I be allowed to repeat a query which has as yet received no answer, and which will be found on the page referred to? What I have since discovered as to the word in question amounts to this:—1. That there is a Latin word *tricæ* (with its verb *tricari*), said to have been adopted from Trica, an insignificant town in Apulia, with the sense of anything *trifling* or *unimportant*. (Pliny, *Nat. Hist.* iii. 16; Mart. *Epig.* 14, 1, 7.) 2. That this word has another meaning, not *obviously* connected with the former, of *perplexity*, *annoyance*, &c., in which sense Cicero (as well as Plautus and others) uses it more than once. (Nonius the grammarian explains it by a hair or thread put round the feet of fowls to *entangle* them, but this does not help much towards establishing a connection with the original meaning of the word). 3. That in later Latin *trica* is a knot of hair (according to Ducange, "Crines intexti, a Gr. θρίξ, ut quidam volunt, vel ex Latino *Tricæ*, quæ Nonio sunt *impedimenta et implicationes*)." It is used by Matthew of Westminster, 1057, of the hair of Queen Godiva, who is said to have let down her hair, *tricas dissolvens*, so as to cover her whole body with it. Also, *tricare* is to dress the hair after the manner of women. Here, then, we have *two* and possibly *three* distinct uses of the Latin word *tricæ* and its cognate verb, and it so happens that the English *trick* has at least two distinct meanings corresponding to these:—1. *Trick* = an artifice or deception, which may be compared with No. 2 of the Latin; 2. The verb *to trick* = adorn, a sense which is not very far removed from No. 3. Besides these, we have *trick* as an heraldic term used of *emblazonment of arms*, &c., which seems to follow from the idea of *adorning*, and a *trick* in games of cards, for which I am not prepared to suggest a derivation.

But besides all this there are the Teutonic words *triegen* (*trügen*), to deceive, High Dutch; *trekken*, to pull, Low Dutch, and *trycka*, to delineate, Swedish—all given in Johnson's *Dictionary* as being related to *trick* in one or other of its senses. So that the word may after all have nothing to do with *tricæ* and *tricari*, or θρίξ, in any of its meanings; or it may in one sense be connected with these, and another sense with *trekken*, &c. Not to mention another possibility, that *triegen* itself may be related to the Latin *trica*, and not a real Teutonic word at all. I should be obliged if any of your correspondents can throw light upon this subject by either disproving or establishing the connection between any or all of the meanings of the word in question, especially with regard to its two main significations of *deception* and *ornament*. The inquiry has been immediately suggested by v. 170 of Milton's *Lycidas*. C. S. J.

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ORDERS OF KNIGHTHOOD (4th S. v. 472.)—The world is a stage, but the stage is not the world, and we do not expect actors to wear "off the boards" the chivalric decorations with which they have been invested in the greenroom by managers. The remarks ("N. & Q." 4th S. v. 472) on a recent exhibition of egregious folly induce me to ask the following questions:—

1. Can any order of knighthood be legitimately invented by any but a reigning sovereign, or by a recognised government?

2. Can the Grand Master of such an order confer the honours of the same *proprio motu*?

3. Can any body of men appropriate a dormant or extinct order of knighthood (like a waif or stray, without a lawful owner), and revive it in their own persons? This has been done in the case of "Templars" and "Hospitallers," but then it is not pretended that these new orders are identical with their prototypes. So likewise the "masonic Constantinian order."

4. Is not an injury done to legitimate rank by the assumption of style and title by their own inventors? A captain in the army or a lieutenant in the navy may in social intercourse find the *soi-disant* generals and colonels of Italian and Spanish legions, or Bolivian volunteers, taking precedence of them at the dinner-tables of ill-informed hosts.

When even strictly just claims to such distinctions are unrecognised, owing to causes like those ingenuously stated by the author of *Baronia Anglica Concentrata* in his own person, how much less recognition ought those without any foundation whatever to receive recognition! As well

might a man enter society in the garb of Coriolanus or Richard III. as under the titular style conferred on him by spurious authority or his own fertile imagination. There is an Act of Parliament to enable the heraldic bodies to suppress the usurpation of armorial bearings; but I am not aware that there is any to prohibit, under penalties, the assumption of rank, on the supposition perhaps that common sense and common honesty are sufficient preventives. But we all know that common sense and common honesty are either powerless to check this abuse, or that society is too apathetic in such cases to exert itself. It is all very well to say "let us laugh at these things," but while we laugh the impostor often wins.

I cannot forget the case of a poor old naval officer, retired in consequence of infirmities contracted on foreign service. Being, as a lieutenant, only styled Mr. So-and-So, he found his comforts and the landlady's attendance much curtailed in favour of his fellow-lodger, a Wurtemburg cigar dealer, who, under the title of "Colonel," engrossed all attention. "Can't let you have your tea yet, sir—the Colonel's dinner is on the fire." "Will you please not ring so loud, sir? the Colonel is a very particular gentleman." SP.

THE FIRST FOLIO SHAKESPEARE (4th S. v. 490.)—I will refer AN OLD SUBSCRIBER to two very competent authorities: Charles Knight's "Stratford Edition" and *The Merchant of Venice* (Clarendon Press Series), edited by Clark and Wright in 1868.

First let us look at *The Merchant of Venice* (Introduction, p. vi.), and there we find the following sentence: —

"Of the thirty-seven plays now included in editions of Shakespeare, the following were published *separately* in small quarto, while the author was still alive."

This is followed by a list of plays, with the date of their publication. And on p. vii. of the same book, speaking of the First Folio, it says: —

"It contained thirty-six plays, and professed to be printed from the author's MSS. It is, however, demonstrable that, in nearly every case where a previous quarto existed, the text was printed from it," &c.

Now let us turn to Knight's "Stratford Edition," and we there find ("Notice of Editions") the following sentence: —

"The folio of 1623 contains thirty-six plays: of these, thirteen were published in the author's lifetime," &c.

Having examined these references, I think that you will agree with me that they *were* published separately, and before the folio of 1623.

A NEW SUBSCRIBER.

AVARES OF INDIA (4th S. v. 198.)—"The shepherd tribes of our Indian frontier," referred to under the above name by MR. HOWORTH, are probably the same as the Ahirs, a semi-nomade race of shepherds extensively spread over the north-west provinces and the Punjáb. The Ahirs have been identified by the best authorities with the Abhiras of Puránik geography, and with the Abhirii of Western writers. Prof. Lassen places the Abhiras at the mouth of the Indus, in a district which, by an obvious emendation of the text of Ptolemy (vii. 1, 172), and of the Periplus of the Erythræan sea (p. 24), he reads Abiria—a name which, allowing for the difficulty of reconciling Sanscrit, Greek, and Arabic orthography, does not differ materially from Avares (*Jour. As. Soc. Beng.*, ix. 756). He goes on to observe that the Abhiras, in early times, dwelt near the southern Saraswati with the Shudras (Σύδροι), proving them to be an aboriginal, not an Aryan people (*Indische Alterthums Kunde*). Sanscrit writers, in like manner, class them with the Shudras, Nishadas, and other primitive tribes (Mahabharata, ii. 31, 1191, and 50, 1828, as quoted by Lassen). The limits assigned to them by the Puranas extend to the Tapti and Devagiri (Dawlutabad).

The modern tribe of Ahirs occupy nearly the same extent of country. M'Murdo states them to be numerous in Katyawar and Scinde (*Trans. Lit. Soc. Bombay*, i. 285; *Jour. R. As. Soc.*, i. 246-8). Another writer traces them from Cutch to Central India, where they are reputed to have built Asirgarh—*quasi* Asa Ahir (*ib.* xiii. 280-1). Sir Henry Elliot found them throughout a great part of the Delhi territory, and connects them with the Palli or shepherd kings, who ruled first in Nipal, and at a later period in Bengal (*Glossary*, sub voce).

MR. HOWORTH, whose interesting papers in the *Ethnological Journal*, on the "Drifting Westward of Asiatic Nomads," show him to be well acquainted with that periodical, will find farther particulars regarding the shepherd tribes of India in the papers read at the session specially devoted to India last year, and also in Elliot's *Supplementary Glossary, N. W. Provinces.* E.

TENNYSON: "IN MEMORIAM."—What author is referred to in the lines, "I hold it truth with him," &c.? (4th S. iv. 561; v. 52, 213, 352, 388.)

"The musician may tune his instrument in private, ere his audience have yet assembled: the architect conceals the foundation of his building beneath the superstructure. But an author's harp must be tuned in the hearing of those who are to understand its after harmonies; the foundation stones of his edifice must lie open to common view, or his friends will hesitate to trust themselves beneath the roof." — Coleridge's *Friend*, Essay II.

Were the Laureate asked who the sage is whose "clear harp" he here refers to, can any one who has read this extract doubt what his answer would be? This sentiment is frequently found in Coleridge's works. BIBLIOTHECAR. CHETHAM.

"HAU KIOU CHOAAN" (4th S. v. 423.)—Permit me to supplement your remarks on this book by

observing, that it was the first work given to the world by Thomas Percy, Bishop of Dromore, then Vicar of Easton Maudit, a quiet country village in the county of Northampton. As mentioned, it was published in 1761, and, I may add, dedicated to the Countess of Sussex, to whose husband the hall and manor of Easton Maudit belonged. The next year, 1762, saw the publication of another work of a similar nature, *Miscellaneous Pieces relating to the Chinese*, in two volumes, dedicated to Barbara Viscountess Longueville, a daughter-in-law of the Earl of Sussex.

Both these books would seem to have been well known in their day; for in 1765, on Percy's issuing his *Reliques of Ancient English Poetry*, Warburton sneeringly inquired "whether Percy was the man who wrote about the Chinese."

John Pickford, M.A.

Clan Tartans (4th S. v. 146, 255, 370.)—The following is a yet earlier instance of *tiretaine*:—In the inventory of "Certain Vestments," delivered by the Venerable Wykeham to the chapel of his infant foundation of St. Mary Winton College, near Winchester, there occur—

"III. Paria ridellorum [curtains] de *tartrom*,"

also—

"I. Canopeum de *rubro tartaryn* [linsey-wolsey, *striped* and *barred*: in French *tiretaine*, cloth of Tyre, so called from its usual scarlet tint] pulverisato cum stellis, cum auro, ad descendum super Corpus Dominicum in Ramis Palmarum, et festo Corporis Christi."—*William of Wykeham and his Colleges*, by the Rev. Mackenzie Walcott, pp. 211, 213.

These entries, which must be of the close of the fourteenth or very beginning of the fifteenth century, show a higher antiquity than I had supposed for the article *tartan*. We may safely conclude that it was then perfectly unknown to the "rough-footed Scot" of the Grampians.

I quite agree with what Lydiard says of the Maclellans of Bombie as an ancient and ennobled Galloway house. My remarks were merely directed to the absurdity of a tartan having been concocted for a Border sept, as they were.

Anglo-Scotus.

Change of Name at Confirmation (3rd S. xi. 175, 202.)—A letter signed "Edmund Petriburgh" gives the rule followed by bishops in 1567 (Lansd. MS. vi. fol. 127):—

"I may not change usuall or comon names at the Confirmacon, but onlie strange and not comon; and further, if the name be changed at Confirmacon, it taketh effect but from the Confirmacon."

Mackenzie E. C. Walcott, B.D., F.S.A.

"Three Jolly Post-boys drinking at the Dragon" (4th S. v. 402, 475.)—Your correspondent M. H. R. omits two words in his second and third verses, which omission makes the measure unequal. Instead of—

"He that drinks and goes to bed sober,"—

it should be, in the second verse,—

"He that drinks *small beer* and goes to bed sober."

And in the third "strong beer," according to one copy, and "all day" according to another.

There is nothing about "three jolly post-boys" in the earlier versions. They have been substituted for—

"Come, let's drink a bout, drive away all sorrow,
For p'r'aps we may not meet again tomorrow";

or, according to a third version—

"Come landlord, fill a flowing bowl, until it does run over.
Tonight we will all merry be, tomorrow we'll get sober."

These will be found, with the tune, in *Popular Music of the Olden Time*, p. 670. The foundation of all is a song in Fletcher's play, *The Bloody Brother; or Rollo, Duke of Normandy* (Act II. Sc. 2):—

"Drink today, and drown all sorrow,
You shall perhaps not do it tomorrow;
Best, while you have it, use your breath,
There is no drinking after death.

"Wine works the heart up, wakes the wit,
There is no cure 'gainst age but it:
It helps the head-ache, cough, and tisic,
And is for all diseases physic.

Then let us swill, boys, for our health;
Who drinks well loves the commonwealth;
And he that will to bed go sober
Falls with the leaf still in October."

It will be observed that the third and fourth lines of the first stanza have been incorporated with another still popular song, "Down among the dead men."

Wm. Chappell.

[In addition to the above corrections, another correspondent suggests that the line—

"Fades like the yellow leaf,"—

should run—

"Fades as the leaves do."—Ed.]

Mutual Forgiveness (4th S. v. 339, 435.)—"Was retaliation," asks Dr. Ramage, "their principle? I should be glad if some passage could be given from Greek philosophers to be pendants to those I have quoted above." I have the pleasure to call his attention to the following extracts:—

"Plato indeed (and it is worth observing) has somewhere a dialogue, or part of one, about forgiving our enemies, which was perhaps the highest strain ever reached by man without Divine assistance, yet how little is that to what our Saviour commands," &c.—Swift's 'Sermon on the Wisdom of the World.' (*Works*, by Scott, vol. viii.) I am aware that some have affirmed that this principle was taught in the Grecian schools, and have referred to the Gorgias of Plato in proof of their assertion. But, if we attend duly to the whole conversation of Socrates there related, we shall find that instead of teaching the forgiveness of injuries, the love of enemies, and the duty of doing good to them 'that hate us,' he

inculcates the indulgence of the most refined and, according to his own statement, the most baleful malice towards those who have injured us. The substance of his reasoning is this: You allow that moral excellence is the greatest good. You allow also that the punishment of offences is one mean of reforming the authors of them. If then our enemy has injured us, the greatest good we can bestow upon him is to bring him to a court of justice, and inflict the vengeance of the law. Then by no means punish your enemy for having injured you, for so you defeat your own purpose of revenge. Leave him to the whole, uncontrolled, uncounteracted, influence of his moral depravity, because that is the greatest evil which can be endured."—*Letters to a Friend on the Evidences, &c. of the Christian Religion* by Olinthus Gregory, LL.D., i. 33.

"Amicus Plato, sed magis amica est veritas." When we read the dialogue throughout we find that Plato, in the person of Socrates, declares not that it is requisite to do ill to any one, but that it is [requisite and] "proper that every one who is punished by another should either become better and be benefited by it, or should be an example to others that they, beholding his sufferings, may be made better through fear." Dr. Gregory's misrepresentation arises from his omitting these words—"if it is requisite to do ill to any one"—before the passage quoted.

Below we have Pope's well-known verses exemplified by the philosopher, in the same dialogue:—

> "Who noble ends by noble means obtains,
> Or failing, smiles in exile or in chains,
> Like good Aurelius let him live, or bleed
> Like Socrates, that man is great indeed."

"Suffer, too, any one to despise you as stupid, and load you with disgrace if he pleases. And, by Jupiter, do you, being confident, permit him to strike this ignominious blow. For you will not suffer any thing dire, if you are in reality worthy and good, and cultivate virtue."

BIBLIOTHECAR. CHETHAM.

BAPTISM FOR THE DEAD (3rd S. vii. 33; 4th S. v. 424.)—The following explanation and note by Fleury, in his *Manners of the Israelites* (part II. § xix.), is well deserving of attention:—

"Sacrifices were offered for the dead, that is to say for the remission of their sins, as we see Judas Maccabeus did (2 Mac. xii. 42); and the baptism for the dead, of which St. Paul speaks, was some ceremony of bathing and purification, which was considered as of advantage to the dead, as well as prayers."

To this is appended the following:—

"*Note.*—There would be nothing ambiguous in the expression of the Apostle (1 Cor. xv. 29), had the interpreters attended to the universal practice of believers as well as unbelievers, who always purified themselves with water before they offered sacrifice. To be *baptised* therefore, or to be purified or sanctified, expressed a series of actions,—of which this purification was the first and most indispensable, namely, the preparing, the slaying, and partaking of the victim; so that to be *baptised* or purified *for the dead* means neither more nor less than *offering sacrifice* for the dead. It is a manner of expressing the action of sacrifice, not only usual in Scripture, but in profane authors. Hence Virgil's 'Lustramurque Jovi' (*Æn.* b. iii. 279) to express the whole detail of sacrifice. St. Paul evidently alludes to 2 Macch. xii. 42, and proves the truth of the resurrection by the same way of reasoning which that author employs."

F. C. H.

DOCTRINE OF PROBABILITIES (4th S. v. 446.)—The only instance that I know of the application of this theory to Christian evidences is in reference to the probability of a correct reading of a passage of Scripture from the concurrence and diversity of MSS. It is thus stated by Herbert Marsh in his Letter to Travis (pp. 70–76):—

"If after a collation of Greek MSS. to the amount of any number, which I will call $p$, the readings A, B, C, D, &c., to the amount of $m$, have all been found in one of these MSS., which I will call ℵ, but not one of them in any other MS.; moreover if any other readings, A, B, Γ, Δ, &c., to the amount of $n$, have likewise been all found in the MS. ℵ, but each of them in only one other MS.; further, if a third set of readings, to the amount of $r$, is contained in the MS. ℵ, but each of them in only two other MSS.; a fourth set to the amount of $s$, each of which has been discovered in only three other MSS., and so on; in that case, if all these readings should afterwards be found in any one MS., the probability that the MS. in which they are thus found is the very identical MS. from which they had been taken, is to the chance of its being a different MS. as—

$$\frac{p^{m+n+r+s+,\ \&c.}}{1^{m}.\,2^{n}.\,3^{r}.\,4^{s}.,\ \&c.} - 1 \text{ to } 1.$$

In the case of $\frac{50^{14+8}}{1^{14}.\,2^{8}} - 1$ to 1, the log. of the fraction is 34,96910000, and the result is—

93132,257461,542601,562499,999999,999999:

the ratio of which sum to unity expresses the exact probability of the identity of the MSS. founded merely on the twenty-two readings of the first and second classes."

T. J. BUCKTON.

RICKETSON FAMILY (4th S. v. 447.)—In my researches relative to this family I have failed to find the English residence or place of nativity of William Ricketson, or any of his predecessors; but the following scrap may be acceptable to D. R.: *i. e.*, William Ricketson most probably emigrated to New England in the middle of the seventeenth century, as he married Elizabeth, who is supposed to have been a widow residing at Dartmouth, Mass., N.E., (see Savage's *Genealogical Dictionary*, vol. iii. p. 540), by whom he had issue Rebecca, who was born May 14, 1681; John was born Feb. 11, 1683; Elizabeth, born Sept. 1, 1684, and was married to Daniel Wood, Oct. 17, 1705; William Ricketson, second son, born Feb. 26, 1686; Jonathan Ricketson, born April 7, 1688; and Timothy, the youngest son of William and Elizabeth, was born Jan. 22, 1690 and died March 1, 1691. The records of Dartmouth, Massachusetts, specify that Elizabeth Ricketson (widow of William Ricketson) married Matthew Wing, Sept. 4, 1696. There was also

one of the name of Ricketson who wrote the *History of New Bedford.* (See *New England Register*, vol. xx. p. 340.) W. Winters.

Waltham Abbey, Essex.

Rick*a*tson brothers were curriers in St. Clement's Lane, London, in 1861. K. P. D. E.

Clarence Family: Sir John of Clarence (4th S. v. 315, 412, 426.)—In reply to J. E. F. A.'s query I will state what I know of the connection of the Bastard of Clarence with Ireland, and J. E. F. A. will then be in a better position to judge whether or not any connection can be made out with the family of Aylmer. Henry VI. (Pat. R. 6 Hen. VI. p. 2, m. 7) granted to the Bastard of Clarence the manors of Esker, Newcastle de Lyons, Cromelyn and Tassagard, to hold during the king's pleasure, retaining to the grantee one hundred and forty pounds a year out of the incomings, and accounting for the surplus into the Exchequer. It appearing, however, that Esker, Newcastle de Lyons and Tassagard had been granted to Richard Fitz-Eustas for eight years from July 11 (5 Henry VI.), reserving a charge of eighty pounds a year, and Cromelyn to James Cornewalsh for the same term, reserving twenty pounds a year, the above grant to the Bastard of Clarence was revoked, and in lieu thereof he was to receive (Pat. R. 7 Hen. VI. p. 1, m. 3) those rent charges during the continuance of Fitz-Eustas and Cornewalsh's terms, with remainder on the footing of the original grant to him. This second grant recites that he also enjoyed for a term of twelve years the custody of the castle of Dublin, value nineteen pounds a year, and contains a licence to receive the profits of these grants while absent from Ireland, notwithstanding statutes to the contrary. The Aylmer mentioned by J. E. F. A. would perhaps be a steward appointed by Fitz-Eustas. I have been unable to discover any later particulars about the Bastard of Clarence, and do not know whether or no he left any issue, male or female.

I tender my thanks to Mr. Nichols for his obliging reply (p. 426) to my query. I am trying to trace the origin of the family of Clarence, or Clarance, yeomen who held land in Great and Little Sampford, in the Hundred of Freshwell, Essex, from 1523 to 1804. The Freshwell Subsidy Rolls are rather imperfect, and there are no assessments for the Sampfords further back than 1523. If any reader of "N. & Q." will tell me where to search next I shall be very grateful.

L. B. C.

Mr. J. G. Nichols has mentioned, in his interesting note, some mistakes into which Noble fell. It is worth while, I think, to point out some further inaccuracy in his account of Tonge. Correcting the date "1531," in what he justly describes as a "barbarous inscription" in the church of St. Mary Overy, he says:—

"His death happened August 2, 1534. . . . His arms were, Gules, a bend argent cottised or between six martlets of the third."

In the South Kensington Museum is a thing which is as much like a garter plate as it could be made. It is described on the label which is placed by it as a plaque of gilded copper.

It shows the following inscription in Roman capitals:—

"THE . ARMYS . OF THE . EYGHTH . WORS
HIPFUL . MAISTER . TONGE . OTHER
WYSSE . CALLYD . MAISTER . CLARE
NCIVS . AND . MESTERIS . SVSAN . HYS .
WYFE . 1554."

Above this is his shield, the tinctures in which appeared to me to read thus: Per pale, Baron, azure a bend cotised between six martlets or. *Tonge.*

Femme, or a chevron gules between three birds vert (popinjays), beaked and membered gules, within a bordure azure charged with nine bezants. *White.*

Above this coat are the words "Espoer . en Dieu"; and between "Espoer" and "en Dieu," what looks like a head between a pair of wings stretched out barways.

The plaque, I presume, gives the real date of Tonge's death. Noble, correcting the epitaph, gives for his correction an error of twenty years. He also gives Tonge's coat wrongly, if the tinctures in the plaque have not become changed.

It is painful to say anything against the literary reputation of a man who worked hard. Noble published his *Protectoral House of Cromwell* when he was young. But by 1804, when he published his *College of Arms*, he had had sufficient experience; and it is certain that all who consult his writings will find reason for agreeing with at least some part of Mr. Nichols's criticism.

D. P.

Stuarts Lodge, Malvern Wells.

Provincial Glossary (4th S. v. 271, 302, 362, 435, 442.)—Having made the vocal sounds a special study, may I question the assertion of Mr. Ellis that there are more distinct vowels than seven? Six form a natural series, and the seventh, EH, comes in as a second third of the series, but has none to follow. The series would stand thus:—

$$\text{EE, AY} \left\{ \begin{matrix} \text{EH,} \\ \text{AH,} \end{matrix} \right\} \text{AW, OH, OO.}$$

AY, as in pLAY; OO, as in fOOl; EH, as in fEll; AH, as in bAnd. The short or close vowels, as I in knIt; A, as in gnAt; O, as in nOt; U in nUt; are only EE, AH, AW, and OO, not dwelt upon.

Of course an imperfect sound (a sort of mule

between these sounds) may be produced, and probably some human organs can produce no other.

A diphthong is a gradual passage from one to the other.

The terminal vowels EE and OO form the consonants Y and W before another vowel; and AH and EH approach H.

EE, as in FEEL.

AW, as in the sham triphthong AWE, or as AW in YAWL.

OH, as that exclamation is usually pronounced in Parliament and elsewhere, or as MR. ELLIS has OA in FOAL. LITERA.

BARBECU'D (4th S. v. 382, 477.)—

"And a barbecu'd mouse was prepared for the owl."
*The Peacock at Home.*

W. J. BERNHARD SMITH.

Temple.

FRENCH PRISONERS OF WAR AT LEEK (4th S. v. 376.)—Even from my very small experience I have found that there is nothing like ventilating a subject one wants to know more about in the pages of "N. & Q." or some such kindred publication. Partly from difficulty in following the French accentuation of the different Christian and surnames, but more especially from having to jog the memories of men between eighty and ninety years of age as to events which happened in their hot youth, I have been led into some errors of omission and commission which I hasten to emend.

Lieut.-Col. Notaire Granville, taken at Flushing, was chef du génie maritime et colonel des ouvriers militaires; chevalier de la légion d'honneur, &c.

Lieut. Davoust, of the navy, was son du sénateur de ce nom, and *not* of the prince d'Eckmuhl.

—— Vandome, a naval officer and a most excellent linguist, used to render the English papers into his native tongue, for the benefit of his comrades at the billiard-tables established by the officers.

—— Dupuis, captain 72nd regiment of foot and chevalier.

—— Boucher, lieutenant 48th regiment of foot.

—— Carmel, chief of the customs at Walcheren.

—— Picard, engineer of roads and bridges.

—— Bégin, an officer of excise.

Joseph Vattel, cook to General Brunet, married Sarah Pilsbury.

As to the duel, it appears that poor Decourbes had been fishing; came in after the curfew-bell had tolled at 8 P.M., and consequently had to report himself to Captain Grey, R.N., the commissary. He afterwards met Robert at the billiard-room at the Black's Head, who grossly insulted him and struck him in the face, so that a duel became inevitable. Néau, who was present, was deputed to furnish them with fire-arms, but after ransacking the town he could only succeed in borrowing one horse-pistol from a private in the yeomanry. They met on Balidone at 3 the next morning, and tossed for the first shot. Decourbes won, and hit his adversary in the breech, so that the ball entered at one side and came out at the other. Robert, who was previously lame and had come on to the ground on crutches, then—grievously wounded though he was—gathered himself up and returned the fire, shooting Decourbes in the nape of the neck. Lieut. Viro of the 72nd regiment of foot acted as Robert's second, and was subsequently killed at Waterloo.

They then all walked back together to Leek, the two combatants treating their wounds very lightly; but Decourbes' took to bad ways, and he died of it in the course of ten days or a fortnight.

All accounts agree that these unfortunates conducted themselves with the utmost propriety and self-respect during their enforced sojourn amongst us, endearing themselves to the inhabitants generally by their unwonted courtesy and strictly honourable behaviour. But as to their estimate of human life, one informant naïvely remarked, that they seemed to value it no more than we should crushing an unhappy fly in a moment of irritation.

JOHN SLEIGH.

Thornbridge, Bakewell.

SIR FRANCIS PRUJEAN (4th S. v. 489.)—In Walpole's *Anecdotes of Painting in England*, iii. 10 (Strawberry Hill edition), MR. MOODY will find an answer to his query:—

"Vertue saw a picture, which he commends, of a Dr. Prujean,* in his gown and long hair, one hand on a death's head, and the other on some books, with this inscription: 'Amicitiæ ergo pinxit Rob. Streater.'"

Sir Francis Prujean, Knight, Thomas Prujean, M.D., and his mother, Lady Margaret Prujean, are buried in the chancel of Hornchurch, Havering Liberty, Essex.

Can any correspondent inform me of their relationship to Lady Mary Magdalen Prujean, who became abbess of the English Benedictines at Dunkirk in 1777, and died at Hammersmith in 1812, æt. eighty-six? THUS.

THE STUART SUCCESSION (4th S. v. 464.)—There is an error in the statement thus headed which may be worth your correction. Ferdinand, ex-Duke of Modena, is the eldest representative in the direct line of the Stuart family, his mother having been the eldest daughter of Charles Emanuel, first King of Sardinia; but it was the late ex-Duke of Parma, murdered in 1854, who

* Vertue met with a print—"Opinion sitting in a Tree," thus inscribed: "Viro clariss: Dno Francisco Prujeano Medico, omnium bonarum artium et elegantiarum fautori et admiratori summo, D.D.D. H. Peacham." For Henry Peacham, see *A Catalogue of Engravers* by Horace Walpole, p. 44, Strawberry Hill edition.

married Marie de Bourbon, sister of the Comte de Chambord. This Duke of Parma was the son of the younger daughter of Charles Emanuel of Sardinia. He left a son and, I believe, a daughter.

A. S.

The number of descendants from the Royal Stuarts is far greater than the paragraph quoted by Dr. Rogers seems to imply. Through Henrietta, daughter of Charles I. and wife of the Duke of Orleans, descended Francis Duke of Modena, the eldest representative of the Stuarts; the Duke of Parma, the King of Naples, the King of Saxony, Queen Isabella of Spain, the Emperor of Brazil, the King of Portugal, and the Comte de Chambord. From Elizabeth Queen of Bohemia, daughter of James I., descend the Comte de Paris, the King of the Belgians, the Emperor of Austria, the Duke of Tuscany, the Prince of Salm, Queen Victoria, the King of Hanover, the Duke of Brunswick, the King of Wurtemberg, the King of Holland, Prince Napoleon, the Duke of Hesse Cassel, the Grand Duke of Baden, the King of Prussia, the Emperor of Russia, and the King of Bavaria.

H. F. P.

Henrietta *Maria* should be *Anne*. P. A. L.

H.R.H. Prince William Henry's Newfoundland Cruise in 1786 (4th S. v. 448.)—In the *Life and Reign of William the Fourth*, by the Rev. G. N. Wright, vol. i. (London & Paris, 1837, 8vo), will be found some reference to this cruise.

N.

Contemporary Portrait of Mary, Queen of Scots (4th S. v. 111, 236, 325.)—The *First Report of the Royal Commission on Historical Manuscripts* contains, under the head of "The Library of the Catholic Bishop of Edinburgh," a notice by Mr. Stevenson of a MS. in folio upon vellum, in the original stamped and inlaid binding, containing a History of the Scottish College at Paris, written by Thomas Winterhope, and dedicated to Patrick Hepburn, Bishop of Moray and Commendator of the Abbey of Scone. The charters which are here set out are authenticated by a notarial attestation. It further contains several addresses, letters, &c. to Mary Queen of Scotland, and is remarkable as containing one of the earliest and most authentic portraits of that sovereign, executed in Indian ink, with the inscription —

"Maria R. Scotiæ hæreditaria et Galliæ usufructuaria."

This drawing appears to have been executed in or about 1565. J. Macray.

Oxford.

The Earl of Derby, 1592 (4th S. v. 361, 432.)—The passage quoted by Mr. De Wilde is a translation, word for word, of what Camden gives us in his *Annales* under 1594, where we read: "Ejecta per vomitum argenteos pedes itâ infecerunt," &c. E. H. Knowles.

Kenilworth.

George Morland, Painter (4th S. v. 447.)—The Morland Gallery, exhibited for three seasons at Mrs. Macklin's great room, 39, Fleet Street, by Mr. Charles Chatfield of Camberwell Grove, was sold by auction at the same room by Mr. Peter Coxe on the 7th and 8th of May, 1807. In my catalogues of the sale, Lot 1, on the second day, is described as "Wearied Travellers," a drawing; and Lot 39, also on the second day, "Asking the Way," a drawing equal to the artist's works in oil. Unfortunately the catalogues are not marked with the prices, nor the names of the purchasers. E. B.

York Place, Portman Square, W.

Unpublished Stanza of Burns (4th S. iii. 281, 396.)—In giving the fifth stanza to "Roy's Wife of Aldivalloch," which Mrs. Lawson stated had been repeated to her by Burns at Closeburn Castle, I inquired if your readers had ever found it in any work. A friend has drawn my attention to it in a small song book published by the late Mr. Nicholson, printer, Kirkcudbright, 1842. Mrs. Lawson's version was: —

"But Roy's years are three times mine,
I'm sure his days can no be monie;
And when that he is dead and gane,
She may repent and tak her Johnnie."

In the printed copy which I have before me it runs thus: —

"But Roy is aulder thrice than me,
Perhaps his days will no be mony;
Syne, when the carle is dead an' gane,
She then may turn her thoughts on Johnnie.
Roy's wife," &c.

Though the words are slightly different, it is evidently the same stanza; and the question arose, where Mr. Nicholson found them. I communicated with his son, who writes to the following effect: —

"The small song book, to which you refer, was got up by myself and a young lad when we were learning our business in the printing office, in 1842, in odd hours. The copy of 'Roy's Wife' printed in it was, so far as I can recollect, the favourite song of a sort of crazed man called Willie Haugh, who used to wander about, and resided in this town. Where Willie learned the verse, I cannot say."

Craufurd Tait Ramage.

Passion Week (4th S. v. 490.)—It is surely desirable that one uniform practice should be observed in designating the two weeks before Easter. Can we do better than return to the nomenclature of our forefathers? Not only in the Roman ritual, but in the old English rite, the fifth Sunday of Lent was always called Passion Sunday, *Dominica in Passione Domini*; because on that day the Church began a more special commemoration of our Lord's Passion, as indicated by various omissions and changes in her offices. Hence the week following that Sunday was as naturally and appropriately called Passion V

as the week following Easter Sunday was called Easter Week. But though the last week of Lent was also justly entitled to be called Passion Week, it was distinguished by the peculiar name of Holy Week, as the French also call it *La Semaine Sainte*. It is a constant source of confusion and misapprehension to call the week before Easter Passion Week; which would be easily avoided by returning to the old English name of *Holy Week*. F. C. H.

Devonshire Newspapers (4th S. v. 491.) — Mitchell's *Newspaper Press Directory* is a useful reference. I note, *Exeter Flying Post* (Trewman's), established Sept. 2, 1763; *Exeter and Plymouth Gazette*, anno 1789. The earliest Plymouth paper dates from Nov. 30, 1820—*Plymouth Herald*; the *North Devon Journal* (at Barnstaple), 1824. It is a great pity our national library does not endeavour to obtain complete sets of all the county and town papers. I think after the *Lincoln, Rutland, and Stamford Mercury*, which was established in 1695, the *Nottingham Journal* comes, dating from 1710, of which that office contains a complete series. How valuable these papers and their fellows must be for local history, you well know. The British Museum has only a fragmentary portion of each of these county histories. H. Moody.

A Centenarian (4th S. v. 465.)—There is at the present day a centenarian who continues to paint, and who this year exhibited two of his pictures at the Palais de l'Industrie, Champs Elysées, Paris. In the one he is represented seated in a large chair of wickerwork, on the back of a sturdy guide, ascending a high mountain; and although at this late hour in his time of life, he may still say, "We gang up the hill togither, John."

P. A. L.

Morton Family (4th S. v. 466.)—I beg to inform Mr. Morton that he will find the pedigree he asks for in *Collectanea Top. et Geneal.* vol. iii. p. 169, and a continuation of it in vol. iv. p. 396.

W. Benham.

Addington Vicarage, Croydon.

"The better the day, the better the deed" (4th S. v. 147, 249, 285.)—Chief Justice Holt makes use of this expression in Sir William Moore's case, 2 Lord Raymond's *Reports*, 1028, on an application for discharge out of custody of a prisoner taken on a Sunday, by virtue of a judge's warrant upon an escape. The conclusion of the judgment is, "The judges of the Common Pleas are of another opinion, but I cannot satisfy myself with their reasons. I think the better day, the better deed." The learned reporter quotes the words as the expression of the judge and not as a quotation. S. O.

Maltese Cross worn by Officers of the 60th Rifles (4th S. v. 295, 476.)—General Count von Hompesch, commander of the mounted riflemen spoken of by H. A. St. J. M., was nephew to the Grand Master of Malta, and himself a knight of the order. He may therefore have chosen its cross as a badge. Still it would be well to find if any sketch of the original badge is extant, for the arms of Hompesch are "gules, a saltire engrailed argent." Would it not therefore be possible for an ignorant or careless workman to have mistaken the field for the charge, when wrought in relief, and turned it into a Maltese cross? Lydiard.

Sir William Weston (4th S. v. 275, 478.)—I am indebted to Accipe Hoc for his kind reply. As he suggests, owing to discolouration of the glass, the blazon may have been "or for gules." At Temple Balsall they recur:—

"The whole surmounted by a chief, or, charged with a cross sable. This is the coat of W. Weston, the last prior of St. John's."—*Gent. Mag.* x. N.S. 269.

The article has the well-known signature J. G. N. I find that the Hospitallers had land in the city now known as "Little London." I should add that I knew the arms of the order were gules a cross argent, as they are so given in my *Sacred Archæology*.

Mackenzie E. C. Walcott, B.D., F.S.A.

Poor-rate Books (4th S. v. 489.)—By the Act 58 George III. cap. 69, sect. 6, all parish books and papers are to be kept by such person and deposited in such place as the inhabitants in vestry may direct, excepting the register-books of baptisms, marriages, and burials, which by another Act are to be kept in an iron chest in the custody of the parson under a heavy penalty. Ratepayers and others have a right to inspect.

H. T. Ellacombe.

Penn's "No Cross no Crown" (4th S. v. 421.) A revised and amplified edition of this work was published by Penn during (I believe) his second imprisonment in the Tower, but the first edition of *No Cross no Crown* was printed much earlier, and indeed some years before Penn had undergone any imprisonment. It forms a thin small quarto volume consisting of about 112 pages, and was printed in the year 1660. Its title is as follows:—

"No Cross no Crown, or several Sober Reasons against Hat-Honour, Titular-Respects, You to a single Person, with the Apparel and Recreations of the Times; being inconsistent with Scripture, Reason, and the Practice as well of the best Heathens as the Holy Men and Women of all Generations; and consequently Fantastick, impertinent, and sinfull. With Sixty-Eight Testimonies of the most famous Persons of both former and latter Ages for further confirmation. In Defence of the poor despised Quakers, against the Practice and Objections of their Adversaries. By W. Penn, Jr, an humble Disciple and patient Bearer of the Cross of Jesus. Printed in the 1660."

No printer's name is attached to this edition. A notice of it appeared in the New Series o

*Retrospective Review*, ii. 117—a work published some years sin e by Mr. Russell Smith, and which unfortunately was dropped for want of public encouragement. X. A. X.

Rome and Louis XIV. (4th S. v. 276, 369, 456.)—I have a small medal which seems to have been struck to commemorate this event. It is a little larger than a shilling, and of copper. On the obverse are the two busts, in profile, of the king and queen; the first laureated, the second crowned, with the legend—LVD . XIIII . ET . MAR . THER . D. G . FR . ET . NAV . REX . ET . REG. The reverse shows the ecclesiastical procession mounted, and passing through an archway. A canopy is borne over the head of the legate, and all the personages wear their cardinal or bishop's hats. Legend: LENTREE . DV . LEGAT . A . PARIS .

W. J. Bernhard Smith.

Temple.

## Miscellaneous.

### NOTES ON BOOKS, ETC.

*Mushroom Culture; its Extension and Improvement. By* W. Robinson, F.L.S., Author of "The Parks, &c., of Paris," "Alpine Flowers," &c. *With numerous Illustrations.* (Warne & Co.)

Though it may not be given to all the readers of Mr. Robinson's instructive volume to rival the Belgian cook, who, according to our author, grew a dish of mushrooms on a pair of old wooden shoes, it is not to be doubted that Mr. Robinson's treatise is well calculated to encourage, extend and improve the culture of mushrooms in England; and if, as Brillat-Savarin declared, "La découverte d'un mets nouveau fait plus pour le bonheur du genre humaine que la découverte d'une étoile," Mr. Robinson, as one who will no doubt contribute by the publication of this volume to the growing of ten mushrooms where only one grew before, will deservedly be reckoned, at least by the admirers of the delicious esculent in question, as a real benefactor of his fellow-creatures. Mr. Robinson shows satisfactorily how mushrooms may be grown at all seasons and in all places, and all who like mushrooms should buy his book and try his methods.

*The Gaming-Table: its Votaries and Victims in all Times and Countries, especially in England and France. By* Andrew Steinmetz, Esq. *In Two Volumes.* (Tinsley.)

Just as we were preparing a powerful Homily against Gaming by way of "improving" the coincidence of Mr. Steinmetz's pleasant gossiping volumes coming under our notice in the very week of the Derby, we are checked by the fact of the Blue Ribband of the Turf being carried off this year by Lord Falmouth, an honourable sportsman of the good old school, who patronises sport for the sake of sport, and *not* for the purpose of making a book. We must, therefore, renounce our good intention, and leave our readers to draw for themselves the moral lesson against the too prevalent vice which forms the subject of Mr. Steinmetz's amusing volumes. Our author tells us in his preface that, in the compilation of his work, he has ransacked hundreds of volumes, and if every page did not bear evidence of the extent of his reading, his copious indexes would sufficiently prove it. Let us add that this reading has been turned to good account, and has resulted in a couple of as pleasant and chatty volumes as the general reader would care to meet with.

*Patronymica Cornu-Britannica; or, the Etymology of Cornish Surnames. By* Richard Stephen Charnock, Ph. Dr., F.S.A. (Longman.)

Dr. Charnock has devoted so much time and attention to the etymology of proper names, that everything that proceeds from his pen deserves the attention of philological students. Though those who consult the present volume may not agree with the author on all points, they must admit the value and ingenuity of many of his interpretations, and the interesting character of the preface.

Bell's Poets.—A late worthy publisher once declared poetry to be a drug in the book trade. Good poetry would not seem to be so now; else how can Messrs. Charles Griffin & Co. contrive to re-issue the "Collection of Poets," edited by the late Robert Bell, Esq., with critical and historical notes, memoirs, and glossaries, handsomely bound in cloth, at 1*s.* 3*d.* per volume? Yet this is what they are doing, as the first volumes of Butler, Dryden, Thomson, and Cowper, now before us, got up in good taste and style, sufficiently testify.

Chinese "Notes and Queries."—If it be matter of surprise that, while France boasts its "N. & Q." in the shape of *L'Intermédiaire*, and Holland in its *Navorscher*, Germany should have no corresponding medium of intercommunication for its scholars; it is scarcely less surprising that such a journal has been started in China, and that henceforward from Hong-Kong our correspondents—

"May sometimes counsel take, and sometimes tea."

The first number of a new series of *Notes & Queries on China and Japan* is now before us. It is conducted by Mr. C. Langdon Davies, and published "at the *China Magazine* Office, 7, Pedder's Wharf, Hong-Kong," and we can assure our readers that there is no lack of information or amusement in our Brother of the Flowery Land.

The Magazines.—The article by the editor of *Fraser*, "Fresh Evidence about Anne Boleyn," which he has found at Vienna in the papers of Eustace Chapuys, who was the ambassador of Charles V. in England between the years 1529 and 1545, is alone sufficient to secure attention to the June number, which contains in addition Max Müller's "Third Lecture on the Science of Religion," and many papers of interest.—*Macmillan* opens with a further instalment of "Sir Harry Hotspur," by Anthony Trollope, which increases the reader's interest in the story; while Mrs. Brotherton introduces us to "A Forgotten English Poetess," Elizabeth Joan Weston, on whose curious history it is not improbable that the researches of some of our correspondents may throw further light. Papers on "The Revision of the Bible," "English Physique," and "The Experiences of a Guardian of the Poor," with a critique, not very gentle, of *Lothair*, add to the value of the number.—*The Cornhill*, with its two capital stories, "Put yourself in his Place" and "Against Time," gives us a satire on the Plebiscité, and an interesting paper founded on the old German poem, "King Laurin's Rose Garden."—*Tinsley's Magazine*, which has been the medium of publishing so many good serial stories, furnishes this month further instalments of "The Monarch of Mincing Lane" and "Austin Friars," and the first three chapters of a new tale, "Joshua Marvel"; while *Temple Bar* seeks to gratify the novel-reading public by three more chapters of "The Landlord of the Sun," and many more of "The Bird of Paradise."

The Revision of the Authorised Version.—According to the *Pall Mall Gazette*, the committee appointed by Convocation for the revision of the Authorized

Version has held its first meeting and agreed on its plan of operations. The committee is to separate itself into two companies, the one for the revision of the authorised version of the Old Testament, and the other for that of of the New. The former is to consist of the Bishops of St. David's, Llandaff, Ely, Lincoln, and Bath and Wells, Archdeacon Selwyn, Canon Selwyn, Dr. Jebb, and Dr. Kay. The latter consists of the Bishops of Winchester, Gloucester and Bristol, and Salisbury, the Prolocutor of the Lower House, the Deans of Canterbury and Westminster, and Canon Blakesley. The committee has extensively availed itself of its powers to "invite the co-operation of any eminent for scholarship to whatever nation or religious body they may belong;" and the list of scholars and divines invited to join the Old Testament Company includes the names of Professors Davidson, Perowne, and Leathes, Dr. Pusey, and Dr. W. L. Alexander. Among the scholars and divines invited to join in the revision of the New Testament, one of the most notable names is that of Dr. J. H. Newman. As a general principle to be followed by both companies, it has been resolved to introduce as few alterations as possible into the text of the authorised version consistently with faithfulness, and to limit as far as possible the expression of such alterations to the language of the authorised and earlier English versions. Each company is to make two revisions of its text, the one provisional and the other final. At the former, proposed changes in the text will be made on the approval of a majority of those present, but no change will be made or retained at the final revision which is not sanctioned by a majority of two-thirds. Whenever the text adopted by the committee differs from that from which the authorised version was made, the alteration is to be indicated in the margin. The revision is to extend to the headings of chapters, pages, paragraphs, italics, and punctuation, and reference is to be made on the part of each company, when considered desirable, to divines, scholars, and literary men, whether at home or abroad, for their opinions. The New Testament company holds its first meeting on the 22nd of next month.

An Appeal.—Mr. Thoms' appeal on behalf of the aged daughters of Mr. Robert Metcalf, the worthy old clerk of the late Dr. S. R. Maitland, the distinguished Librarian of Lambeth, having appeared in these columns, he is desirous through this medium of acknowledging with thanks the receipt of the following contributions:—The Rev. Canon Robertson, 2*l.*; Venerable Archdeacon Harrison, 2*l.*; Miss Beale, 10*s.*; T. F. Kent, Esq., 2*l.*; W. Smith, F.S.A., 1*l.* 1*s.*; G. Smith, F.S.A., 1*l.* 1*s.*; Mrs. G. Smith, 1*l.* 1*s.*; C. A. W., 1*l.*; Rev. E. S. Appleyard, 2*l.* 2*s.*; W. Lindus, 8*s.*; Elpha, 5*s.*; F. Ouvry, Esq., 1*l.*; Lady Young, 1*l.* 1*s.*; Earl of Crawford and Balcarras, 10*l.*; Rev. H. R. Luard, 1*l.*; Mrs. Everett Green, 2*l.*; A. N., 1*s.*; Sir W. Tite, M.P., 10*l.*; Col. Weston, 1*l.*; Dr. Filkin, 1*l.* 1*s.*; Francis Rivington, Esq., 2*l.* 2*s.*; Mrs. Bruce, 10*s.*; E. K. W. J., 5*s.*; E. Foss, Esq., 2*l.* 2*s.*; Rev. H. Warren, 5*s.*; C. Clark, Esq., 1*l.*; Rev. A. J. M'Caul, 1*l.* 1*s.*; Rev. Dr. Wilson, 1*l.* 1*s.*; Stamps (Anonymous), 5*s.*; Mrs. Boyson, 1*l.* 1*s.*; The Misses Maitland, 5*l.*; Cosmo Innes, Esq., 10*s.*; J. Stuart, Esq., 2*s.* 6*d.*; Rev. Canon Blakesley, 1*l.*; Rev. J. C. Riddell, 7*s.*; Rev. T. W. Webb, 1*l.* 1*s.*; Rev. T. M. Sherwood, 1*l.*; J. Starr, Esq., 1*l.*

"The Ammergau Passion-Spiel" is now in progress, and such of our readers as do not see *The Standard* regularly, but take an interest in this *dramatic mystery*, may be glad to know that a series of graphic and effective reports of the daily performances are regularly furnished to that journal by their own Special Correspondent.

Forged Autographs.—M. Étienne Charavay has just published in Paris a small brochure, entitled "Affaire Vrain-Lucas; étude critique sur la collection vendue à M. Michel Chasles, et observations sur les 'moyens de reconnaître les faux autographes," which may probably contain some hints deserving the attention of English collectors.

The late Mr. Cyrus A. Redding. (From a Correspondent.)—A literary veteran has just died at the great age of eighty-five. The later writings of Mr. Cyrus Redding are not so much known as his earlier productions. He was born at Truro in 1785, where and at Plymouth much of his early life was passed, in association with many celebrated men who then lived in the West of England. After contributing to periodical literature, Mr. Redding went in 1814 to Paris, where he resided two or three years and edited *Galignani*. On his return to England he edited, with Campbell the poet, *The New Monthly Magazine*. From that time until his death, his labours were incessant, having edited six newspapers and written forty volumes, besides pamphlets. He will be remembered as the author of works *On Wines*, *The Illustrated Itinerary of Cornwall*, *Fifty Years' Recollections*, *Remarkable Misers*, *Keeping up Appearances*, *Memoirs of Campbell the Poet*, and several other books. His conversations among friends were of great interest, blending information, anecdote, and above all, that personal description of eminent men and events which a long life enabled him to give. It is not surprising that in later years this industrious writer and ready conversationalist, outliving his contemporaries, should have moved in a small circle, but the name of Cyrus Redding will not be forgotten as one of the hard labourers in the annals of literature.

Mr. J. W. Parker, formerly of West Strand publisher, and who was often known as *Cambridge* Parker to distinguish him from Mr. J. H. Parker of Oxford, to whom he was not related, died this week, in his seventy-ninth year. He had, after his son's death, retired from business, which in 1863 was purchased by Messrs. Longmans, a handsome annuity being secured to his partner, who survived however only eighteen months. Mr. Parker had formerly acted as manager to Messrs. Clowes, superintended the printing works of the University of Cambridge, and from his great ability and judgment was selected to superintend and publish the works issued by the committee of general literature of the S.P.C.K. Mr. Parker also published many of the works of Whately, Trench, Maurice, and also the notorious Essays and Reviews, which latter work soon passed into the hands of Messrs. Longmans.

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## Notices to Correspondents.

Abhba. *By "privately-printed books" we understand those not intended by the writers for sale, and the circulation of which is confined entirely to their friends and connections.*

Constant Reader. *Full particulars of the Society of Dilettanti may be found in* "N. & Q." 2nd S. ix. 201. *We believe this society is now extinct.*

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*LONDON, SATURDAY, JUNE* 11, 1870.

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## Notes.

### THE HELLSTONE IN DORSETSHIRE: ITS ATTEMPTED RESTORATION.

There is a certain class among antiquaries—a minority we would hope—who regard the replacing the fallen stones of our megalithic structures, so as to make them "fit to be seen," a praiseworthy and noble task. To this end several attempts have recently been made to restore some of these objects to their "pristine condition,"—the work often being done in the absence of the necessary data for ensuring the placing of the stones in their original positions. It is needless to call any particular attention to the so-called restorations of two of the Jersey cromlechs last year, as the subject has already been discussed in the admirable report of Lieut. Oliver on "Prehistoric Remains in the Channel Islands."* But to show how absurd is the attempt to restore when there are no views, elevations, or plans for guidance, I will just allude to the case of Le Couperon cromlech, Jersey. Here one of the stones, now placed as a capstone, is hollowed out on one side, in a manner evidently artificial. It is the opinion of the Messrs. Lukis that such a stone as the above—

"in every way resembles similar stones which have formed props or dividing-stones of chambers in the Brittany cromlechs—two stones, each with a semicircular aperture, forming an entrance through which it would be possible to crawl."

In confirmation of this, I would refer to a woodcut of a cromlech in Lysons' *Our British Ancestors*, p. 160.* If this really be the original use of this stone, then its present position as a capstone is evidently due to a want of judgment on the part of the restorer. From this fact alone, we at once see how arbitrary the selection of this and other stones must have been: for the very stone one archæologist has chosen, another if occupied on the same task would reject. Better, therefore, to allow these ancient megalithic structures to remain in that venerable state of decay which marks their antiquity.

During a recent visit to the south of Dorsetshire, I made arrangements for a trip to the Hellstone—a cromlech about half a mile north of the village of Portisham. Hutchins, in his *History of Dorset*, describes the Hellstone as the only cromlech in the county; but, since he wrote, other sepulchral chambers have been discovered and classed under that name. Gathering my ideas of its appearance principally from the little vignette on Mr. C. Warne's Map of Ancient Dorsetshire, I naturally expected to see a somewhat dilapidated and venerable structure. Imagine my surprise then, on attaining the top of the hill, to find quite a different object from that engraved on the map. Instead of the slanting capstone, with the supporters lying here and there, all is now changed: its present appearance reminding me very strongly of a sepulchral chamber figured on p. 79 of Worsaae's *Primeval Antiquities of Denmark*. The huge capstone is now placed over nine supporting stones, arranged on an oval plan, so as to leave an entrance on the south-east. Who placed all these supporters upright, I could not ascertain. In my humble opinion this kind of restoration should never be encouraged, if we wish our antiquities to be respected: for who will look on an ancient structure, which has been patched up in the *nineteenth* century, with the same degree of veneration as if it had remained in the hoary condition handed down to us through successive ages?

The Hellstone, I imagine, has not been restored for any long period. I infer this from information received from a little shepherd boy, who, although he told me he had been but a short time in the neighbourhood, said he remembered when the stones were askew and fallen, pointing out to me some of their positions. I could only positively identify one of the supporters with those in the view given by Mr. Warne on his map. This stone, the supporter on the south-west, has not been shifted from its former position. Some of

* *Jour. of the Ethnological Soc.*, April, 1870. See also *Athenæum*, June 5, 1869, p. 767.

* See also *Jour. Brit. Arch. Assoc.* (1868) "On a chambered Longbarrow at Kerlescant," by the Rev. W. C. Lukis.

the other stones may be guessed at, but they have all been moved more or less.

Unless some record of this cromlech-readjustment is made, future archæologists will wonder how it is that the object itself so entirely disagrees with the representation of it given by Hutchins and Warne. I trust, however, that the present note will explain away all such difficulties.

Should any reader of "N. & Q." be aware of the date when the Hellstone was restored, and the party who undertook the work, it would be well perhaps, for the sake of future inquirers, to make a record of the fact in these pages.

E. H. W. Dunkin.

Greenwich.

## MR. RUSSELL LOWELL'S "AMONG MY BOOKS."

A volume has recently been published bearing the above title, from the pen of the accomplished author of the *Bigelow Papers*. It manifests, as might have been expected, much reading, deep thought, and keen insight into the mental characteristics of the authors whose works are passed under review. The essay entitled "Shakespeare once more" really opens up new lines of thought and illustration in respect to our matchless bard. His observations on the English language as Shakespeare found it and used it, though a little fanciful, have much in them which is striking and true. When, however, he condescends upon philological analysis, he displays a weakness which is by no means uncommon amongst literary men who have not made philology their special study, but who seem to consider that the ordinary knowledge of languages imparted by a liberal education enables its possessor to decide *ex cathedra* upon questions of derivation, and the connection of one tongue with another. There is a remarkable note on p. 155 which illustrates this. He says:—

"Even so accomplished a person as Professor Craik, in his *English of Shakespeare*, derives *head* through the German *haupt* from the Latin *caput*! I trust that the genealogy is nobler, and that it is of kin with *celum tuum*, rather than the Greek κεφαλή, if Suidas be right in tracing the origin of that to a word meaning *acuity*."

I have not Mr. Craik's book at hand to refer to, but there is something irresistibly comical in the idea of deriving an Anglo-Saxon word from the Latin through the German! Mr. Lowell seems to be quite unconscious that the Anglo-Sax. *heafod* (by contraction *head*) is identically the same word with the Latin *caput*, the consonants being permuted according to Grimm's well-known law. That this is connected with Greek κεφαλή, Sans. कपाल (*Kapala*), is admitted by Bopp, Benfey, and all philologers.

Our author proceeds—

"*Wicked* is evidently the participial form of A.-S. *wacan* (German *weichen*), to bend, to yield, meaning one who has given way to temptation."

Upon this hypothesis a *wicked* man is a *weakened* man. We generally consider that wickedness is rather an indication of strength and power, devoted to wrong purposes. The ordinary derivation of *wicked* seems much more likely to be the true one. *Wicca* and *wicce* (A.-S.) are, respectively, a wizard and witch. *Wiccian* is, to use incantations, to bewitch. *Wiccode* means a person bewitched, under the influence of enchantment—ready, like the ancient Norseman or the modern Malay, to run a-muck and destroy all within his reach.

One more instance may serve to show how a philological jack-a-lantern, which has been over and over again laid to rest, flares up irrepressibly from time to time to mislead the unwary. The origin of the term *navvy*, applied to our railway excavators, has been explained times without number; but here we have another strange theory put forth as incontrovertible, with a reflection on those who have failed to discover it. Apropos of Saxon derivations, our author proceeds:—

"So entirely lost is the Saxon meaning of the word *knave* (A.-S. *cnava*, German *knabe*), that the name *navvie* assumed by railway labourers has been transmogrified into *navigator*."

Now, since the word *knave* had lost its original meaning of *youth* or *servant*, ages before railways were ever thought of, it seems a little hard that the members of a very worthy and useful occupation should be classed as a body with Falstaff's "misbegotten *knaves* in Kendal green." At the risk of "damnable iteration," it must once more be stated that the canals, which were as popular a hundred years ago as railways are at this day, were called in the Acts of Parliament "navigations." Hence the gangs of men employed in cutting them were called by the country people "navigators"—a term which continued to apply generically to all men employed in earthworks. With the usual clipping of the Queen's English in familiar conversation, *navigator* lost its candal appendages, and was contracted to *navvie* or *navy*. This is not a mere matter of conjecture, but is within the cognisance of many now living.

These trifling slips in a book, to the general excellence of which I bear willing testimony, may serve to indicate the desirability of authors not stepping out of the course of their subject without being sure of the ground they are treading upon.

J. A. Picton.

Sandycroft, Wavertree.

## PALÆOTYPOGRAPHY.

The following extract from a pamphlet* upon some early printed books, lately written by the librarian of the University of Cambridge, conveys so forcibly a truth but little appreciated by bibliographers in general, that I feel sure it will be perused with interest by the readers of "N. & Q." After stating the method of classifying early books under their countries, towns, and presses, the writer adds:—

"But the study is of little use unless the bibliographer will be content to make such an accurate and methodical study of the types used, and the habits of printing observable at different presses, as to enable him to observe and be guided by these characteristics in settling the date of a book which bears no date on the surface. We do not want the *opinion* or *dictum* of any bibliographer, however experienced; we desire that the types and habits of each printer should be made a special subject of study, and those points brought forward which show changes from year to year, or, where practicable, from month to month. When this is done, we have to say of any dateless or falsely dated book that it contains such and such characteristics, and we therefore place it at such a point of time, the time we name being merely another expression for the characteristics we notice in the book. In fact, each press must be looked upon as a *genus*, and each book as a *species*; and our business is to trace the more or less close connection of the different members of the family, according to the characters which they present to our observation. The study of palæotypography has been hitherto mainly such a *dilettante* matter, that people have shrunk from going into such details, though when once studied as a branch of natural history, it is as fruitful in interesting results as most subjects."—P. 15.

The above remarks seem to me to point out a great deficiency in all bibliographical works, which deal only with the literary aspect of the science and those superficial features of the typography which force themselves upon the attention; while the purely mechanical characteristics of workmanship, or, as Mr. Bradshaw terms them, "the habits of each printer," have been entirely overlooked. It is not difficult for any person who is really interested in the subject to obtain a knowledge of how punches are made, how matrices are struck, how moulds are used, and how, as a result, types are cast—these operations belong to the type-foundry. It is still easier to gain access to a printing-office, and observe the use of composing-sticks, chases, and presses. Now no one can extract from a book all it can reveal of its own origin, unless he understands something of these matters; and this is why so many fifteenth-century books have been left unclassified; they are without place, or date, or printer's name, and no one knows what to do with them. Our special authorities on bibliography have never hitherto studied old books to discover the laws of their mechanical origin. Ames, Herbert, Horne, Lowndes, and Dr. Dibdin (England's representative bibliographer), were quite unable to distinguish between different but similar types. More than half of the type numbers put to the books in "Typographical Antiquities" are wrong; nor can this be a matter of surprise when we find Dr. Dibdin, in his account of Caxton's editions of the *Mirrour of the Worlde*, making the following statement: "The type is the same in both, only in the latter it has what printers call a fatter face." This is as sensible as saying: "These two medals were struck from the same die, only in one the profile is to the right, and in the other to the left."

To make progress in the classification of doubtful books, we must adopt the system advocated by Mr. Bradshaw, and with loving perseverance compel them to yield up the internal evidence of origin which each one enfolds in its leaves: so that, as the botanist at once places a plant he has never before seen in its proper class, order, and genus, so the bibliographer shall be able to say of any old book, "This was printed in such a country and in such a town, by such a printer and in such a year." To accomplish this will only require the earnest co-operation of a few patient students; and this co-operation will not be wanting when it is once received as a scientific fact that books, although apparently the result of man's free will, are, like shells, or plants, or animals, subject to the divine omnipresence of law.

WILLIAM BLADES.

11, Abchurch Lane.

* "A Classified Index of the Fifteenth-century Books in the Collection of the late M. J. de Meyer. By Henry Bradshaw." (Macmillan.)

## RESIDENCE DICTIONARY.

It has often occurred to me that a most interesting and even valuable work might be formed by an association of readers—a work that should record the known residence or even temporary lodgings of any and every person of celebrity in past time throughout England, Scotland, and Ireland. There are innumerable addresses scattered up and down in prefaces and dedications in various editions of books, in various collections of letters and pamphlets, in biographies, in old directories, in parish records and registers, &c., that if collected under one view would be in the highest degree interesting to any person possessed of the least "shaping" faculty. We should find, for instance, that Bacon and Coleridge died at Highgate; the one at Arundel House, now no more; the other at No. 3, The Grove, and so on *ad infinitum*. Such a book would form a mute yet often eloquent biography; prosaic it might be in itself, yet of the very essence of poetry, as "giving to airy nothing a local habitation and a name." The very thought of it administers delightful reflection. What a series of localised pictures a brief

life-paragraph in such a work would often conjure up! Such a society, too, might obtain photographs of all such places still existing, and issue them in separate volumes. The work is truly one of labour and love befitting the republic of letters. The humblest reader and the proudest of authors, the best read antiquary and the least lettered lover of the bookstall, might each and all contribute something to the great total. The aggregate industry of a kingdom of readers would present such a store of ready reference as no individual historian or biographer could ever hope to equal, though his memory should exceed Bishop Jewel's, and his industry surpass that of Dr. Johnson, a leviathan in work. Co-operation is cried up, and communism is cried down, because the one is conventionally understood as meaning "act together," and the other "share together"; but here would spring up a glorious communism where all would act together that all might share together. Let us inaugurate the principle of laying all our heads together in a literary matter, and we shall not only pave St. Paul's Churchyard, as Sydney Smith told the Dean and Chapter they might if they would lay their heads together, but pave a way through the chaos of disorder, and absolutely create mental light for the future and for generations yet unborn. The prosperous effort, too, would point the way to other kindred endeavours; for in the real recognition of the *true* brotherhood of men, as rightly understood, lies the only solid ground of hope for the happy solution in the future of those sad social problems that darken the faith, torment the conscience, and bewilder the intellect of the men of to-day.

C. A. W.

Mayfair.

Female Jurors in Wyoming.—Chief Justice Howe has written a letter to the *Chicago Legal News* in compliance with the request made to him by the editress of that journal, that he would give a statement in regard to the female grand and petit jurors of that territory. The Chief Justice says that, notwithstanding all his prejudices against the policy, he is under conscientious obligations to say that these female jurors acquitted themselves with such dignity, decorum, propriety of conduct and intelligence, as to win universal admiration. They were careful, painstaking, intelligent and conscientious, and firm and resolute for the right as established by the law and the evidence. He adds that, in an experience in courts of twenty-five years, he has never seen more faithful, intelligent, and resolutely honest juries than those composed partly of females. The greatest decorum was observed during the retirement of the jury in the murder cases: a female bailiff having been appointed to take charge of the women jurors, who were accommodated with separate lodgings in a room adjoining that occupied by the male jurors.

Uneda.

Philadelphia.

"The San Greal."—The recent poem of the English Laureat was lately advertised in one of our country newspapers as "The Holy *Grud*."

Uneda.

Philadelphia.

Bohemian Ballad-Literature.—The literature of Bohemia is not much known to English readers. The single book in the language, so far as I know, which gives any account of it is Sir John Bowring's *Cheskian Anthology* (London, 1832). This is a very small volume, but one of rare interest, and containing some of the most characteristic specimens of national ballad-literature to be anywhere met with. In that volume Sir John Bowring gives an account of, and some translations from, a remarkable old collection of ballad poetry in the ancient language of the Czechs, which was accidentally discovered in the year 1817 in the vault of the church-tower of Králové Dvory (Queen's Court). The manuscript is now in the National Museum at Prague. It is possible that even the learned author of the polyglot anthologies may not be aware that there was published in 1852, at Prague, an English translation of the complete manuscript, the translator being the Rev. A. H. Wratislaw, Fellow and Tutor of Christ's College, Cambridge. A copy of this curious and unique publication I picked up lately at a book-stall in Melbourne, given in by the stall-keeper as a makeweight. Its title is "*Manuscript of the Queen's Court:* a Collection of Bohemian Lyrico-Epic Songs, with other ancient Bohemian Poems." It is a small paper-covered tract of 90 pages, very neatly and accurately printed, but, in my estimate, of value out of all proportion to its bulk.

Those readers of "N. & Q." who are also searchers into foreign ballad-literature and folk-lore may possibly be glad to make a note of the foregoing little tract.

D. Blair.

Melbourne.

Brain-waves. — The following has, I believe, been worked up into a sensational story for an early number of *Macmillan*, but it has never been my lot to come across it. The Rev. J. Goldsborough, M.A., incumbent of Bruton, Somerset, and master of King Edward VI.'s Grammar School there (who ob. *circa* 1750), when on his death-bed said to his wife, "Anne, I have a great wish to see Tom" (his oldest son, a middy on a foreign station), whereupon the old man fell asleep. On awaking, he exclaimed, "Well! I have seen Tom, and can now die content," shortly afterwards expiring. His son, the aforesaid Tom, was at the time lying so ill on board his vessel

being examined a gold ring was found representing a serpent, the symbol of the profession; a small gold chain attached plate of gold, which appeared to have band for the head; and a small bronze supposed to be that of Hippocrates. This seem to prove that it was the tomb of the physician of Eos. We are told that these objects of antiquity were handed over Hourni Pasha, governor of Thessaly, who forwarded them to Constantinople.*

The queries that require to be answered are—Was a rubbing of the stone made? were any drawings of the statuette and other contents of the tomb executed? and where are the originals now?

W.

THE PATRONYMIC "-ING" IN NORTH-ENGLISH PLACE-NAMES.—In another communication, I notice the local names Wetherby, Wetherthorp, Wetheringsett, Witterington. I may observe that the terminations *-by*, *-thorp*, are held, without dispute, to imply a Danish origin for the place-names involving them. In such names as Grimesbi, Torgrimbi, Baldrebi, Torchilebi, Berguluesbi, Buitorp, Aschiltorp, Chetelestorp, &c., to the number of some hundreds, there can of course be no question as to the origin of the name and the nationality of the person named after; and, speaking generally, there seems no reason to doubt the validity of the rule assumed. In like manner the presence of the patronymic *-ing* in a name, is held to imply a Saxon, at least a Germanic, origin for the person whose name is thus characterised. Now, in the place-names quoted above, we have the name Weder with the two Dan. suffixes *-by* and *-torp*—the inference being that the Weder, in each case, was Scandinavian. But in Wetheringsett, Witterington, we have the same name with the (assumed) Saxon termination *-ing*, leading to the contradictory inference that Weder was a Saxon. I suppose I can adduce about forty similar instances as occurring in Domesday, of Yorkshire, Lincolnshire, Nottinghamshire, and Derbyshire; some of them of a very marked character, and I have my theory of explanation of the fact. Possibly, however, others may suggest themselves to some among the readers of "N. & Q.," and I should be obliged by any suggestions which workers in this field of inquiry may find themselves in a position to make, whether in the pages of "N. & Q." or by private communication.

J. C. ATKINSON.

Danby in Cleveland.

JUNIUS: THE OAKS: THE MACARONI.—In the forty-ninth letter of Junius occurs the following passage:—

"Make haste, my Lord: another patent applied in time may keep the Oaks in the family. If not, Birnham Wood, I fear, must come to the Macaroni."

* The above extract was copied from the *Espérance* of Athens into the *Athenæum*, Oct. 10, 1857, p. 1273.

## S *VERSUS* Z.

For some time past I have noticed a disposition to get rid of a certain letter in the English alphabet, and to substitute for it the most objectionable of all our letters. I refer to the hissing letter *s*. Passing over all we might say of the bad ear of those, whoever they may have been, who, having the choice of melodious and mellifluous terminals for plurals from the Hebrew, Chaldean, and other ancient languages, as also from several of the best succeeding languages, should nevertheless have adopted the letter *s* for the English plurals, is it not worth an effort to prevent a gratuitous as well as erroneous increase of this hissing letter?

Take the words civilize, organize, realize, colonize, immortalize, analyze, aggrandize, cauterize, theorize, fraternize, &c., and we find them all at the present day altered into organ*ise*, civil*ise*, real*ise*, colon*ise*, fraternise, &c. Certainly this system is wrong. All the best dictionaries are opposed to it. Yet, from the daily newspaper to the last new novel, work of history or of science, we constantly find the letter *s* substituted for *z*. Many of the best authors, no doubt, write the words correctly; but they always find them altered in the printers' proofs, and have allowed them to pass, until the change has become confirmed and general. Such a thing would never be permitted by the Royal Academies of France, Spain, or Germany; nor would it have been countenanced in all the United States of America, nor in Canada or Australia, had the change been first attempted in those countries; though perhaps they would not care much about the matter in San Francisco or at Salt Lake.

It may be argued that the change does not cause any difference in the pronunciation, because everybody knows that real*ise*, theor*ise*, fraternise, are not pronounced as written, but as though the correct letter (*z*) had been used. This is true enough; but the change is wrong in principle, and may lead to others equally unauthor*ized* (not *-iced*) changes. Besides this, the force of habit may eventually lead the ear to follow the eye, and the correct pronunciation may become permanently altered.

What has been the cause of this? It has originated with, and been generally adopted by, all printers. Perhaps the cause may be traced to a very simple and mechanical one. The letter *s*, among the types, lies close at hand, and the letter *z* requires a *reach* of the arm; and in the course of a few hours' work, the compositor finds considerable relief in avoiding the letter *z* as often as possible. If there be another and a better reason, perhaps some of your correspondents will let us know it.

R. H. Horne.

Alphabet Keeper.—

"Jan. 11, 1731. Mr. Will. Whorwood, Alphabet Keeper to the Foreign post-office" [died].

"Mr. Alan Lavalade appointed Alphabet Keeper to the Foreign post-office."—*Gent. Mag.*, Jan. 1731.

What were the duties of this office?

Cornub.

Bewick.—L. H. G. would be obliged by any reader or the Editor of "N. & Q." informing him whether there is an edition of Hume and Smollett's *History of England* with wood engravings by Bewick, as he does not see it in the Rev. Mr. Hugo's work, the *Bewick Collector*, and as he has just bought a copy of Hume & Smollett with Aikin's Continuation (Bensley, 1803, 16mo), with wood engravings which have Bewick's monogram, the same as in the *Quadrupeds, Birds, &c.*

Torquay.

Col. Birch, of Birch Hall.—Will any of your correspondents kindly inform me of the Christian name of Col. Birch of Birch Hall, who held a commission from the Parliament, defended Manchester, was made Governor of Liverpool, and was concerned in the trial of the Earl of Derby?

T. W. Webb.

Bisset of Birmingham.—Can T., *antè*, p. 254, inform me if Bisset was called "The Poet of Birmingham," and if there was a medal or token struck in his honour? I have seen a bronze or copper medal or token, the head of an elderly man, inscribed "The Birmingham Poet." Was this James Bisset?

G. K.

Byron Family.—It is curious to note in the letters of the great poet how he assumes as an incontrovertible fact the great antiquity of his family, as for instance when he writes to a friend that Ada "is an old family name, *not used since the time of King John*." These questions, as it were, of genus and species of race and distinct family are so generally confounded that it seems almost ill-natured to attempt to settle them. At best it is an ungrateful task for the genealogical Gil Blas to be too critical with his master.

The Byron family may be as old as the poet believed, but to a casual reader of the pedigree, as given in Burke's *Peerage*, it would seem that the reliable line commences with Sir Richard Byron, Knight, who married Joan, eldest daughter of William de Colewich of Colewich, county Notts, "by which alliance considerable estates came into the family."

Prior to this epoch we find the earlier descent thus given: "Ralph de Baron"—"Hugo de Baron"—"Sir Roger de Baron, from whom we pass to his lineal descendant Sir Richard Byron." Where are the connecting links to be found between the two latter members of the family?

Sr.

The Canton Papers. — John Canton, M.A., F.R.S., kept a private school of high repute in Spital Square, in the City of London. He died in March 1772, and was succeeded by his son William. The father also obtained renown by his experiments and observations in electricity, magnetism, astronomy, and other branches of science. Hence he had an extensive correspondence, and happily he preserved his letters. These, with some other documents, have come for the most part into the possession of the Royal Society; and as they are now undergoing a careful examination and arrangement, it is desirable that the collection should be rendered as complete as possible. I therefore wish to give notice that, if any autograph-collectors, or other parties, are in possession of letters to or from John or William Canton, they would render a service to the history of science if they would have the kindness to give information thereof to Mr. Wheatley, assistant-librarian to the Royal Society at Burlington House, or to me at my residence in Highgate, that we may be able to form a proper estimate of the genuineness and worth of such documents. James Yates, M.A., F.R.S.

Lauderdale House, Highgate.

Clarke's History of Wanting Hundred. — *The Parochial Topography of the Hundred of Wanting* was published at Oxford in 1824 by W. Nelson Clarke of Ardington, together with an introduction relating to the entire county of Berks. Did the author continue his antiquarian researches beyond the hundred, and if so, are the MSS. in existence? and has any other history of Berkshire, or a portion of that county, been printed since this carefully written fragment of Mr. Clarke's.

Thomas E. Winnington.

Engraved Stone. — Can anything be made of an engraved stone (Roman) with a figure of Justice, with the inscription PIET. ET JUS., and on the reverse another inscription, filling the whole side in horizontal lines: —

* ○ *
IMPER
C AUG
COS. III.

It seems to me to be a reversible seal of a Roman emperor. Is the sign at the top, viz. the eclipsed sun (?), with a star on either side, the known cipher of any Roman? J. C. J.

Note regarding the Tomb of Hippocrates. Soranus, the biographer of Hippocrates, the great physician, tells us that he died at Larissa in Thessaly, and was buried on the banks of the river Peneus; and in the year 1857, after an unusual inundation, a sarcophagus was exposed in the village of Armorutte with the letters ΗΠΟΚΡΑΤ on the stone. This name is not uncommon; but on the tomb being examined a gold ring was found in it representing a serpent, the symbol of the medical profession; a small gold chain attached to a thin plate of gold, which appeared to have been a band for the head; and a small bronze bust supposed to be that of Hippocrates. This would seem to prove that it was the tomb of the great physician of Eos. We are told that these interesting objects of antiquity were handed over to Hourni Pasha, governor of Thessaly, who forwarded them to Constantinople.*

The queries that require to be answered are— Was a rubbing of the stone made? were any drawings of the statuette and other contents of the tomb executed? and where are the originals now? W.

The Patronymic "-ing" in North-English Place-names. — In another communication, I notice the local names Wetherby, Wetherthorp, Wetheringset, Witterington. I may observe that the terminations *-by*, *-thorp*, are held, without dispute, to imply a Danish origin for the place-names involving them. In such names as Grimesbi, Torgrimbi, Baldrebi, Torchilebi, Berguluesbi, Buitorp, Aschiltorp, Chetelestorp, &c., to the number of some hundreds, there can of course be no question as to the origin of the name and the nationality of the person named after; and, speaking generally, there seems no reason to doubt the validity of the rule assumed. In like manner the presence of the patronymic *-ing* in a name, is held to imply a Saxon, at least a Germanic, origin for the person whose name is thus characterised. Now, in the place-names quoted above, we have the name Weder with the two Dan. suffixes *-bi* and *-torp*—the inference being that the Weder, in each case, was Scandinavian. But in Wetheringsett, Witterington, we have the same name with the (assumed) Saxon termination *-ing*, leading to the contradictory inference that Weder was a Saxon. I suppose I can adduce about forty similar instances as occurring in Domesday, of Yorkshire, Lincolnshire, Nottinghamshire, and Derbyshire; some of them of a very marked character, and I have my theory of explanation of the fact. Possibly, however, others may suggest themselves to some among the readers of "N. & Q.," and I should be obliged by any suggestions which workers in this field of inquiry may find themselves in a position to make, whether in the pages of "N. & Q." or by private communication.

Danby in Cleveland. J. C. Atkinson.

Junius: the Oaks: the Macaroni. — In the forty-ninth letter of Junius occurs the following passage: —

"Make haste, my Lord: another patent applied in time may keep the Oaks in the family. If not, Birnham Wood, I fear, must come to the Macaroni."

* The above extract was copied from the Espérance of Athens into the *Athenæum*, Oct. 10, 1857, p. 1273.

To this, in Woodfall's edition, are subjoined the following notes:—

"The Oaks.—A superb villa of Colonel Burgoyne, about this time advertised for sale."

"The Macaroni.—The person alluded to is the father of the present Mr. Christie, who was the auctioneer employed to sell the estate."

What proof is there that Mr. Christie was employed to sell the estate, or that he was called "the Macaroni"? The name "Birnham Wood" does not occur in the county history of Surrey as connected with the estate of the Oaks.

"A number of young men who had made the tour and had returned from Italy with all the vices and follies they had picked up there, formed themselves into a club, which, from the dish which particularly distinguished their table, was called the Macaroni Club. The members of this club soon became distinguished by the title of Macaronis."—Wright's *Caricature History*, p. 258.

"Lord Chatham begot the East India Company; the East India Company begot Lord Clive; Lord Clive begot the Macaronis, and they begot poverty; and all the race are still living.—The Macaronis have lost all their money and exhausted their credit, and can no longer game for twenty thousand pounds a-night."—Walpole's *Letters*.

These two letters are dated respectively April 1772 and February 1773, whilst Junius's letter is dated June 1772. "The Macaroni" of Junius is perhaps Colonel Burgoyne himself.

An obscure writer named Shakespeare, in a scarce play entitled *Macbeth*, once wrote that Macbeth was bidden to

> "Fear not till Birnam Wood
> Do come to Dunsinane."

I therefore conclude that the Junian "Birnham Wood must come to the Macaroni" simply meant that ruin must come to Burgoyne.

J. Wilkins, B.C.L.

M'Daniel and M'Donnell.—I am told that the name M'Daniel was formerly Mac Donnell. Can anyone inform me why the change took place, and when? And, secondly, when and for what reason the grant of armorial bearings was given?

Doulos.

Nassau Street, Soho.—In what house in this street was it that Dr. Francis, translator of Horace, lived prior to 1763? C. A. W.

Mayfair.

Payne.—Can any one tell me anything of a James Payne, who, in 1698, had a considerable share in the establishment of the Royal Marines (proper)? I am anxious to get all the information I can concerning him.

H. A. Bainbridge.

24, Russell Road, Kensington.

Picture Inscription.—The following inscription occurs on the portrait of an ecclesiastic:—

DS . FRO . NDI . D'ANN
LXXXXVIV VI . E
N . M . INO . MVIXXVIII.

*A translation will greatly oblige* T. M.

Refusal to consecrate a Church in Ireland.—In an old work called *The Ladies' Monthly Museum* for 1815 it is stated that the Archbishop of Cashel refused to consecrate a new church erected at Cahir in Ireland, on the plea that it had not been built east and west as prescribed by the Holy Canons, even although the edifice was declared to be a *chef-d'œuvre* of architecture. What was the result? Perhaps some of your Irish correspondents can answer the question.

N. H. R.

Duc de Roussillon.—Who is this personage? I have vainly sought for information on this point. I know that all the princely and noble families of France are duly recorded at the "Archives Impériales." Some of our French friends will doubtless kindly answer this query, which will gratify the curiosity of many.

Thus.

Sulla the Dictator.—Tennyson, in his noble poem of *Lucretius*, nicknames Sulla "the mulberry-faced Dictator." Query, the authority for this epithet? Also, are there any fragments of Sulla's autobiographical "Memoirs" known to be still in existence? D. Blair.

Melbourne.

Passage in Tennyson's "Two Voices."—Will some one be kind enough to explain the following passage in Tennyson's beautiful and philosophical poem "The Two Voices"? Its meaning, though perhaps clear to others, has always been obscure to myself. Speaking of death the poet says:—

> "From grave to grave the shadow crept,
> In her still place the morning wept,
> Touched by his feet the daisy slept."

The second line I have never been able to understand. The first and third are of course clear enough. Jonathan Bouchier.

"Theodore."—In or about 1799 was published *Theodore; or, The Gamester's Progress*, a poem partly dramatic. (Anon.) The author also published *Matilda; or, The Welsh Cottage*, a poetical tale, 1801. (Dutton, publisher.) The poem of *Theodore* was republished in 1824. Who was author of these anonymous poems? R. Inglis.

Topographical Queries.—Will you permit me to ask for information on two points: 1. It is said, on the authority of Kemble's *Saxons in England* (see Professor Leo's *Local Nomenclature*, English translation, p. 106), that between Maidstone and Hythe there are upwards of thirty towns and villages having the termination *den*, *e. g.* Tenterden. Is a list of these places to be found anywhere? 2. Has the *Nomina Villarum*, or the transcript of it in the British Museum from 1316 to 1559, with the names of the lords of the manors (Harl. MS. 6281) ever been published?

A good catalogue of all the manors, with their respective counties, seems to be a desideratum.

SHEM, JUN.

JOHN WILSON, MUSICIAN.—In the eighth volume of the collection of the records of the Corporation of London called *Remembrancia* is a letter which Messrs. Overall, in their recently printed Analytical Indexes to vols. ii. and viii. of that collection, thus describe :—

"No. 48. Letter from H. Mandeville [Henry Montague, Viscount Mandeville,] to the Lord Mayor and Court of Aldermen, soliciting for John Willson the place of one of the servants of the City for Music and Voice, vacant by the death of Richard Balls.—21st October 1622."

Can any one inform me whether John Wilson obtained the place solicited for him? and if he did so, how long he retained it? I should also like to know whether he can be identified either with the "John Willson, musitian" (born 1585), who is mentioned in the introduction to Mr. J. Payne Collier's *Memoirs of the Principal Actors in the Plays of Shakespeare* (pp. xvii.-xix.), or with the well-known John Wilson (born 1594, died 1673), afterwards Doctor in Music. I incline to the belief that he was the latter, because the place sought for him required one skilled both as an instrumentalist and a vocalist, and Dr. Wilson was noted for his excellence in both capacities. Should it prove to be the fact, it will be a welcome addition to the very scanty stock of material we already possess for the early biography of one of the most esteemed musicians of his time.

W. H. HUSK.

## Queries with Answers.

"VADE MECUM," ETC.—In an old book (1708) lately purchased I find the accompanying piece of poetry respecting the purchasing, &c. of land. I have followed the capitals. With the desire of eliciting the author's name, I forward the lines to you, and trust you may think them sufficiently quaint and truthful to find insertion in your miscellany :—

"*Vade Mecum; or, the Necessary Pocket Companion.* London: Printed for G. Sawbridge, at the Three Flower D'Luces in Little-Britain, 1708.

"*Directions relating to the Purchasing and Measuring of Land.*

"First, see the Land which thou intend'st to buy,
Within the Seller's Title clear do lie;
And that no Woman to it doth lay Claim
By Dowry, Joynture, or some other Name
That may it cumber. Know if bound or free
The Tenure stand, and that from each Feoffee
It be releas'd, That th' Seller be so old,
That he may lawful sell, thou lawful hold:
Have special care that it not Mortgag'd be,
Nor be intayled on Posterity.
Then if it stand in Statute, bound or no,
Be well advis'd what Quitrent out must go,
What Custom service hath been done of old,
By those who formerly the same did hold,
And if a wedded Woman put to Sale,
Deal not with her, unless she bring her Male;
For she doth under Covert-Baron go,
Although sometimes some traffique so (we know).
Thy Bargain being made, and all this done,
Have special care to make thy Charter run
To thee, thy Heirs, Executors, Assigns,
For that beyond thy Life, securely binds.
Those things foreknown, and done, you may prevent
Those things Rash Buyers many times repent.
And yet when you have done all that you can,
If you'll be sure, deal with an honest Man.—E. F."

EDMUND JOY.

51, Nelson Square, S.E.

[This work appears to be an edition of John Playford's *Vade Mecum; or, the Necessary Companion*, published after his death, and with additional matter. No copy of this edition is in the British Museum.]

ST. EMMERAN: BOLBONA.—I have in my possession a folio Bible (Vulgate) printed by Mentelin at Strasburg about 1469, though no date or printer's name appear in the book. On the first page is written "Ex Bibliotheca Monasterii S. Emmerami Ratisboniæ, 1593." The binding is clearly the original, in boards, covered with vellum, and on the inside is a book-plate, of which I enclose a copy. This, though of antiquated appearance, can scarcely be as old as 1593, and yet it seems to imply that the book was first given to the monastery of S. Emmeramus by the person whose book-plate it is, I. O. G. D. Who was the person? What is the signification of the central shield, the bishop with a ladder, &c.? Who was S. Emmeramus?

2. I possess also a MS. Consuetudinary, small 4to, on vellum, of the fifteenth century. "Hic liber est Monasterii Scte Marie de *Bolbonæ*," and in another place, "Ex Amalthæa *Bolbonæ*." Where is *Bolbona*?

G. B. BLOMFIELD.

[1. The church of St. Emmeran, patron of Ratisbon, now half in ruins, is an interesting old structure, one of the most ancient in Germany. It contains some curious monuments of St. Emmeran, St. Wolfgang, St. Denis the Areopagite, King Childeric, &c. In the sacristy were preserved the elaborately ornamented silver shrines of SS. Emmeran and Wolfgang, with their crosiers of ivory, mitres, and robes. The abbot of St. Emmeran enjoyed princely rank, and sat at the Diets on the bench of Rhenish prelates. (*Vide* Keysler's *Travels*, iv. 211, and Murray's *Handbook*.) St. Emmeran is commemorated on Sept. 22, and is frequently styled Bishop of Poitiers; yet his name is not found in the catalogue of the bishops of that see. (*Acta Sanctorum* and Butler's *Lives of the Saints*.) The book-plate we must leave as a query. The abbot with a ladder before him may probably be allusive to the Mystic Ladder noticed in "N. & Q." 3rd S. viii. 236.

2. Bolbona was a very rich and splendid abbey of the Cistercian order in the county of Foix in Languedoc,

where the two rivers Arriège and Ers meet. It was founded in the year 1150. Pope Benedictus XII. came from this cloister.—Zedler's *Universal-Lexicon.*]

Sir Thomas Lacy.—Was there a Sir Thomas Lacy living in or near Warwickshire in 1609, who is mentioned in a MS. of that date? The notice is of some value if the writer has erroneously written *Lacy* for *Lucy*, but the former is clearly the word in the MS. J. O. Halliwell.

[Lacy and Lucy are used interchangeably for the same family in Dugdale's *Warwickshire*, p. 502.]

## Replies.

### KYLOSBERN.

(3rd S. xii. 462; 4th S. i. 41; v. 256.)

Anglo-Scotus gave an interesting extract from the Drumlanrig charter-chest, A.D. 1423, illustrative of the origin of the name "Closeburn." This has induced me to refer to the manuscript account of the presbytery of Penpont, by the Rev. Peter Rae (born 1670, died 1748), which I have already (3rd S. xi. 460) had occasion to notice. There I find quoted an old charter, no doubt from the Kirkpatrick archives, though Rae does not say so; and as it is probably the earliest notice of the "Barony of Kylosbern" that we have, and I am not aware that it exists anywhere else except in Rae's manuscript, a copy of which I have before me, I transcribe it for the benefit of your antiquarian readers:—

"Alexander Dei gratia rex Scotorum omnibus probis hominibus totius terræ suæ, Clericis et laicis Salutem. Sciant presentes et futuri nos dedisse, consensisse et hac carta nostra confirmasse Ivani de Kyrkepatric pro homagio et servitio suo, Totam de Kelosbernum per easdem divisas, per quas eam tenuimus et Atavus ante nos, excepta terra quæ jacet juxta Auchinleck ex parte Boreali subscriptarum divisarum, scilicet sicut rivulus, qui dicitur Polduneclarg, descendit in aliam rivulum, qui dicitur Potuisso, et ascendendo per Polduneclarg usque ad Macricem Sicherium, qui se extendit per medium Musse ascendendo. Et sic descendendo ex Boreali parte cumuli lapidum versus Auchinleck, usque ad rivulum, qui dicitur Poldunil, quæ est divisa inter Kelosbernium et Glengarroch. Tenend. et habend. eidem Ivani et hæredibus suis de nobis et hæredibus nostris in Feodo et hæreditate per rectas divisas suas ac cum omnibus justis pertinenciis suis in bosco et plano, in terris et aquis, in pratis et pascuis et moris et moressis, in stagnis et molendinis, cum furca et fossa, cum socco et sacco, cum tol et them et infangandthef et cum omnibus aliis ad dictam terram juste pertinentibus libere, quiete, plenarie, et honorifice per servicium quarte partis unius militis nomine Albæ firmæ. Testibus Ch. Boudington, cancellario, Rogero de Queney, Waltero filio Alani Senescali Justitiæ Scotiæ, Johanni de Maccuswell, Camerario, Rogero Avenel, Davide de Lyndesei, Rogero filio Olaij, Roberto de Maynors. Apud Edinburgum quarto decimo die Augusti, anno regni domini regis octavo decimo."

In regard to the boundaries of Kylosbern mentioned in this charter, it is curious to find that most of the names have continued to the present day. Auchinleck is as well known to the parishioners now as in those early times. It is a high hill in the northern part of the parish, giving name to two farms, Townhead and Townfoot of Auchinleck, while juvenile fishermen still talk of the burns Pottis (Potuisso) and Poldivan (Poldunii). Glengarrock is still there, called precisely as in those days, and Garrock Cairn is no doubt the "cumuli lapidum" to which the charter refers. I cannot trace "Macricem Sicherium" in any modern name, but the Moss (Musse) still holds its ground, and is well known to sportsmen for its black game. It is curious that a portion of this moor—"Thriepmoor"—should be the last remnant of the large property once belonging to the Kirkpatricks that remains in the possession of the family. In the valuation roll of 1869 it is valued at 40*l.*, while the Closeburn property, which belonged to them for many hundred years, is now given in the roll at about 11,000*l.* per annum. The main stock has sunk into obscurity, while a collateral branch flourishes in Eugenie, Empress of the French, in the high places of the earth.

I do not doubt that this charter of confirmation, I suppose not of erection, was granted by Alexander II. of Scotland, who succeeded his father William the Lion 1214, and therefore the date of the charter is 1232. This is confirmed by the names of several of the witnesses. Sir John de Maccuswell, I see in Douglas's *Peerage*, Lord of Caerlaverock, was constituted Great Chamberlain (Camerarius) of Scotland in 1231, and therefore was witness to this charter the following year. Sir David de Lyndesay, ancestor of the Earl of Crawford, lived at this period, having got a papal dispensation in 1325 to marry "Maria filia Alexandri de Abernethi." Then we have Roger Avenel, who died in 1243, and whose large property in Eskdale passed with his daughter into the possession of one of the Grahams, ancestor of the Duke of Montrose. Robert de Maynors ought, I suspect, to be "de Mearns," as I find in the next generation a "Roland de Mearns," whose property lay in Renfrewshire, connected by the marriage of his daughter with Aimerius de Makeswal, the son of the foresaid Sir John Maccuswell. Boudington, the Chancellor, will, I dare say, be found to be a churchman. Does Anglo-Scotus know the name of any churchman so called at that time? or of a family of "De Queney"? In regard to Alan the Justiciar, I find William de Lyle witnessing a charter by Walter, son of Alan, High Steward of Scotland, along with William, Bishop of St. Andrews, and Walter, Bishop of Glasgow, before 1232. The family had possessions in Renfrewshire, where Duchal Castle was their seat. I have no doubt that it was one of this family, possibly the very Alan just mentioned. Alex-

ander in the charter refers to his great-grandfather (atavus), David I., as possessing the property, and this carries us nearly a hundred years further back. David reigned from 1124 to 1153, so that we can trace "Kylosbern" back for seven hundred and fifty years.

Rae gives another charter dated at Lochmaben Castle, May 24, 1320, by Robert Bruce, erecting the barony of Biddeburgh in Closeburn (still known as Burbrugh) in favour of "Thomas de Kirkpatrick, militi dilecto et fideli." If this charter be not known to antiquaries, I shall be glad to give a copy. In a tax-roll of Nithsdale, 1544, which I have before me, and which is probably the only copy in existence, "Cloisberne" is taxed at 48*l.* Scots, and "Brogburgh" at 10*l.* Scots. In the tax-roll of 1613, which I have also before me, the taxation remains the same.

Craufurd Tait Ramage.

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## "SUMMUM JUS, SUMMA INJURIA."

(4th S. v. 317, 433.)

Mr. Tiedeman refers to Aristotle (*Ethic.* v. 14) as perhaps furnishing the earliest trace that we have of this proverbial expression; and I would add that, at this period of Greek history, the idea must have been deeply imprinted on their minds, as we find it again in the comic writer Menander (born B.C. 342, died B.C. 291) among the fragments in *Menandri et Philemonis Reliquiæ cum notis H. Grotii et J. Clerici*, Amstel. 1709, at p. 56, where some extracts are brought together of the play entitled *Heautontimorumenos*:—

Καλὸν
Οἱ νόμοι σφόδρ' εἰσιν· ὁ δ' ὀρθῶν τοὺς νόμους
Λίαν ἀκριβῶς, συκοφάντης μοι φαίνεται.

"Laws are very good things, but he who looks too narrowly to his legal rights appears to me to act unjustly."

Your correspondent G. A. B. scarcely gives the quotations with such precision as you require, and therefore you may allow me to supplement them. They are Cicero, *De Off.*, lib. i. c. 10; Columella, *De Re Rusticâ*, lib. i. c. 7, ed. Bipont. 1787. I do not find any direct reference to the proverb in Cicero (*Pro Murenâ*); but possibly there is an allusion to it in chapters xxix. xxxi., where the orator is arguing against the strict Stoical precepts of Zeno as unsuited to the affairs of practical life. Among them he quotes: "neminem misericordem esse nisi stultum et levem; viri non esse, neque exorari neque placari." There is a more direct reference to it in *De Republicâ* (lib. v. c. 3, ed. Mai): "summi juris peritissimus, sine quo justus esse nemo potest, civilis non imperitus." It is still more distinctly referred to in his oration against Verres (ii. 5, 2): "non agam *summo jure*." We can trace it down as far as the latest of the Roman jurists, Herennius Modestinus, the pupil of Ulpian, who flourished about A.D. 226. In an excerpt from one of his works (*Tit. de Legibus*, l. 25, excerpt 5), we find the following:—

"Nulla juris ratio aut æquitatis benignitas patitur ut quæ salubriter pro utilitate hominum introducuntur, ea nos duriore interpretatione, contra ipsorum commodum, producamus ad severitatem."

It seems to have been a favourite idea of Racine, for it is also found in *Les Frères ennemis* (iv. 3) in precisely the same words as your correspondent gives from the *Thébaïde*. Like Mr. Tiedeman, I have looked in vain in Montesquieu for the passage to which he refers; and yet I am inclined to believe that it must be somewhere to be found in the work, as Edouard Fournier (*L'Esprit des Autres*, Paris, 1861, p. 63) says, "Montesquieu a donné cette traduction 'L'extrême justice est une extrême injure'"; but without any precise reference. In regard to Fournier, I may state that his references, in the edition (4me édition) which I possess, are by no means trustworthy. I have often had occasion to consult them, and seldom found them correct; but in this instance he gives no reference.

Craufurd Tait Ramage.

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## THE AUTOMATON CHESS-PLAYER.

(4th S. v. 402, 509.)

I used formerly to hear a great deal about the automaton from an old chess opponent of mine, Alexandre, the author of a monster collection of chess problems, and of the *Encyclopédie des Échecs*. He was one of the brilliant knot of French chess-players who flourished early in the century at the *Café de la Régence* under the chieftainship of the renowned Deschapelles. During an illness of Mouret, the regular hidden conductor of the androïde, Alexandre was engaged by Maelzel, its proprietor, to take his place; and as he was a first-rate player, the automaton's reputation suffered no diminution while he was its directing spirit. He was a quaint, gentle, little old man, who had spent a life of more than eighty years in the practice and elucidation of the "noble and knightly game of chess." Alexandre said that the *furore* excited by the automaton (who was magnificently attired as a Turk) when first introduced to the public by its fabricator, De Kempelen, was something unparalleled. During a tour which he made with it through the Continent, enthusiastic and admiring crowds flocked to see it everywhere, and the most eminent European chess-players hastened to pit themselves against so extraordinary an antagonist, which speedily became the source of a golden stream of wealth to its inventor. Its secret was then, and for long after, impenetrable, the universal belief

being that De Kempelen had endowed his creation with an intellect which enabled it to play chess, as well as to conquer every opponent, which in fact it almost invariably did. By many he was regarded as a magician: a pious old lady who was present at one exhibition crossed herself and retreated to a window recess as far as possible from the evil spirit which she believed to possess the machine. An awkward incident happened on one occasion, which altogether marred the gravity of the Turk's performances, and literally destroyed his equilibrium. De Kempelen had arrived at a town where a conjuror was exhibiting: the superior attraction of the automaton speedily took the wind out of the poor fellow's sails, and left him to show off his tricks to empty benches. Having no audience of his own, the professor of legerdemain one day attended a *séance* of his too successful rival. Filled with amazement and envy at what he saw, he resolved to cut the knot which he could not untie, and accordingly began to shout at the top of his lungs, "Fire! fire! fire!" A panic seized the spectators, who made an immediate rush for the door, while the automaton and the chest to which it was attached, after an ominous lurch or two, were seen to topple over to the ground.

Maelzel took the automaton to America about 1833, and exhibited it in many parts of the Union, where its powers caused the same wonder and admiration that had attended its career in the Old World. After his death in the States, the famous Turk rested from his labours, and was deposited in the Philadelphia Museum, which being burnt to the ground in 1854, this most ingenious piece of mechanism perished in the flames.

H. A. Kennedy.

Gay Street, Bath.

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## PROVINCIAL GLOSSARY.

(4th S. v. 271, 302, 362, 435, 442, 545.)

It is with great pleasure I observe the project of a national provincial glossary advocated in "N. & Q.," and I trust that the proposal will receive cordial support and be prosecuted to a successful issue. Whilst fully agreeing with Mr. Wright as to the importance of the proposed work (and its desirability is so self-evident that it would be a waste of valuable space to insist upon it further) I would suggest that instead of creating a new society to perform this special work, it should be done by the co-operation of societies already existing. The main difficulty about the compilation of the glossary would be the creation of an adequate machinery for the collection of words, and equally so for the arrangement of the rude material collected. The first would necessitate the presence of a committee of *workers in every shire* in the land. Might not the existing learned and literary societies furnish a machinery ready made for both these objects? The Royal Society, although founded for the "advancement of natural knowledge," pays so little attention to anything but natural philosophy that its co-operation could perhaps not be counted upon, in spite of Dr. Max Müller's vindication of philology as one of the physical sciences. But the Society of Antiquaries, the Royal Society of Literature, the Ethnological Society, the Philological Society, and the Anthropological Society in England, the Royal Society of Edinburgh, the Society of Antiquaries of Scotland in North Britain, and the Royal Hibernian Academy in Ireland, could certainly furnish a better staff of collectors and sub-editors than could be otherwise obtained. There should be added to this list also the local literary societies (some of which, the Literary and Philosophical Society of Liverpool, and the Historic Society of Lancashire and Cheshire, for instance, have published in their Transactions valuable papers on the subjects of dialects), and also printing clubs of the character of the Camden, Chetham, and Surtees, the Early English Text, Chaucer, and Ballad societies.

A provincial glossary would be so great a gain to archæology, ethnology, and philology, and would throw such new light upon the English language, manners, and history that the associations devoted to those branches of knowledge could not fail to be interested in the success of the undertaking. A circular addressed to them would, I feel certain, bring forth a cordial response. Their members might constitute in each district a local committee "with power to add *workers* to their number," and this enlargement might proceed until all the students of folk-speech were included in the network. A point of great importance is that the collectors of words should record them uniformly—in fact, is the old difficulty about the absurdly unphonetic nature of our ordinary orthography, and its entire unfitness for representing dialectic shades of pronunciation. The alphabet of Mr. Isaac Pitman, although well fitted for representing the sounds of conventional English, is also inadequate for the purpose. A few years ago this would have been a serious difficulty, but the physiological alphabet, so long despaired of, has at last been invented. In Mr. Melville Bell's *Visible Speech* we have a scientific and exact method of registering all spoken sounds, and in the glossotype of Mr. Ellis we have the scheme adapted to our ordinary type.

The forthcoming volume of Mr. Ellis's *Early English Pronunciation*, containing the section on English dialects, will no doubt contain valuable material for the proposed glossary. The aid of the accomplished author of this important work will be of the greatest service. There are other

portions of the subject which require careful consideration, but a regard for the patience of both editor and reader leads me to postpone any remarks upon them, and to content myself with urging the advisability of compiling concurrently with the glossary a bibliography of the literature of provincial dialects. Some of the dialects are very rich in tales and poems. Perhaps the most extensively cultivated is that of South Lancashire. A bibliography of works in this dialect, which is now being prepared for the press, contains about 200 titles. The Yorkshire dialects must be almost equally prolific. Whatever plan of operations may be decided upon I shall be glad to give such slight aid as may be in my power to the proposed provincial glossary.

William E. A. Axon.

Priory Cottage, Reddish.

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The Completion of St. Paul's (4th S. v. 529.) — Without entering into all the points mooted by your friendly correspondent Y. C. E. in connexion with the completion of St. Paul's, I can, I think, reassure him on some of them. It is certainly intended to replace the iron screens or grating in the two easternmost bays of the choir. It is intended to construct a screen — though not the old organ screen — across the western end of the choir. With respect to the erection of the great organ in the south transept, it is the intention, I believe, of the committee, to use your correspondent's words, "to stay their hands in reference to" any such works as this, or to the re-erection of the organ-screen in the north transept. And most certainly it is their intention "to apply themselves vigorously to the completion of *one* part, viz. the choir." Although it is true that 24,000*l.* have been expended, it ought to be known that as much as 11,000*l.* of this sum has been spent on alterations made specially for the Sunday Evening Services, and on the purchase of the great organ (nearly 2000*l.*) It may interest your readers to know that a great public meeting to launch the new scheme will be held at the Mansion House on July 13, and it is very important to make this meeting a success. S. P.

Dr. Donne (4th S. v. 504.)—Mr. Grosart is not quite correct in speaking of "the original and early editions of *The Anatomie* (1611-1621), and the *Sheaf of Epigrams* (1652). Of the former there were four editions: —

First, in 1611, a little tract of sixteen pages with a woodcut title-page: —

"An Anatomy of the World: wherein, by occasion of the vntimely death of Mistris Elizabeth Drvry, the frailty and the decay of this whole world is represented. London: Printed for Samuel Macham, and are to be solde at his shop in Paules Churchyard, at the signe of the Bul-head. An. Dom. 1611."

This, I presume, is the one referred to by Mr. Grosart as in his possession.

Second, in 1612: —

"The First Anniuersarie. An Anatomie of the World: wherein, by occasion of the vntimely death of Mistris Elizabeth Drvry, the frailtie and the decay of this whole World is represented. London: Printed by M. Bradwood for S. Macham, and are to be sold at his shop in Pauls Church-yard at the signe of the Bull-head, 1612."

This is followed by the first edition of —

"The Second Anniuersarie. Of the Progres of the Soule: wherein, by occasion of the Religious Death of Mistris Elizabeth Drvry, the incommodities of the Soule in this life, and her exaltation in the next, are Contemplated. London: Printed by M. Bradwood for S. Macham, and are to be sould at his shop in Pauls Churchyard at the signe of the Bull-head, 1612."

Third in 1621, with similar title-pages to the First and Second Anniversaries, but "Printed by A. Mathewes for Tho. Dewe, and are to be sold at his shop in Saint Dunstons Churchyard in Fleetestreete, 1621." This, I presume, is the other edition referred to by Mr. Grosart.

Fourth in 1625, with a woodcut border, and similar title-pages to the Two Anniversaries, but "Printed by W. Stansby for Tho. Dewe, and are to be sold in S. Dunstanes Churchyard, 1625."

Of the *Sheaf of Epigrams*, I do not know of any separate edition. It is in great part a collection of filth, which the reverend translator had not the decency to leave under the veil of its original language. It is called —

"A Sheaf of Miscellany Epigrams. Written in Latin by J. D. Translated by J. Main, D.D."—

and is to be found in *Paradoxes, Problems, Essayes, Characters*, written by Dr. Donne, London, 1652; with which is often bound up the volume of *Essayes in Divinity*, London, 1651, without the Epistle Dedicatory to Sir H. Vane, Junior. The only interest in the Epigrams is in those that refer to Donne's adventures in early life, when he was "at the siege of Duke's Wood," or Bois-le-duc, under the Earl of Leicester. I hope Mr. Grosart will be more successful than I have been in discovering to whom various poems of Donne's were addressed. Cpl.

Baptism for the Dead (3rd S. vii. 33; 4th S. v. 424, 544.)—The difficulty which your correspondents find in 1 Cor. xv. 29, have, as I consider, no existence in a correct translation. The Apostle asks: "Else what shall they do are being baptized over the dead?" He was being baptized in sufferings, as was Jesus himself, who asks in words which equally need correcting in the Authorised Version (Mark x. 38): "Can ye be baptized with the baptism that I am being baptized with?" The Apostle's figure of speech is taken from Numbers xix., which enjoins that all who come near a dead body shall be purified by the waters of separation; they were to be baptized

over the dead. The same purification after a funeral was customary among the Romans, as we read in *Æneid*, vi. 229:—

"Idem ter socios purâ circumtulit undâ,
Spargens rore levi, et ramo felicis olivæ;
Lustravitque viros, dixitque novissima verba."

The Apostle's sufferings were a baptism over the body of Jesus. In the above passages our translators were misled by the Latin, which does not, like our English, allow of the exactness of the Greek tenses. SAMUEL SHARPE.

32, Highbury Place.

THALAMOND: MONTFLAUKIN (4th S. iv. 116.)—5. Is not the former = Talemont on the Garonne (Saintonges)? and the latter = Montflanquin (Guienne)? [Bourguignon d'Anville's *Atlas*, c. iv.] CHARLES VIVIAN.

41, Eccleston Square, S.W.

HENRY TRIGG (4th S. iii. 530.)—A copy of this eccentric person's will is given under October 14 in Hone's *Everyday Book*, p. 1323. (Tegg's edition, 1841.) T. W. C.

VISITOR'S MAXIM (4th S. iv. 272, 350.)—This maxim is given by Binder (No. 2625) in the following shape:—

"Post tres sæpe dies vilescit piscis et hospes,
Ni sale conditus sit, vel specialis amicus."
*Gartner*, p. 95.

Another form is quoted in "N. & Q." 1st S. xi. 375. T. W. C.

THE HIGHLANDERS AND THE DANES (4th S. v. 252, 253.)—I have only just observed in your number for March 5, a communication signed A MIDDLE TEMPLAR (and who appears to me to be the same person I had already replied to). He commences thus: "If it be true, as A HIGHLANDER asserts, that the Northmen 'never settled' on the mainland of Scotland," &c.; and then he proceeds to argue on this pretended extract, in which he professes to give my identical words, but instead of being so it is a case of the very greatest misrepresentation, which, for the sake of truth and justice, I am obliged to notice. *I did not* assert or write that the Northmen "never settled" on the mainland of Scotland; nay, I wrote the direct contrary. My words are "the Danes, that is the 'Norsemen,' had no footing whatever on the mainland of present Scotland *till after the tenth century*." Now I herein plainly intimate that the Danes had a footing on the mainland of Scotland, and further, give the date when it began. I shall not follow the MIDDLE TEMPLAR writer in all his jumble of names, it would be tedious to your readers; but he or any other may be assured the Highlanders of Scotland can never admit the fable of the Danes being their progenitors, or that the clans derive their names from them. How is it possible to conceive *they could do so*, the Danes being their greatest and most barbarous enemies, and whom they constantly opposed with large armies? I must notice, to refute the assertion of the MIDDLE TEMPLAR writer as to some of the Highland names, most wrongly stated by him to be derived from the Danes. He mentions the McNeills of Scotland. They and the O'Neills of Ireland derive from "*Neill* of the nine hostages"—a well-known king in Irish history, who lived more than 400 years before the Danes were ever heard of in either Scotland or Ireland. Then as to the other names brought forward of Cormack and Connal (to which *Mac*, the Gaelic for son, is now often added), they were used, as can be proved by the ancient annals in Ireland and Scotland, 300 years before the Danes appeared. Thus the readers of "N. & Q." will understand how greatly they would be deceived to believe such a fable as that the origin of the above names is Danish upon the mere *ipse dixit* of the MIDDLE TEMPLAR writer. I must notice another blunder he makes regarding "Cameron" in Fifeshire. It is the name of a place, and has no connection whatever with the clan Cameron; their position and country is at a great distance from Fifeshire. There are places called Cameron in three other Scotch counties. As the MIDDLE TEMPLAR seems to have no knowledge of the Gaelic topography of Scotland, he can obtain from Simpkin and Marshall a recent publication which explains it, and which work also clearly proves the Highlanders of Scotland are descended from the valiant Caledonians. A HIGHLANDER.

DUBLIN QUERIES (4th S. v. 466, 495.)—1. When last in Dublin I found the old theatre in Fishamble Street, the scene of Handel's triumph, converted into the workshops and engine-house of the flourishing lathe and tool-makers, Messrs. Rennan & Co.

3. Tradition points to a house in Swift's Row, one door from the east corner of Ormond Quay, as that in which Stella lodged. My father, who was a good local antiquary, pointed it out to me when a child. It was then inhabited by a Mrs. Reating, a secondhand bookseller, and, I believe, is still in existence, although new-fronted.

5. The houses in Thomas Street and Hanover Cross, where Lord E. Fitzgerald and Emmet were arrested, still exist; the former, however, modernised. The laboratories of the rebels in Marshalsea Lane, I believe, it would be hard to identify.

6. Skinner's Alley, leading from Newgate to the Coombe, east of Meath's Liberty, is in a ruinous state, and nearly all the houses on the west side have been pulled down and the ground converted into dung yards, &c. It would be almost impossible, I consider, to identify the "Pella" of the Dublin aldermen. On paying a visit to Dublin a year or two ago I made a pilgrim-

age to this interesting locality, but had to beat a hasty retreat (being mistaken for the "landlord") midst a volley of old flower-pots, and cries from the windows of the remaining houses of "There's ould Latouche," who, it appears, as lord of the soil is unpopular with his tenantry, but who very seldom visits them.

7. The house Swift was born in stood on the south side of Hoey's Court, and had a large ornamental doorcase; it has long since been pulled down, *circa* 1833. H. H.

Portsmouth.

Sword-blade Inscriptions (4th S. v. 296, 388.) Mr. Albert Way, in a paper on "Notices of Foreign Sepulchral Brasses" in the *Archæological Journal*, vii. 289, says that the sword of Willem Wenemaer (slain July 5, 1325) on his brass at Ghent bears this inscription:—

Zoirrbant . dudem . repcabj . me . cernere . nudma.

(Erstwhile the evil quaked to see me drawn.)

The sword once wielded by Talbot and preserved in the Treasury of St. Denis till 1790 has "Sum Talboti M CIIII . C . XLIII . Pro vincere inimico meo—." Instances of bad Latinity like this are frequently met with on sword-blades; for example, on the fine swords of Ferdinand III. and Isabelle la Catholique at Madrid. Sir Charles Young says that the sword of James IV. of Scotland (slain at Flodden in 1513) bears the maker's name, "MAESTRO DOMINGO," with the motto "ESPOIR CONFORTE LE OVEVAL." The meaning of the last word is very obscure. A sword in the Tower armoury has "AUTCARII GLADIVS." On the sword of François I. at Paris, "Fecit potenciam in brachio suo." John Piggot, Jun. F.S.A.

Lancashire Topography (4th S. v. 317.)—A communication from Mr. F. R. Atkinson, inserted in the *Cheshire and Lancashire Historical Collector* (ii. 43, March 1854), states that nearly forty years before he had an opportunity in the Leeds Subscription Library of turning over several large folio MS. volumes containing much curious matter relating to Lancashire. One volume was entitled—

"'Familiæ Lancastrienses,' or Genealogical Descents of the Nobility and Gentry in the County Palatine of Lancaster, from original Records, in several Hands, and the MSS. of Sir John Byron, Sir Geo. Booth, Mr. John Hopkinson, Richard Thornton, Esq., Recorder of Leeds; Mr. Ralph Thorsby of Leeds, antiquary; and Mr. John Lucas, a native of Lancashire, schoolmaster in Leeds. To which is added a Catalogue of the Lancashire Gentry and their Arms, by Captain Booth, of Stockport, in Cheshire, with Additions."

There were two volumes (folio) entitled "The History and Antiquities of the Parish Church and Parish of Warton, in Lancashire," MS. There was also one bearing the title of "'Collections relating to the Civil, Ecclesiastical, and Natural History of Lancashire, with the Pedigrees of the Gentry, MS.' Chiefly extracted from MSS. in Musæum Thoresbyanum." There were also two other folio volumes of a more general character, entitled "The English, Scotch, and Irish Historical Register," &c., which contains a short notice of the compiler of these last collections:—

"The author was John Lucas, born in the parish of Warton, and educated at the free school there; chosen by the committee of pious uses for the parish of Leeds, in Yorkshire, to be master of the Free School of St. Mary Magdalen, at Bridge End in Leeds; removed to be master of St. John's Charity School, June 17, 1726. He was very intimate with the famous antiquary Ralph Thorsby, of Leeds, Gent., and assisted him in compiling his books, especially his *Catalogue of Coins*, &c. He died June 26, 1750, aged 66, and was buried in St. John's Chapel Yard."

John Higson.

Lees, near Oldham.

"Richard the Third" (4th S. v. 381, 437.)—"Strange's engravings have the same defect": not always; I have his fine one after Van Dyck's Charles I., which is in the Louvre (the one purchased by Madame Du Barry), and which is faithfully reproduced on the same side, *i. e.* to the left, the face turned towards the spectator. P. A. L.

Comic Poetry (4th S. v. 466.)—Chaucer's "Miller of Trompington" is the first of a great number of humorous poems in a compilation by Mr. W. H. Wills, entitled *Poets' Wit and Humour*. The book is cleverly illustrated, and got up in a style suitable for presentation. It was published by Mr. Joseph Cundall, 168, New Bond Street, about ten years ago I think. It may frequently be met with in the better class of secondhand book-shops. Greenhreys.

Louis XVI. and the Vault of Steel in 1789 (4th S. v. 199.)—In the "*Précis sur la Franc-Maçonnerie*, par le chevalier César Moreau, de Marseille, 33me Grand-Inspecteur Général, Paris, 1855" (8vo, p. 142), this passage occurs:—

"Par les nouvelles constitutions, trois Chambres furent érigées au sein du Grand Orient, pour l'Administration des Loges de Paris et des provinces. Le duc de Luxembourg en fit l'installation et donna à cette occasion au Grand Orient une *fête superbe*. 'On n'avait point encore vu à Paris,' dit Lalande, 'de fête maçonnique plus solennelle et plus brillante.' Une Loge fut instituée à la cour, et trois rois, n'étant alors que princes, Louis XVI, Louis XVIII, et Charles X, devinrent membres de l'Ordre."

This was in 1772. In "*L'Ami du Roi des François*, par M. Montjoye, quatrième partie, 1792" (ch. liv. p. 40, 4to), this strange paragraph is to be seen upon King Louis's Masonic reception on July 17, 1789:—

"Ce seroit sans doute quelque chose que l'on eut accordé, dans une journée que l'on pourroit appeler la journée de l'ingratitude, cette légère marque d'honneur au roi; mais il étoit douteux si on la déferoit au roi, ou aux députés qui l'accompagnoient, et parmi lesquels on comptoit des francs-maçons."

Mr. John Turner will doubtless perceive from Montjoye's remarks upon this incident that Louis

Seize's intimate connection with the Masonic order was unknown to the proprietor of *L'Ami du Roi des François*. Probably it was not generally known outside the fraternity. N.

Captain Pringle of the Centaur (4th S. v. 83.)—In the story here given of John Lauder and his daughter, a Captain Pringle of H.M.'s ship Centaur is introduced as a "Deus ex machinâ," and he is said to have been not many years afterwards miraculously saved from shipwreck when the Centaur foundered at sea, &c. Now I happened to remember very well reading, when a boy (perhaps nearly sixty years ago), an account of the loss of that vessel, and of the subsequent court-martial held upon her captain, whose name was John W. Inglefield; and on reference I find them in the *Annual Register* for 1782, of which I still possess the copy which I read so long ago. Of Captain Pringle and Hostess Palgreen I know nothing; but if it was really the captain of the unfortunate ship Centaur that Mr. Reece refers to, he has clearly mistaken the name. Captain Inglefield was acquitted of all blame, but he seems to have been never afterwards employed or promoted, and his name stood for many long years—nearly half a century—in the list of superannuated and retired captains of the Royal Navy.

A Vico Piscatorum.

Underhill, a Mediæval Bell-founder (4th S. v. 499.)—The first William Underhill, of 1423, upon record, as given by Mr. Shirley, certainly may have been a bell-founder, nor has any proof yet been shown why he may not have been "William Founder," whose stamp on bells is so well known to campanists; but the latter is rarely, if ever, found in conjunction with the trefoil shield. All the bells bearing these stamps are about that period. Impaling these arms with Porter, three bells 1454, is a curious coincidence, but three bells were the favourite stamp of *many* bell-founders as well as of many *Porters*. Three bells, two and one, were the sign of Rudhall at Gloucester, and I rather think the early members of that family used a similar stamp on their bells.

H. T. Ellacombe.

The Necessity for correctly and plainly dating Letters (4th S. v. 486.)—It has long been apparent to me that vast confusion will some day arise from the system of abbreviated dates, alluded to by your respected correspondent F. C. H.

The body of men known as Friends or Quakers, objecting to our plan of using heathen names for days and months, speak of first or seventh day, of first or twelfth month, and write it thus—1/1/70. The post office has adopted the same system of abbreviation; but to prove that they are not Friends or Quakers, transpose the form, which yet reads the same—12/12/70. In one code the week stands first; in the other code the month takes precedence. Some day there will be a conflict of evidence as to which system was in force on some particular occasion.

It seems to me a great pity that an important department of our government should urge this illusive system on its subordinates. A. H.

Scotch Ballad (4th S. v. 467.)—K. P. D. E. will find the verses he is in quest of in a poem entitled—

"Papistry Stormed; or, the Dingin' Clown o' the Cathedral. By M. W. T[ennant]. *Imprentit at Edinbrough be Oliver & Boyd*, Tweedal-Court. Anno Do. 1827."

G. R. A.

Fairies Baking (4th S. v. 273, 366.)—In France the same meteorological phenomenon generally elicits the remark: "Le diable bat sa femme et marie sa fille." E. E. Street.

Coquille (4th S. v. 380, 475.)—The meaning of the word, as given by Z. Z., is thus interpreted in Noel et Chapsal's *Dictionary*: "Terme d'imprimerie, lettre déplacée du cassetin ou employée pour une autre." So in the Golden Age, pious and learned bishops were content to bear a wooden cross, whereas now they must have golden ones. Besides that, *Coquille* is the name of a Non-Catholic writer of the present day. P. A. L.

John Angell (4th S. v. 31, 108, 352, 476.)—It would appear that there were shorthand grammars in existence before Mr. Angell's *Stenography, or Shorthand Improved, &c.*, 1758, appeared.

*An Historical Account of Shorthand*, by James Henry Lewis, dedicated to Lord Byron (say 1816), makes no mention of a stenographical grammar by John Angell, although Mr. Lewis says, in a foot-note on p. 212: "My collection has cost me more than fifteen years' labour, and an expense of more than five hundred pounds."

On p. 106, Lewis says that a James Weston published, in 1745, "*A New Shorthand Grammar*, containing a general rule for writing any language, whether English, Latin, French, &c. &c.," and dedicated it to the "Right Honourable William Howard, Lord Viscount Andover," &c. In 17[illegible] Weston had published *Stenography Compleated*, &c., the second part of which, it appears, was entitled—

"A Dictionary, or an Alphabetical Table, containing almost all the Words in the English Tongue, with the Shorthand over against each Word," &c.

Query: Is it possible that a copy of Weston's *Shorthand Grammar*, with Angell's autograph therein, might occasion an error, and cause the work to be inadvertently attributed to Angell himself? J. Beale.

Andrew Cant (4th S. v. 472.)—In my *History of the British Army* I have appended a note respecting Coterelli (a low class of mercenary infantry), which I beg to transcribe in reference to the derivation of the term cant:—

"En cette année (A.D. 1183) furent occis vii mille Coterian et plus en la contrée de Boorges . . . . . ils ardoient les mostiers et les eglises, et trainoient apres eux en loiens les prestres et les genz de religion, et les apeloient *cantadors* par derision: quant ils les batoient et tormentoient, lors disoient-ils, *cantador*, *cantez*, *cantador*. (Extraits des Chroniques de St.-Denis, dans les Gestes de Philippe-Auguste, tome xvii. p. 354)."—Bouquet, *Hist. de la France.*

Surely this would appear the earliest derivation of the term *cant* (i. 319). See also p. 423, where allusion is made to Andrew Cant preaching at Newcastle. S. D. Scott.

Southsea.

Asgill (Translated John), the Paradoxical Writer (4th S. v. 146.)—I am happy to be able to set at rest the disputed question as to the age of this remarkable man. He was baptised at Hanley Castle, Worcestershire, on March 25, 1659, being the son of Edward and Hester Asgill. He died in November, 1738, in the parish of St. George's, Southwark (in his eightieth year, not near one hundred, as stated by Sir W. Musgrave). Letters of administration were taken out on the 29th of that month by his niece, Penelope Thornton. He married within the years 1699 and 1703 inclusive, Jane, eldest daughter of Nicholas Browne, Viscount Kenmare. She died within the years 1707 and 1712 inclusive. Can any of your readers give me the date and place of their marriage, or of her burial, or of the place of burial of John Asgill? Any information with reference to this person would be thankfully received by C. R. C.

27, Eccleston Square, S.W.

In the different notices of John Asgill, in the earlier volumes of "N. & Q.," I do not find any allusion to the following lines in Nicholas Rowe's epilogue to the tragedy of *The Ambitious Stepmother*, which evidently refers to him:—

"Nay, there's a wit has found, as I am told,
New ways to heaven, despairing of the old.
He swears he'll spoil the clerk and sexton's trade:
Bells shall no more be rung, nor graves be made,
The hearse and six no longer be in fashion,
Since all the faithful may expect translation.
What think you of the project? I'm for trying.
I'll lay aside these foolish thoughts of dying,
Preserve my youth and vigour for the stage,
And be translated in a good old age."

H. H.

Portsmouth.

Shelley (4th S. v. 490.)—I always thought this flower was the crown imperial.

W. J. Bernhard Smith.

Temple.

General Hutton's Scottish Collections (4th S. v. 504.)—Hutton's collections, formed expressly for a *Monasticon Scotiæ*, were purchased after his death by the "Faculty of Advocates," and they are preserved in their fine library in this city. They are now bound up, arranged in counties, forming 12 vols. 4to. His "Drawings of Seals and Ruins" were dispersed by auction. *Vide* a notice thereof in Turnbull's *Fragmenta Scoto-Monastica* (Edinburgh, Stevenson, 1842).

T. G. S.

Edinburgh.

"Death of General Montgomery" (4th S. v. 466.)—I am not aware of the existence of any key to the print mentioned by Mr. Dermot, but the following particulars may assist him in determining who the persons represented are. Montgomery had served in the English army, and was at Wolfe's capture of Quebec. He retired, and settled in the State of New York. When the war between Great Britain and the North American Colonies broke out, he espoused the cause of the latter, was given a command, and, at the close of the year 1775, was with Arnold engaged in the attack on Quebec. On the night of December 30, Montgomery led the lower storming party, which was to proceed by Drummond Wharf and the road now called Champlain Street to the Main Gate, where Carleton stood ready to meet the Americans. Montgomery's men, after passing with difficulty through the ice and snow, were confronted by a battery drawn up across the road, and defended by fifty Canadian militia under Captain Chabot, and nine sailors under Captain Barnsfare, master of a transport in the river. The Americans rushed at the battery, but were repulsed. Montgomery was killed, besides Captain Macpherson (his aide-de-camp) and Captain Cheesman. Colonel Campbell, who succeeded to the command, recalled the troops, and Quebec was safe. In 1818 the United States government applied for and obtained Montgomery's body, which was buried in St. Paul's church, New York.

Henry F. Ponsonby.

A Riddle (4th S. v. 505.)—I think the riddle may be thus solved. The woman has married an old man, whom we will call John Jones, and has by him a son, George Jones. He had before been married to a woman whom we may designate as Mary Smith. She was a widow, left with two children by her former husband. These we will call Edward and Ann Smith.

Now if we suppose the second wife of John Jones to die, and her daughter Ann Smith to marry the old man John Jones, and to have a son by him, George Jones, we shall be able to account for her relationship to the three young men. The first is James Jones, and is her brother, being the son of her mother's second husband.

The second is Edward Smith, her own brother, by her own father and mother.

The third is George Jones, her own son; and all three are in some way sons of her husband.

F. C. H.

Lord of Finsbury (4th S. v. 360, 457, 490.)—Do not the Corporation of London hold their estate of Finsbury by renewable lease for lives or years from the extinct prebend of Finsbury in St. Paul's Cathedral? Are not the Ecclesiastical Commissioners, through the extinction of that prebend, now the landlords of that estate? Will not the Corporation shortly lose their lease through the neglect of the proper official who ought, but did not, to have taken measures to renew that lease? If this be correct, the Corporation of London is only tenant of Finsbury, and therefore the head of that Corporation (who at the most can only hold that estate in right of the Corporation) cannot be the lord of the same. Is not the head of the Corporation of London called Lord Mayor in charters and acts of Parliament, *e. g.* the act constituting the Central Criminal Court?

J. Wilkins, B.C.L.

"Not this First Time," etc. (4th S. v. 505.) J. B. is probably thinking of the familiar lines in Tennyson's "Ode on the Death of the Duke of Wellington":—

> "Not once or twice in our rough island-story,
> The path of duty was the way to glory."

The couplet occurs, with variations, twice in the poem; but the above is the most like your correspondent's version. W. D. Sweeting.

Peterborough.

Oaten Pipes, etc. (4th S. v. 147, 237.)—In the *Works of Robert Burns*, with Life by Allan Cunningham (Henry G. Bohn, London, 1842, p. 497), is a letter (No. lxvi.) from Burns to G. Thomson, in which the poet describes the Stork and Horn with oaten pipe. Appended to the letter is a lengthy note by the editor, referring to the late Dr. Leyden's edition of the *Complaynt of Scotland*, where the instrument is mentioned and illustrated in "a learned and valuable dissertation, for he (Leyden) has exhausted all that can be said about it."

The writer of this has often made oaten pipes.

W. O.

"Neither Read nor Write" (4th S. v. 489.) I had a pupil who was a first-rate writer, but who could not discern a *w* from an *o*.

J. P. Briscoe.

"Jokeby" (4th S. v. 480): "Beauties of the Modern Poets" (4th S. v. 491.)—I place these two books together, the inquiries as to their authors having been made by me. I think that mistakes have occurred in both cases. First as to *Jokeby*; it was published by the late Mr. Tegg, and it has been asserted over and over again that he was the author. Dr. Chambers relates an anecdote that a wag introduced Mr. Tegg to Sir Walter Scott as "Mr. Tegg, the author of *Jokeby*," on which Sir Walter said, "Never mind, Mr. Tegg; more jokes the better!" *Jokeby* must have been written by some one well acquainted with low London localities and low London life; and I do not suppose that Mr. Roby had that knowledge. Mr. Roby was, I have understood, a Congregationalist and a serious man. I know two of his works—*Lorenzo, a Tale of Redemption*, and the *Traditions of Lancashire*. The first is a Calvinistic legendary tale, written in ballad metre; it is pervaded by deep religious feeling and spirit. The *Traditions* is a work of another class, but there is no levity or fun about it. Now *Jokeby*, although not decidedly immoral, contains some broad jokes, *ex. gr.* the song—

> "A priest who was travelling," &c.

Such a strain, I think, could never have been penned by the author of *Lorenzo*; however, I am open to conviction, and if it can be shown in "N. & Q." that *Jokeby* was really the work of Roby, I shall bow to the decision.

As to the *Beauties of the Modern Poets*, I have been assured that it was not compiled by Carey, who wrote the *Reign of Fancy*. Dictionaries of Living Authors are full of mistakes; and I think if the author of the *Reign of Fancy* is made to be the Carey who compiled the *Beauties*, there is both confusion and mistake. The late Mr. Clarke, who edited the *Cigar*, and afterwards the *London Magazine*, asserted to a friend that the Carey of the *Beauties* was a member of the same family as Doctor Cullchickweed of the *Cigar*.

James Henry Dixon.

Henry Earl of Galway (4th S. v. 242.)—Your correspondent E. S. S. W. is wrong when he states Lord Galway lost his arm at the battle of Almanza. He was wounded in the head there, but lost his arm at the siege of Badajoz, 1705. (*Vide* Lord Stanhope's *Hist. of England*, 1701-13, p. 236, 296.) H. H.

Portsmouth.

Flints for Building: whence procured? (4th S. v. 446.)—In districts where stone is scarce the neighbouring chalk-pits made up for the deficiency. The best flints are found in regular layers embedded in the chalk. In most cases the flints were built in just as they were found, and then the walls had a coating of plaster. I cannot explain how the "squaring" was effected.

George Bird.

"Ridehalgh" (4th S. v. 296.)—This surname is met with in Manchester in the corrupted form of Rideal. Its origin was doubtless territorial. The prefix, *rid*, is probably the A.-S. *ridh hreddan*, to rid or clear away, and signifying assart, or forest grant; and *heaugh*, *heaf*, Yorkshire dialect, a hill (*haughar*, Danish, a hill); *Halgh*, *haulgh*, *haugh*, *hal*, in Lancashire, dry flat ground, a spongy flat, &c. John Hill.

Lees, near Oldham.

"Marchants Aduenturers residing at Hamborough" (4th S. v. 380.)—A concise account of the Company of Merchant Adventurers may be found in Lingard's *History of England*, vol. v. p. 261. It was founded in the reign of Philip and Mary, and was the origin of the Russian Company. George Bedo.

"La Carmagnole" (4th S. v. 274, 410, 456.)—I beg Jonathan Bouchier's pardon for having given him a wrong indication. The words of *La Carmagnole* will be found, not in the *Chansons populaires de la France*, but in M. Charles Nisard's interesting work entitled *Des Chansons populaires chez les anciens et chez les Français*, vol. i. pp. 430-432. Gustave Masson.

Harrow on the Hill.

Quiz (4th S. v. 316, 364, 520.)—I think it very likely that the origin of this word is correctly given by George Colman the younger in the *Heir-at-Law*:—

"*Dick.* But what a confounded Gig you look like.

"*Pangloss.* A Gig! umph! that's an Eton phrase; the Westminsters call it Quiz."—Act IV. Sc. 2.

The *Heir-at-Law* was first performed at the Haymarket in 1797. At that time, and long subsequently, many of the expressions that became popular are traceable to the stage.

Charles Wylie.

3, Earl's Terrace, Kensington, W.

History of Three Impostors (4th S. iv. 561; v. 50, 135.)—Pepys, in his *Diary* of February 19, 1665-6, evidently alludes to Sabata Sevi, the false Messiah, in the following entry:—

"I am told for certain what I have heard once or twice already of a Jew in town, that in the name of the rest do offer to give any man 10*l.* to be paid 100*l.* if a certain person now at Smyrna be within these two years owned by all the princes of the East, and particularly the Grand Segnor, as the King of the World, in the same manner we do the King of England here, and that this man is the true Messiah. One named a friend of his that had received ten pieces in gold upon this score, and says the Jew hath disposed of 1100*l.* in this manner, which is very strange. And certainly this year of 1666 will be a year of great action; but what the consequence of it will be God knows!" H. H.

Portsmouth.

Golden Parsonage (4th S. v. 401., 517.)—Opposed to the view propounded by Mr. Charnock, permit me to suggest that the topographical name *Golden* is simply a personal name prefixed to the Danish definite article *en*, a common form in use among the Northmen to designate the localities in which they settled. Its Scandinavian origin is evident from the combinations in which it is found, viz., Gold*thorpe*, Gold*sworthy*, Gold*hanger*, &c. In this last we have the double Scandinavian form of two monosyllabic names conjoined, the latter portion being the Norsk personal name *Hunger*. The original name, Gold, is perpetuated in the English surname idem, the Scotch, east-coast sea-borne name *Guild*, and Scoto-Norwegian or Highland surname of *Gauld*. J. C. Roger.

Riddle (4th S. v. 381, 429.)—As you have so promptly inserted my attempted solution, I crave leave to suggest what I think an improvement of the last line of the riddle:—

"I'm man, the woman disappears, and yet she reappears."

Charles Thiriold.

Cambridge.

## Miscellaneous.

### NOTES ON BOOKS, ETC.

*The Man with the Iron Mask. By* Marius Topin. *Translated and edited by* Henry Vizetelly. (Smith & Elder.)

A few years since, Mr. Vizetelly furnished English readers with a couple of interesting volumes in which he told us *The Story of the Diamond Necklace*, a chapter in the romance of French history, so boldly conceived and for a whole so successfully carried out, that Mrs. Wilmot Serres, *soi-disant* Princess of Cumberland, seems but a shallow impostor by the side of the pretended Countess de La Motte. English readers are again indebted to Mr. Vizetelly for another chapter of the secret history of France; but this time he appears in the character of a translator. Many as have been the attempts to remove the veil by which the mysterious prisoner of Pignerol, the Isle Sainte-Marguerite, and the Bastille has been surrounded—attempts which have called into existence some five-and-twenty different hypotheses, and been published in twice as many volumes—it has been reserved to M. Topin to remove for ever the mask which he was compelled to wear, and reveal to us the face, not of a brother of Louis XIV., of the Duke of Monmouth, or of Francois de Vendome, Duc de Beaufort—not of the Patriarch Avedick, nor of the intendant Fouquet—but of Count Mathioly, the envoy of the Duke of Mantua, who expiated with a cruel imprisonment of four-and-twenty years his betrayal of Louis XIV. We have said M. Topin has removed the mask *for ever*, because it has been occasionally put on one side by preceding writers—as in our own country by the Hon. George Agar Ellis—but we look upon the work of M. Topin, who has had access to official papers hitherto unexplored, as settling the question: and Mr. Vizetelly deserves our thanks, for giving us an English version of this satisfactory solution of what has long been treated as an insoluble historical problem.

*Rustic Adornments for Homes of Taste. By* Shirley Hibberd. *A new Edition, revised, corrected, and enlarged. With nine coloured Plates and two hundred and thirty Wood Engravings.* (Groombridge & Sons.)

Nothing can better show the popularity with which Mr. Hibberd endeavours to assist those who like to give an air of refinement to their homes and gardens, than the rapidity with which the first two editions of the present work, published in 1856 and 1857, were purchased. In the years which have since elapsed, Mr. Hibberd has been steadily improving his book, and it is now a very encyclopedia of information and suggestions on Marine and Freshwater Aquaria, Fern Cases, Balcony and Window Gardens, Floral Ornaments, Miniature Rockeries,

Chamber Birds and The Aviary, which may be called the "Adornments of the House." While the second part, which is devoted to "The Adornments of the Garden," is equally full and instructive on the Conservatory, Fern House, Apiary, Pleasure and Fruit Gardens, Outdoor Ferneries, Rockery, and Wilderness, Water Scenes, Summer-houses, and Miscellaneous Garden Ornaments. To dwellers in London and the suburbs, who have a taste for gardening and floral decorations, and who know how much of beauty, and humanizing influence may be produced by a judicious and tasteful introduction of natural objects within the scene of their daily life, the book will open many sources of rational enjoyment.

*The History and Conquests of the Saracens. Six Lectures delivered before the Edinburgh Philosophical Institution. By* Edward A. Freeman, M.A. (Parker.)

This brief survey and commentary on the principal facts of Mahommedan history is written in a vigorous and effective style, and as such will be welcome not only to those who heard the lectures, but to a very large class of readers who may be glad of such a compendious history of the Saracens.

*The Testimony of the Catacombs and of other Monuments of Christian Art, from the Second to the Eighteenth Century, concerning Questions of Doctrine now disputed in the Church. By the* Rev. Wharton B. Marriott, B.D., F.S.A., &c. (Hatchards.)

Our readers will remember that some two years since we called attention to a very interesting work by the present writer, in which he applied the existing monuments of Early Christian Art to the illustration of the history of the Vestments now in use in the Anglican Church. The book before us is an attempt to apply the same class of early remains to the illustration of "Questions of Doctrine now disputed in the Church." As it is not within the province of "N. & Q." to enter into discussions of such a nature, we must content ourselves with stating that Mr. Marriott, in the work before us, treats in the First Part of Monuments of Christian Art from the Second to the Eighteenth Century, illustrating the gradual development of the Cultus of the Virgin Mary. In the Second, of the Monuments of Christian Art, having reference to the Supremacy claimed for the See of Rome. And in the last Part he treats of the Autun Inscription, having reference to the Sacraments of Baptism and Holy Communion, and to the State of the Faithful after Death. This work, like the preceding, is beautifully illustrated.

Parliamentary History.—A valuable contribution to this important subject is announced, under the title of "Registrum Parliamentarium: a Chronological Register of both Houses of Parliament from the Year 1620 to the Present Time, with a Complete Alphabetical Index, by an Oxford Graduate." It will consist of three Parts. Part I. will contain a Synopsis of the Peerage; showing the composition of the Upper House in January, 1622, followed by a list of all subsequent creations to, and promotions in, the Peerage, up to the present time, arranged in chronological order. Part II. will consist of a Chronological Register of the House of Commons from 1621 to the present time. The year 1621 has been selected as the starting-point, because from that period the returns to the various Parliaments have been preserved with considerable accuracy, whereas the names of many of the members returned to the Parliament immediately preceding have been entirely lost, and only a very incomplete list, a great portion of which is avowedly conjectural, has been compiled by Browne Willis. Part III. will consist of a very copious Alphabetical Index, arranged so as to show at a glance the constituencies represented by each member, and the period during which he sat for each. All those members who subsequently sat in the Upper House will be distinguished by an asterisk. The work which, it is estimated, will be comprised in three thick volumes, demy 8vo, will be issued to Subscribers, handsomely bound in cloth, at two guineas. It will be published by Mr. P. S. King, 34, Parliament Street, by whom the names of Subscribers will be received.

The ink with which we had noticed the curious fact, that no work similar in character to "N. & Q." had appeared in Germany, had scarcely dried, before we received the second number of a German periodical, *Shakespear-Museum*, edited by Max Moltke, which is described as "Organ für Frage und Antwort, für Rede und Gegenrede in Shakespear-Sachen."

In furtherance of the scheme for the completion of St. Paul's, which was begun by the late Dean Milman, and is now being carried out under the direction of a committee, a public meeting will be held at the Mansion House, under the presidency of the Lord Mayor, on Wednesday, the 13th of July, when the Bishop of London, the Bishop of Winchester, Mr. Gladstone, Mr. Gathorne Hardy, and others, who have promised to attend, will speak on behalf of that object.

The Arundel Society.—The Annual General Meeting of this Society will be held at the rooms in Old Bond Street on Thursday next. At this meeting it will be proposed to limit the second List of Subscribers to fifteen hundred.

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## BOOKS AND ODD VOLUMES
### WANTED TO PURCHASE.

Particulars and Price, &c., of the following book to be sent direct to the gentleman by whom it is required, whose name and address are given for that purpose:—

Notes and Queries. Vol. VII. First Series.
Wanted by *Mr. W. D. Christie*, 32, Dorset Square, N.W.

## Notices to Correspondents.

W. J. Cahill. *The famous verse of Shenstone is not of the "Written on the Window of an Inn"*—

> "Whoe'er has travelled life's dull round,
> Whate'er his stages may have been,
> May sigh to think he still has found
> His warmest welcome at an inn."

C. M. E. "*Thou naughty Violet*" *is not to be found in Shakespeare, but "Thou naughty Varlet" is in* Henry IV., Part I. Act II. Sc. 4. *Every care shall be taken of the unpublished Walpole letter.*

W. Tidy. *We know of no list of the Sheriffs of Essex which gives genealogical information.*

J. M. *Fowler's portrait of the Princess Victoria was engraved by Richard Golding, and published by Colnaghi.*

F. B. *Lady Mary Wortley Montague's lines "On the Death of Eva Boyce" have been printed very frequently.*

"*Grinding like a Cheshire Cat*" *is the old proverbial phrase, on which articles will be found in our* 1st S. ii. 377, 512; v. 402; vi. 62.

Portrait at Greenwich Hospital. *We have no doubt an application to the Governor, Admiral Sir Houston Stewart, G.C.B., will procure the necessary permission.*

H. Cromie (Isle of Man). *The correspondence origin of the saying, "Nine tailors make a man," appeared in "N. & Q."* 4th S. i. 67. *Consult also our* 1st S. vi. 390, 563; vii. 165, 507.

S. Marshall. *Gen. Lord Lynedoch died on December 18, 1843. Sophie Schröder, the German tragedian, on February 25, 1860.*

J. Holman. *The Wolf Club, now abolished, was held at the Hole hunch and supper tavern in the Strand. Edmund Burke, one of its presidents, was often to be found enjoying some relaxation at that place.*

J. Harvey. *Some account of the London Halls, or gaming-houses, will be found in Cuckhman's Rouge et Noir, or the Revelations of Vice, and in* The Every Night-Book, or Life after Dark, p. 133.

C. *The lines occur in Cowley's poem "On the Death of Mr. Crashaw, Hervey."*

Erratum.—4th S. v. p. 543, col. i. line 30 from top, for "descendum" read "descendendum."

"Notes & Queries" is registered for transmission abroad.

*LONDON, SATURDAY, JUNE 18, 1870.*

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## Notes.

### BEN JONSON'S FOLIOS AND THE BIBLIOGRAPHERS.

Having arrived at conclusions as to the folio editions of Ben Jonson different from those of the bibliographers and editors, I now note them. For brevity's sake the substance of Lowndes is alone quoted.

1. The Works of B. J. 1616-31, 2 vols. fol.
2. Works, Lond. R. Bishop and R. Meighen, 1640, 2 vols. fol.
3. Works, Lond. 1641, 2 vols. fol. Portrait by R. Vaughan, frontispiece by Hole. An extremely incorrect edition, supposed by Gifford to have been put to press surreptitiously. It has a medley of dates from 1630 to 1641.

1. This last is, so far as I can discover, the original authority for an edition of 1641, and I disbelieve in the existence of such third edition on the following grounds. Gifford mentions none such. He only, under the words "second folio," speaks of the second volume of 1640 as having a variety of dates from 1631 to 1641, and as incorrectly printed, and probably from MSS. surreptitiously obtained. I have myself been unable to find a 1641 edition of either volume. That of 1640 agrees with both Lowndes' second and third. Vol. i. (R. Bishop's) has the portrait and frontispiece; vol. ii. (R. Meighen's) the varied dates from 1631 (not 1630) to 1641. Mr. Aldis Wright suggests, and doubtless correctly, that Lowndes misunderstood Gifford, and finding 1641 dates in the 1640 folio, gave a description of a supposed third or 1641 edition, which is really a description of that of 1640. The same gentleman also informs me that the copy sold at Horne Tooke's sale, and quoted by Lowndes as one of 1641, is, as shown by the sale catalogue, one of 1640.

2. After examination of a number of copies I disbelieve in the existence of the so-called first edition of the second volume in 1631, and have come to the conclusion that there is but one edition of the second volume, that of 1640. Take away the general title-page, "R. Meighen, 1640," and there is left, as in the British Museum copy, the particular title-page of *Bartholomew Fair* 1631, and all such copies are so far imperfect. Go by the particular title-pages of *Mortimer* and *Discoveries*, or by that of some copies of *The Devil is an Ass*, and there is obtained an edition of 1641.

3. As just noted, the first or 1640 edition of vol. ii. varies as to this last-named play. Some copies have the "J. K. for R. Allot" edition of 1631; others have an edition with the device of a swan, "Imprinted at London, 1641." The explanation doubtless is, that the copies of 1631 ran short of the demand for the collected volume, and that the publisher of the latter reprinted the play. This, however, no more makes a second volume edition of 1641 than does *Mortimer* or the *Discoveries*, all the copies of which are dated 1641. What it does make is a so-far variant edition of 1640.

4. The frontispiece title by Hole of vol. i. 1640 (I have omitted to examine Vaughan's portrait) is printed from the plate used for the volume of 1616, but retouched. The first *i* of Beniamin is altered to *j*, and the publisher's name and address and the date are changed. Founding on a minute collation of large portions of the volume, my conclusions are—That it was printed from the 1616 folio. That there are a moderate number of printer's errors, but that, exclusive of that frequent printer's error, the dropping of words, many of them are very trifling. That, as a rule, both words and punctuation have been very carefully followed. That words, stops, and the apostrophes that indicate the scansion are occasionally corrected in a manner not to be accounted for by the care and pains of any ordinary or mechanical press reader, especially if the uncorrected errors noticed above be also taken into account. As an instance, I would especially refer to the notes on some of the masques, which, from alterations of type, references, and admixture of Latin and Greek, are difficult printing, but in which a press error hardly ever occurs, and where the errors of the original in references and in Latin and Greek are invariably corrected. Lastly, I believe that

some of the above corrections must have been made, and that others were probably made by the author. From all these particulars, therefore, my general conclusion is, that the first vol. 1640 is not surreptitious, and is a fair reprint from a copy of that of 1616, which had been occasionally corrected by Ben Jonson. Neither do I think that Gifford meant to call it surreptitious or a wretched reprint; for though his words, taken literally, must be so construed, a comparison of the passages shows that he was thinking of the second volume.

5. This second volume is in every way worse got up. The three plays, however, printed in 1631 were printed under Ben Jonson's own supervision. Gifford, in his *Memoir*, says:—

"The following letter, which (though undated) appears to be written about this period [1632], alludes to a work of which nothing is now to be found:—

"'My lord . . . It is the lewd printer's fault that I can send your lordship no more of my book. I sent you *one piece before the Fair* by Mr. Witherington, and now I send you *this other morsel—The Fine Gentleman that Walks the Town; The Fiend*; but before he (the lewd printer) will perfect the rest, I fear he will come himself to be a part under the title of the Absolute Knave, which he hath played with me. My printer and I shall afford subject enough for a tragi-comedy (rather than for a comedy); for with his delays and vexation, I am almost become blind," &c. &c.

Now, when it is remembered that, though the paging alters as elsewhere for the sake of separate sale, the signatures of the three comedies are continuous (A to Y and then A a, &c.), and when the titles of *Bartholomew Fair* and *The Devil is an Ass*, and the plot of the latter are compared with Jonson's jocular allusions which I have underlined, and with the play-ful and play-wright style of the whole quotation, it will, I think, be seen that the first piece sent before the fair was *Bartholomew Fair*, and the second morsel *The Fiend*, the play of *The Devil is an Ass*. The non-continuance of the attempt at a second collected volume beyond the third play, *The Staple of News*, was probably due to the damning by the town of *The New Inn* in that same year.

As to the pieces dated 1640 and 1641, some of the smaller poems are from the author's revised copies, while the same pieces in the quarto and duodecimo non-surreptitious editions of 1640 are from earlier drafts. The same may be said of *The Gipsies* and of *The Art of Poetry*. In other pieces the reverse is the case. These things, and the variation of dates, are, I believe, to be accounted for by the loss by fire of Ben Jonson's own manuscripts, and the consequent difficulties in the way of gathering up copies or transcripts in the possession of others. Hence, and because it is the only second volume edition, because it is not likely that such a mere fragment as *Mortimer* would have been inserted in any but a recognised edition, and because it contains two, sometimes three, pieces of the date of 1641, and yet bears a general title-page of 1640, as though intended to range with the first volume of that date, I cannot accept Gifford's view that it was printed from MSS. surreptitiously obtained. It may have been hurried into and through the press, but can scarcely be said to have been "ignorantly hurried," or to be "of little authority." Meighen was probably beforehand with Bishop in gathering up the scattered manuscripts, and so prevented him with a second volume. As to the three plays of 1631, Allot may have sold them to Meighen, or, as is more likely, agreed to a conjoint publication. A similar conjoint proprietorship is, I think, to be found in the first volume. *Poetaster*, though evidently printed at the same office with the rest, and though bearing one of Bishop's devices, has Young's, not Bishop's, name on its title-page. The probable explanation of this is, that Young held the right of publishing the *Poetaster*, and by placing his name on the title-page, kept his proprietorship intact, and ensured his right to that much share (about one-twelfth) in the profits of the volume. The same occurs in the Bible of 1537, where the title from or after Isaiah bears the initials of the two merchants who bore the expense of, and therefore took the profits of this after portion. The conjoint printing of the first folio Shakespeare is a question which I worked out, I think, some three years ago, and it and the conclusions therefrom I hope shortly to lay before the readers of "N. & Q."

6. The changes of paging and signatures throughout Meighen's volume are so great that I am unable to form an idea of what his full intents were. One, however, is pretty plain, both in his and Bishop's volumes—that, namely, of selling certain portions either separately or collectively.

7. My views, then, of the folio editions may be summed up thus:—

I. 1st vol. 1616.

II. 1st vol. 1640, R. Bishop, Lond. A reprint of 1616 with one epigram added. Some printer's errors, some author's corrections and alterations. Not surreptitious.

III. 2nd vol. 1640, R. Meighen, Lond. Contains three (or, *b*, two) plays published by Allot 1631. The rest printed in 1640 and 1641. Worse got up than II. Gifford supposes it to have been printed from MSS. surreptitiously obtained, but the weight of evidence is against this. Probably intended to be the 2nd vol. of II.

(*a*.) Copies with *The Devil is an Ass*, 1631.

(*b*.) Copies with the same, 1641.

8. Below is a collation which may help possessors of copies to verify or confute conclusions 1, 2, and 3. But it must be noted that minor variations do not prove different editions. It seems certain that from the uncertain sale, and the price of paper, large works were kept in type long

than at present, and thus admitted of continual correction. Thus some copies of *Mortimer* end with the note, "Hee dy'd and left it unfinished"; others with "Left unfinished." Yet all are from the same types. Again, some copies of the *Tale of a Tub* have after the epilogue the word "Finis"; in others it is wanting. But on comparing four copies, one with "Finis," the others without, I find that while the errors and mis-settings, &c. prove that they were all printed from the same forms, yet all four differ in the number of errors corrected.

*Collation of vol. i.* 1640.

N.B. Sigs. and nos. between ( ) indicate true sigs. or nos. though not printed.

Signatures throughout the volume of 6 leaves.

1. Sig. A. Portrait, frontis. t. Rd. Bishop, 1640. Catalogue, Com. Verses.

2. Plays, pp. 1—668. Sig. B—Lll (Lll of 4 leaves). Particular t. p.p. R. Bishop, M.DC.XL. Device, satyr's head, &c. T. p. of Poetaster, R. Young, M.DC.XL. Device with motto, "Mollia cum duris."

3. The rest, pp. 1—228. Sig. A—T. T. pp. to Epigrams (none to Forrest), to two Entertainments, pp. (67) (91), and to Masques (p. 111). R. Bishop, M.DC.XL. The former two devices of peace and plenty, "For thou shalt labor." The latter two, with device and motto, as on t. p. of Poetaster.

*Collation of vol. ii.* 1640.

N.B. The different sets of works are variously placed in different copies. Signatures throughout of 4 leaves.

1. Gen. t. p. R. Meighen, 1640.

2. Bart. Fair, St. of News, The D. an Ass *, t. pp. 1—B for Robt. Allot, &c. 1631.

(*a.*) B. F. and D. an Ass—A 2, 5 leaves unpaged, t. p. and Induct. to B. F.; rest, B, p. 1 to Y, p. 170. No. 89-90 omitted between plays.

(*b.*) St. of N. A a (p. 1), changed at c 3 to single letter — I (p. 76) of 6 leaves.

3. Magnetic L., T. of Tub, Sad Sheph., t. t. p. London. Printed M.CD.XL. (*sic*) — M.DC XL. — M.DC.XLI. (A, p. 1)—Y (p. 176), Q of 2 leaves, ends T. of T. Nos. 71-79 repeated.

4. Christmas his Masque, &c., no t. p. B, p. 1-Y, p. 160. R and Y in 2 leaves each. Underwoods, t. p. London. Printed M.DC.XL. Z, p. 161—Q, 1 leaf (p. 286), p. 285, numb. 283.

5. Mortimer, t. p. Printed M.DC.XL. 3 leaves, no paging nor sign.

6. Horace, Engl. Gr., t. pp. Printed M.DC.XL.—Timber, t. p. London. Printed M.DC.XLI. (A) p. 1—R. p. 132. D, of 3 leaves, ends Horace; L, of 1 leaf, ends Gr.

BRINSLEY NICHOLSON.

* *Variation.* The D. an Ass. T. p. device of swan. Imprinted at London, 1641. A, 2 leaves unpaged. B, p. 1—K (2 leaves), p. 66.

## STATISTICS OF LANGUAGE: SANSKRIT.

As one step towards elucidating some philological problems I have arranged the roots of the Sanskrit language under English vocables, as a kind of reversed dictionary, but including in the arrangement every fairly established radical in the language. While indexing the matter, the following statistics came out, which I hope may interest others engaged in similar inquiries. The figures are the more interesting from having arisen by the purest accident.

There are between 1700 and 1800 *original* Sanskrit roots. The exact number will be about 1780. These have been registered under 645 English vocables; but as many of the roots have been repeated under synonymes, and from difference of conjugation, &c., it results that the arrangement includes 5658 apparent roots, giving an average of 3·2 meanings to each radical. Now these 5658 apparent roots are most unequally divided over their 645 English representatives. 180 words have only *one* root each; on the other hand, one word (*go*) has 439 roots to itself. There are five vocables with more than 100 roots each:—

| | | |
|---|---|---|
| (1) | go | 439 |
| (2) | injure | 270 |
| (3) | sound | 165 |
| (4) | shine | 141 |
| (5) | speak | 129 |
| | | 1144 |

It will be seen that a large part of this total can be deducted from the 1780 *original* roots, as the ideas expressed differ too much to allow of much repetition. Thus we have the curious result that the major portion of the radicals express but five simple ideas. But deducting 1144 from the gross apparent number 5658 we have 4514 roots remaining. Selecting vocables which have between 50 and 100 radicals registered under them, we have:—

| | | |
|---|---|---|
| (6) | kill | 75 |
| (7) | bind | 54 |
| (8) | cut | 56 |
| (9) | divide | 50 |
| (10) | abuse | 62 |
| (11) | throw | 75 |
| (12) | tremble | 57 |
| (13) | collect | 61 |
| (14) | cover | 56 |
| (15) | surround | 61 |
| | | 607 |

The primitive nature of these words will be noticed, and also that the two lists of only *fifteen* words comprise 1851 of the roots, or just one-third of the whole number.

There are *seventeen* words which have between 30 and 50 radicals registered under each, which I give in two divisions, as a new class of idea appears:—

*Rougher idea.*

| | | |
|---|---|---|
| (16) | break | 39 |
| (17) | burn | 31 |
| (18) | despise | 49 |
| (19) | join | 37 |
| (20) | firm (be) | 36 |
| (21) | give | 47 |
| (22) | take | 38—277 |

*Gentler idea.*

| | | |
|---|---|---|
| (23) | love | 32 |
| (24) | play | 36 |
| (25) | please | 31 |
| (26) | praise | 35 |
| (27) | worship | 31 |
| (28) | serve | 37 |
| (29) | desire | 41 |
| (30) | wish | 32 |
| (31) | increase | 40 |
| (32) | eat | 49—364 |
| | Total | 641 |

Descending lower I find 39 vocables with between 20 and 30 radicals a-piece, comprising as a total 922 more of the gross number. It would make this communication too long to set these out at length; but they comprise the yet more developed ideas of "adorn," "dwell," "flow," "know," "obtain," "preserve," "purify," &c.

Beyond these there are 70 vocables with between 10 and 20 roots under each, which absorb 937 radicals among them, and introducing to us the yet more refined notions of "colour," "cook," "finish," "fry," "learn," "prosper," "proud," &c.

Now, collecting the foregoing totals, we have—

| *Vocables.* Registering. | No. | *Roots.* No. |
|---|---|---|
| 100+ | 5 | 1144 |
| 50 to 100 | 10 | 607 |
| 30 to 50 | 17 | 641 |
| 20 to 30 | 39 | 922 |
| 10 to 20 | 70 | 937 |
| Totals | 141 | 4251 |

Therefore, out of the whole number of words (645) under which the 5658 roots are registered, 141 words (or 21 per cent.) appropriate 4251 (or 75 per cent.), leaving only 1407 to be divided among the remaining 504 vocables, or an average of 2·79 roots a-piece. It is further seen that the simpler the idea the larger are the number of roots found to express it: the whole illustrating in an unforeseen way the primitive character of the Sanskrit language. F. Pincott.

## ELEGY ON SIR WILLIAM D'AVENANT.

I transcribe the following verses, which, so far as I know, have not been printed before, from the original, written in a contemporary hand, with many others, on the blank leaves prefixed to a copy of "*Poems and Translations, with the Sophy*, written by the Honourable Sir John Denham, *Knight of the Bath*," 8vo, London, 1668:—

"ELEGY ON SR WILLIAM D'AUENANT.

"Though hee is dead, th' imortall name
Of William, who from Auenant came,
Who mixt wth English Lombard Flame,
Shall line in ye records of Fame.

"Hee lyes who sayth hee wanted witt,
Both for ye table and ye Pitt;
W'ch like his Face had neuer splitt,
Had Nasute Judgment steered it.

"Industrious to a Prodigie,
Of yt nor th' Important Bee,
Nor ye Graue Ant had more then hee,
As by his laboured lines ye see.

"Twelve lustres his Icarian quill,
Striving to toppe ye Muses Hill,
Weary about ye middle stood still:
Will lou'd them, but they lou'd not Will.

"Hee out of breath himselfe did ruñ,
When hee wth riming rage beguñ,
By æmulating Doctor Doñe
(I meane ye Father not ye Soñe).

"Had hee to law become a Drudge
And fasten'd on ye temple Badge,
And learn'd to Westminster to trudge
Hee had long since gone forth a Judge.

"Had hee but some good trade began
When into riming rage hee ran,
He had been Maire or Alderman,
But still his Muse did him trepan.

"Now roosting in ye Poets nest,
Amongst his kindred hee doth rest,
Wth Haut gousts they their wellcome guest,
In limbo Poetarum feast.

"First in ye broad Elysian streets
Hee his old Father Johnson meets;
Then him his Cousin Shakespeare greets,
But his Freind Suckline lent him sheets.

"Cowley a Fayre appartment keeps,
Receiving him with ioy hee weeps;
Into his bed ye William creeps,
And now in Abraham's bosome sleeps.

"His freind hee to ye Ancients shows,
Their former feuds hee doth compose,
To shew they are no longer Foes,
Naso has lent him half his nose.

"In Poetry hee raised a scisme
'Gainst the old Bards of Paganisme,
Styl'd by the Moderns D'Avenantisme,
Condemned for want of Syllogisme.

"And yet I feare thy want of breath
Will proue the English stages death.
Could I to thee new life bequeath,
No other head should were ye wreath."

William Bates

Birmingham.

Lord Palmerston's Dismissal from Office in 1852.—In preparing the narrative of this portion of my History, I am anxious to adhere strictly to the facts, in their constitutional bearings. The dismissal, it will be remembered, took place immediately after Palmerston's recognition of the *coup d'état* in Paris, on Dec. 2, 1851, and was

designed as a censure for his recognition of that act without the knowledge of the Queen or any other member of the cabinet. Hansard's report of the explanations which were subsequently given in the House is incomplete and unsatisfactory, because of the manifest reserve and constraint of the various speakers. Many readers of "N. & Q." will recollect that there was at the time a very general under-current of feeling or suspicion that the late Prince Consort had not a little to do with this crisis; and a number of anonymous squibs were written, most of which have long since passed to their proper limbo. Yet it is curious that, within a few months of his dismissal, Lord Palmerston was again in office as Home Secretary in the Coalition Ministry of the Earl of Aberdeen. I should be grateful for any light which can be thrown upon the whole procedure, as to matters of fact and as to the principle involved; putting aside mere items of gossip and conjecture as to supposed political intrigue and personal motives.

Croydon. W. H. S. Aubrey.

A Genealogical Puzzle.—I transcribe the following statement from the fly-leaf of a copy of the Book of Common Prayer, 4to, 1595, and leave the solution to the ingenuity of your readers:—

"Sherborne, April 13th 1767. Sunday the 5th instant was married by banns in the parish church of Upottery, in the county of Devon, Wm Rowland and Mary Matthews, by whose marriage there is a boy, whose own mother is become his grandmother, his father is become his brother, and his sister is become his mother."

William Bates.

Birmingham.

Oriel Windows.—Speaking of the different buildings of a monastery, the author of *Oxoniana* (i. 206, ed. Philips), writes as follows:—

"The Oriolium, or the Oriol, so called from its bay or projecting window. 'The use thereof,' says Fuller, 'is known for monks, who were in *latitudine morbi*, rather distempered than diseased, to dine therein, it being cruel to thrust such into the infirmaries, where they might have died with the conceit of the sickness of others.'"

This explanation is new to me, and I am glad to lay it before the readers of "N. & Q." for their judgment and consideration.

I can bear testimony to the oriel window in Oriel College, Oxford, as adjoining to, though distinct from, the position of the high table.

Francis Trench.

Islip Rectory, Oxford.

Nottingham Typography.—The following three works printed in Nottingham prior to 1800 are not mentioned in Creswell's *History of Printing in Nottingham*, viz.—

1. "The Antiquities of Nottinghamshire, extracted out Records, Original Evidences, Leiger-books (and) other of Manuscripts, and authentic Authorities. Beautified with Maps, Prospects, and Portraitures. By Robert Thoroton, Doctor of Physic.

"Quid genus et proavos strepitus?
Si primordia vestra
Autboremque Deum spectes,
Nullus degener extat,
Ni vitiis pejora fovens
Proprium deseret ortum."

*Boet. de Consol. Phil.* lib. iii.

London: Printed by Robert White, for Henry Mortlock, at the sign of the Phœnix, in St. Paul's Churchyard, and at the White Hart, in Westminster Hall, 1677. This second edition printed by G. Burbage, Nottingham, 1790." 3 vols. 4to.

2. "Robin Hood's Garland: being a complete History of all the notable and merry Exploits performed by him and his Men on divers occasions; to which is added A Preface, giving a particular account of his birth, life, &c. Adorned with Twenty-seven neat and curious Cuts proper to the subject of each song. Nottingham: Printed and sold by G. Burbage, MDCCXCII. Price Four-pence." 8vo, 62 pp.

3. "A Narrative of the Shipwreck of the Antelope, a Packet belonging to the Honourable East India Company, Commanded by Captain Henry Wilson, which was lost in Aug. 1783, on the Pelew Islands, situated in the Western part of the Pacific Ocean; to which is added Captain M'Cluer's Voyage thither, in the armed Snow Panther and Endeavour sloop in the year 1790. Composed from the journals of the Captains and Officers, by George Keate, Esq. F.R.S. and S.A. The fifth Edition. Nottingham: Printed by C. Sutton, 1796." Introduction xvi. pp. 339. Small 4to.

The above are in the Nottingham Free Library.

J. P. Briscoe, Librarian.

Sir Walter Scott's Misquotations.—In your issue for May 21 (p. 486), you did me the honour to print several uncorrected misquotations occurring in the *Waverley Novels*. These I had tested by an edition of 1868; but for the following I can lay my hands on no later authority than the twenty-five volume edition of 1842 (R. Cadell, Edinburgh):—

*Waverley* (p. 386): "He that striketh with the sword shall die by the sword." This is varied in *The Abbot* (chap. iv.) to—"He who striketh with the sword shall perish by the sword." The exact words are (Matthew xxiv. 52): "Put up again thy sword into his place, for all they that take the sword shall perish with the sword." In the same novel (motto to chap. lxix.) occurs another error: "The death-drum is muffled, and *sable* the bier," should read (see "Lochiel's Warning") "*black is* the bier."

*The Abbot* (Introduction): "I shot another of the self-same flight," should be "I shot *his fellow* of the self-same flight" (see *Merchant of Venice*).

*The Monastery* (motto to chap. vii.):—

"Cleanse the *foul* bosom of *the* perilous stuff
*That* weighs upon the heart."

A reference to *Macbeth* shows what the exact quotation should be:—

"Cleanse the *stuff'd* bosom of *that* perilous stuff
*Which* weighs upon the heart."

I am aware that the reading "foul," in the first

of these lines, is common to several editions of Shakspere; but, as may be seen by a reference to the "Cambridge," it rests on no authority.

I must again repeat my astonishment that these and such-like errors should have so long escaped correction at the hands of the publishers. It will be an undoubted blot on the Centenary Edition of Scott's *Works* if these blunders are allowed again, for the fiftieth time, to pass unnoticed.

F.

Inverness.

Leicester Square Statue.—In an article in *The Times* of June 1, 1870, on the subject of Leicester Square, is the following passage, which probably surprised a good many readers. The writer has been suggesting the astonishment of foreigners coming to England to be present at the Derby, and seeing Leicester Square also. He then has this passage:—

"If our foreigners were students of history, they would add to their wonder one sad reflection on the injustice of after generations to the memory of the greatest men. That riderless charger and that dismounted legless crowned head are all that is left of the one tasteless monument the metropolis has to show of William III., who threw out our last tyrant, re-established Protestantism at home, and shattered to ruin the foreign policy of Louis XIV.

"If they are not students of history, and care nothing for Dutch William and the rest of our kings, they will torment their minds by imagining reasons for the misery of the locality which they most affect."

We are no doubt, in "N. & Q.," a very humble race of people. We ask questions of all the world, and occasionally get answers, and generally do our best to add to our limited stock of knowledge; and, as students of history, we are only too happy to read with docility the fine original style of writing which accumulates in a few short paragraphs the memories of "Dutch William and the rest of our kings." But, on being told that this figure in Leicester Square represents, or represented, the pious, glorious, and immortal hero, we reflect with meek astonishment on the teaching which we have hitherto received. For instance, Mr. Lambert, in his *History and Survey of London* (iii. 502, 1806), says:—

"In the centre is a gilt equestrian statue of his late Majesty George II.,* which was brought from the Duke of Chandos's seat at Canons, near Edgeware."

Oriielensis.

King Alfred and Bishop Fox.—The following astonishing statement is quoted in the *Saturday Review* of April 30, 1870, from Mr. Thomas Hughes's *Alfred the Great*:—

"In the time of Henry I., when the abbey of New Minster was removed to Hyde, . . . . Alfred's remains were carried with them, and there rested till the Reformation, when the royal tombs were broken open at the dissolution of the monastery. But the 'pious Dr. Richard Fox,' Bishop of Winchester, had the remains of the kings collected carefully and put in chests of lead, with inscriptions on each of them showing whose bones were within. . . . Here the dust of the great king rested till the taking of Winchester by the Parliamentary troops."

These details are answered by the following facts:—The great bishop, the founder of Corpus Christi College, Oxford, died, *felix opportunitate mortis*, in 1528, in time to escape the arrival of havoc, sacrilege, and pillage at Winchester and everywhere else. He caused the chests, still seen at Winchester, to be made. They are of wood, not lead. Alfred's bones were not placed there by Fox. Hyde abbey was not "surrendered," as the brutal outrage was called, till 1538. Leland gives an account of its entire destruction. The *Saturday Review* lets these things pass. They ought, however, to be noticed.

D. P.

Stuarts Lodge, Malvern Wells.

To Wire.—This verb, which until recently was used almost exclusively by sportsmen to express the ensnaring of hares and rabbits in wire gins, appears to be now growing into favour with a very different class to convey a widely different meaning. Some few months since I found it employed in a mercantile correspondence, which then came under my notice, to express the sending a message by means of the electric telegraph—"We wired you this yesterday," and on June 8 I observed it, for the first time in print, used in the same sense in a leading article in the *Daily Telegraph*. This fact seems noteworthy.

W. H. Hess.

Revolutionary French Songs.—As these are often inquired after in "N. & Q." I would remind the readers that Dumersan published a *supplemental* volume entitled "*Chansons nationales et républicaines de* 1789 *a* 1840, *avec des Notices historiques*, par Dumersan. Paris, Garnier frères, 1848. Prix 2 francs." By consulting this supplement much trouble will be spared.

James Henry Dixon.

## Queries.

### DIALOGUE AGAINST THE BISHOPS.

I have before me a copy of that scarce book by John Udall entitled—

"A Demonstration of the Trueth of that Discipline which Christ hath prescribed in his Worde for the Government of his Church, in all Times and Places, until the End of the World. Wherein are gathered into a plain forme of reasoning the proofs thereof out of the Scriptures, the evidence of it by the light of reason rightly ruled, and the testimonies that have been given thereunto, by the course of the Church certaine hundreds of yeares after the Apostles' time: and the generall consent of the Churches rightly reformed in these latter times: according as they are alledged and maintained in those severall bookes that have been written concerning the same."

[* Qy. George I.]

For writing and publishing this book John Udall, a Puritan minister, was brought before Lord Cobham and others on Tuesday, Jan. 13, $15\frac{89}{90}$, and examined as to the authorship; but, on his refusing to be sworn, he was committed to the Gate-house close prisoner. On July 24, 1590, he was arraigned at the assizes at Croydon and found guilty, and the next day was brought up for judgment, but after long arguing with the judges he was respited on condition of writing a humble submission or supplication to her majesty for his offence. In Feb. $159\frac{0}{1}$ he was again brought up at the assizes in Southwark, when he received sentence. Soon afterwards her majesty was moved to grant him a pardon, but it was never obtained, and he died in the Marshalsea prison about the end of the year 1592, quite heartbroken with sorrow and grief. (Howell, *State Trials*, i. 1271.)

The book itself is directed against episcopacy, and the author is unsparing in his denunciations of the bishops, as the following extract from the address to the reader will show:—

"Yet is there none in the whole worlde so farre out of square as England, in reteyning that Popish Hierarchie, first coyned in the midst of the Mysterie of iniquitie, and that filthie sincke of the Canon law, which was invented and patched togeather for the confirming and increasing of the kingdome of Antichriste: wherein as great indignitie is offered unto Jesus Christe, in commiting his Churche unto the government of the same, as can bee, by meane underlinges unto a King, in committing his beloved spouse unto the direction of the Mystresse of the Stewes, and inforcing her to live after the orders of a Brothel house."

On the third page Udall alludes to a book which appeared not long before his own, and was burnt by the authority of the bishops. He says, "So true is that which you are charged with in a *Dialogue lately come foorth against you and since burned by you.*" Now, can any reader of "N. & Q." tell me what book is here alluded to? If so, I should be very much obliged for the information.

W. H. Hart, F.S.A.

Lincoln's Inn Chambers,
40, Chancery Lane, W.C.

[We are inclined to think the work alluded to is the one entitled "*A Dialogue*, wherin is plainly laide open the tyrannicall dealing of L. Bisshops against God's children." 8vo [1588?]. It is usually ascribed to Job Throckmorton; but by Wood to John Penry. It is noticed in Strype's *Life of Bishop Aylmer*, ed. 1821, p. 142.—Ed.]

"An Amlegue."—The *Compleat Housewife* (date about 1720, but title wanting) contains an engraved plate of an "Amlegue" of dishes for supper." What is an amlegue, and from what language is it derived? D. Blair.

Melbourne.

An Antithesis of Jeremy Bentham's.—In a pamphlet entitled *Emancipate your Colonies*, addressed by Jeremy Bentham to the French National Assembly in 1793, the following antithesis occurs: "Do you not think that British seamen may prefer the *George* whom they know, to a *Frost* whom they never heard of?" The italics are in the original, and the passage will be found in vol. iv. p. 415 of Bowring's edition of Bentham's collected works. What is the meaning of the antithetical word *Frost*, or is it merely a misprint; and if a misprint, what is the correct word? D. Blair.

Melbourne.

Inscription on the Gates of Bandon.*—

"Turk, Jew, or Atheist may enter here,
But ne'er a Papist."

Is there, after all, any real historical foundation for this famous inscription? or is it but a myth, like "The Guard dies, but never surrenders"; the Orangemen's toast of "The Pope in hell"; Desaix's message to the First Consul; the inscription on the coronation stone; "Up, Guards, and at them," &c. &c.? Was the inscription in question cut in stone, carved in wood, or written in chalk on the gates by a local poet? Perhaps some antiquary may be able to inform me, as your former correspondents do not? Bandon lost its walls, if not its gates, in 1688.

There are many other traditions in Ireland, both religious and political, which, if ventilated in your columns, would be soon reduced to what many of them really are—myths; but occasionally quoted as historical facts to serve party purposes.

H. H.

Portsmouth.

Brother German.—In a Bond of Tailzie executed in 1726 by James Craufurd, of Newark and Balsarrah in Ayrshire, he settles Newark on his own issue, which failing, on "William Craufurd of Keirs my brother german, and the heirs male of his body."

What is a "brother german?" Is Keirs, called also Kiers, the same as Kerse, a well known designation of the Craufurds? Gorn.

Chapel of Jesus Hospital, Bray, co. Berks.—Many thanks to W. T. D. for this reference (p. 432.) Can he tell me whether this chapel was a private one in the Puritan times, like the one at Chichester? The famous Vicar of Bray had evidently nothing to do with it. Anon.

The Crown of Thorns.—Is there any authority for the head of Christ with the crown of thorns, as represented by the old masters? I can find none in the New Testament. I believe it was put on his head in derision, and not to puncture the skin and draw blood. In hot climates some thorns are very long; and what so easy as to make a mock diadem, by platting a wisp of straw with some large thorns erect in it? It

* 2nd S. ix. 126, 223; x. 119.

would have served the purpose, as I believe, intended admirably. G. E.

Antigua.

DEMONIACS.—Can any one recommend me one or two *good* books on the subject of the demoniacs of the New Testament; that is, books by writers who have adopted a non-literal interpretation of the doctrine of demoniacal possession?

JONATHAN BOUCHIER.

FESSLER: SCHUBERT.—In the *Life of F. Schubert*, the musical composer, translated by Mr. A. D. Coleridge, occurs the following on p. 46, vol. i.:—

"Fessler must also be mentioned, whose far-seeing views, and commentaries on Music, Womanhood, Ethical and Religious Symbolism contained in his work, *A Review of my Seventy Years' Pilgrimage*, were well calculated to lend a sort of halo to the peculiar views of Mayrhofer" [a friend of Schubert's].

Has this work of Fessler's ever been translated into English? QUERY.

THOMAS HUDSON THE LONDON SONG-WRITER. When did Hudson die, and what was his age? He was author of several humorous songs illustrative of humble life in London. His songs were published in shilling numbers, and form a good-sized volume. Are they on sale; if so, who is the publisher? O.

INSCRIPTION IN HEBREW.—Having heard the assertion that there was no record in the Old Testament that referred to an inscription in Hebrew, I should feel obliged if any Hebrew scholars would give a correct rendering of 2 Kings xxv. 17: "What *title* is that that I see?" As it now stands, it conveys the idea of an inscription, if only a name. Z. Z.

JESUIT MSS.—In the *Collections towards Illustrating the Biography of the Scotch, English, and Irish Members of the Society of Jesus*, by the Rev. Dr. Oliver, 1845, in a notice of F. John Laurenson, this passage occurs at p. 131:—

"He was also the author of a most interesting narrative in MS. of the Emigration from Liège to Stonyhurst."

In Dr. Oliver's same work (*vide* his account of F. Charles Plowden, p. 166), speaking of this gentleman's connection with the new college of Bruges, he says:—

"His narrative of the destruction and of his personal imprisonment from September 20, 1773, to May 25, 1774, by the mean suspicion and wanton despotism of the Austrian Government, deserves to be published."

Where are these MSS. to be seen? Will "N. & Q." kindly assist? W. T.

"MARTINISME."—In a work entitled *Voyage autour de ma Chambre* by Xavier de Maistre, chap. xvi., occurs the following quotation:—

"Mais je ne crois point au hasard, à ce triste système, à ce mot qui ne signifie rien, je croirais plutôt au magnétisme; je croirais plutôt au *martinisme*."

*What is martinism?* G. S. C.

NAPOLEON IN PALESTINE.—During Napoleon's campaign in Palestine in 1799, did he visit Jerusalem or any of the other holy places, or did any part of the French army reach the sacred city? At the period of the battle of Mount Thabor he must have been in the immediate vicinity of Nazareth, where I believe General Kleber had his head-quarters previous to the battle. H. H.

Portsmouth.

NOTTINGHAM WARE.—Can any of your correspondents inform me to what extent the Nottingham pottery was carried on? The earliest date that I have been able to discover is 1712.

J. P. BRISCOE.

Free Library, Nottingham.

NUMISMATIC.—A curious coin (or medal) has been picked up off some earth which was dug from near the banks of the Blackwater river a few months ago. One side displays the arms of England, France, Ireland, and Scotland, and the inscription "Christo Auspice Regno." On the reverse side is a crowned head, to the right of which stands a "XII."; to the left nothing is visible, and there is not much space vacant. Round this side are the words "Carolus: *D. G. Mag.* Br: Fr: et Hi: Rex." "D. G." and "Mag." are not at all clear, as the edge is worn off; but from the sense and the number of letters, I conclude they are what was intended. The coin is silver and about the size of a halfcrown, but extremely thin.

I suppose that it was struck by one of the Pretenders, and must have got into Bocking through the Murray family, two members of which were Deans of Bocking.

If, however, any of your readers can give me the real history of similar coins, I shall be much obliged. EVELYN CARRINGTON.

Bocking Deanery, Braintree, Essex.

PREPARATION AND PRESERVATION OF PEDIGREES.—Can you kindly recommend me to whom to apply to compile and authenticate a pedigree, for I have tried two people: one of whom simply looked for my name in the visitations, and gave me an extract relating to a different branch of my family altogether; and the other looked out the family of my great-grandfather in the parish registers, put a few names down, and, after my sending him 30*l.* to go on with, I have never heard from him since, although the ancestral estate was only three miles from the place where my great-grandfather resided. Secondly, after having a true pedigree compiled, can I place it upon record in any way, or so verify it that, in case of any parish registers or other documents being destroyed, the pedigree would still be good *in law*, and enable me to recover a barony for my father, who would hold it if recovered, does not feel inclined to go to the trouble, as

during his lifetime some of the documents might be destroyed. Lastly, if there is no way of registering a pedigree to hold good in law, yet is there any way of doing so, thereby securing to my descendants honest and indisputable grounds (though not in law, yet according to evidence considered honest and proper) to consider the pedigree as showing their true descent: for assumption of arms and pedigrees are not unfrequent?

W. H. K. B.

Belgaum, East Indies.

Robin of Redesdale.—In Miss Strickland's *Lives of the Queens of England* (iii. 272-3), the freebooter to whom Margaret of Anjou trusted her own and her son's life is said to have been the well-known Lancastrian outlaw, Robin of Redesdale. Can any one refer me to any authority for this statement? An Old Subscriber.

Norwich.

A Satire.—Who is the author of the amusing and very instructive pamphlet entitled *A Dutchman's Difficulties with the English Language?* It first made its appearance in a review, and was afterwards reprinted and issued separately. On my copy (Alexander Strahan, 1865) I find the statement "Tenth thousand," so that the little work must have had a tremendous success.

Mr. Servaas de Bruin, the author of a very good English-Dutch and Dutch-English dictionary, has just now published a new edition of the *Difficulties* with Dutch annotations. H. Tiedeman.

Amsterdam.

Seven Degrees of Almsgiving.—I remember having read that, according to the Jewish code, there were seven degrees of almsgiving: the lowest being to give with grudging; the *highest* to help the poor to help themselves. Can any correspondent of "N. & Q." furnish me with the intermediate links? Z. Z.

Stick from Jerusalem.—Perhaps some of your readers may be able to throw some light on the following query:—A few weeks ago, a friend of mine gave me a curious thorny stick, said to have been brought from Jerusalem, but no further particulars could be afforded. This stick is about three feet in height, about the thickness of a middle finger, and it has a transverse piece on the top, giving it the appearance of a crutch. It is covered with thick long thorns, some nearly an inch in length. This stick is carefully fixed into a deal box of the shape of its outline, and it opens and shuts at pleasure by means of a sliding cover. Whether the stick is simply a natural curiosity, or, coming from Jerusalem, interesting on account of any religious association, is the point desired to be ascertained by Querist.

Hudson Turner on English Horticulture. Has Mr. Hudson Turner's interesting paper on mediæval horticulture in England, which is printed in the fifth volume of the *Archæological Journal*, ever been separately published? And has Mr. Turner ever published any other papers on the same subject? Tewars.

Voltaire's Farewell to Holland.—I again read in the copious and almost always correct *Dictionary of Phrase and Fable* (Cassell's), by the Rev. Dr. Brewer, that when Voltaire "took leave of the land and people," he did it "in these words": "*Adieu, canaux, canards, canaille.*" Year after year I have vainly searched for the source where to find this irrepressible quotation. To say that it is somewhere in Voltaire's works is really idle talk, if one cannot indicate a more precise reference. Somebody assured me the other day that the phrase may be traced to the voluminous correspondence of the great philosopher. I accordingly set to work, but found nothing, notwithstanding a very close investigation. I now politely invite Mr. Brewer to tell us in this weekly whether he knows more about the phrase and its supposed author. I also put the same question to every reader and contributor of "N. & Q.," hoping that my appeal this time may not remain entirely fruitless. H. Tiedeman.

Amsterdam.

## Queries with Answers.

Destruction of Churches in Devonshire.—The following note in Trapp's Commentary on Rev. i. 16, I copy for the sake of my query:—

"It is well observed by a worthy writer, that about the time of the silencing of ministers many churches in England were torn at once (within our remembrance) with terrible lightning; and almost no place else but churches were touched, especially in the lower parts of Devonshire, where many were scorched, maimed, and many had their brains struck out as they sat in churches, as at the church of Anthony in Cornwall, near Plimmouth, on Whitsunday 1640."

The worthy commentator is so circumstantial that we cannot doubt his faithfulness in quoting from his authority; but as he states in the margin, "see the relation in print," I am desirous of reading about this wholesale slaughter of church and people, and ask "N. & Q." if it knows anything about this "relation in print."

George Lloyd.

Crook, South Durham.

[The old commentator refers more particularly to the appalling tempest which fell upon the church of Widdecombe, on the eastern confines of Dartmoor, the terrors of which are traditionally recorded in the neighbourhood after the lapse of more than two centuries. Prince, author of *The Worthies of Devon*, in his memoir of the Rev. George Lyde, vicar of the parish at the time of the visitation, thus describes it: "In the year of our Lord 1638, Oct. 21, being Sunday, and the congregation being gathered together in the parish church of Widdecombe,

in the afternoon, in service time, there happened a very great darkness, which still increased to that degree that they could not see to read: soon after a terrible and fearful thunder was heard, like the noise of so many great guns, accompanied with dreadful lightning, to the great amazement of the people; the darkness still increasing that they could not see each other, when there presently came such an extraordinary flame of lightning as filled the church with fire, smoak, and a loathsome smell like brimstone; a ball of fire came in likewise at the window and passed through the church, which so affrighted the congregation that most of them fell down in their seats; some upon their knees, others on their faces, and some one upon another, crying out of burning and scalding, and giving themselves up for dead. There were in all four persons killed and sixty-two hurt, divers of them having their linen burnt, though their outward garments were not so much as singed . . . . The church itself was much torn and defaced with the thunder and lightning; a beam whereof, breaking in the midst, fell down between the minister and the clerk and hurt neither. The steeple was much wrent; and it was observed where the church was most torn, there the least hurt was done among the people. There were none hurted with the timber or stone which might easily happen, since stones were thrown down from the steeple, as fast as if it had been by a hundred men." As the late Rev. Samuel Row of Crediton has remarked, the skirts of Dartmoor generally, from their mountainous character, are subjected to these terrific "skiey influences"; and Widdecombe, with the mighty ridge of Hamildon on one side and the lofty crest of Rippon Tor on the other, to gather and arrest the thunder-cloud, must be peculiarly exposed to such occasional visitations. Carrington, the poet of Dartmoor, has made the most of this particular circumstance, and adds—

"The village bard,
In simple verse, that time has kindly spar'd,
Has sung it; and in style uncouth,
The pious rural annalist has penn'd
The fearful story."

The pious rural annalist was Mr. Lyde the vicar, from whom Prince, we conclude, derived his information.]

"Go where the Morning shineth."—I find the following in the *Reading Mercury* of Saturday, May 14. Perhaps some of your readers can say if the hymn is by the late Lord Carlisle, or, if not, by whom?—

"An Author wanted.—A correspondent, dating from Marlow, writes:—'I was reminded by reading the account in *The Times* of May 5th, of the inauguration of the statue to the late Earl of Carlisle at Dublin, that when the beautiful hymn, "Go where the morning shineth," &c., was inserted in *The Mercury* a few weeks since, it was stated that "the author had never been known." I distinctly remember when that hymn was published many years since, it was said to be by the late Earl of Carlisle, but I believe it was when he was still Lord Morpeth; and that authorship has never been contradicted. Doubtless, any of the family of the late earl would, if asked, say if such was the case, and thus set the matter at rest, as it is a pity that the author of such a beautiful hymn should remain unknown.'"

W. T. M.

[The authoress of this hymn is Mrs. Jane Cross Simpson (a sister of Henry Glassford Bell, the editor of the *Edinburgh Literary Journal*, to which periodical for Feb. 6, 1831, Miss Bell contributed it). For further particulars of this lady and her works, our correspondent is referred to Miller's *Singers and Songs of the Church*, p. 486.]

"Waly, Waly," and "Annie of Lochroyan."—Is it known who were the authors of these two ballads? Hermentrude.

[The authorship of these ballads is unknown. "Waly, Waly," appeared first in Allan Ramsay's Collection, where it is marked as ancient. There is also evidence that it was composed before 1566; for there is extant a manuscript of that year in which some of the lines are transcribed. (Aytoun's *Ballads of Scotland*, i. 130.) Consult also Chambers's *Scottish Songs*, ed. 1829, ii. 424. "Very few of the Scottish ballads are so beautiful and perfect as 'Annie of Lochroyan,'" says Mr. Aytoun, "which I regard as the gem of Mr. Jamieson's Collection. The first version, printed in Herd's volumes, contains some evident interpolations—or rather transpositions—from a different ballad." See also Chambers's *Scottish Ballads*, ed. 1829, p. 201.]

Opening of Theatres.—Cibber states that, at the time of the Restoration, plays commenced at four o'clock. When were the present later hours adopted? S. W. T.

[When Garrick made his first bow as Richard the Third at Goodman's Fields on Oct. 19, 1741, the performance commenced at six o'clock.

The same hour was observed in 1812, when James and Horace Smith wrote *The Rejected Addresses*, art. "The Theatre":—

"'Tis sweet to view, from half-past five to six,
Our long wax-candles, with short cotton wicks,
Touch'd by the lamplighter's Promethean art,
Start into light, and make the lighter start;
To see red Phœbus through the gallery-pane
Tinge with his beam the beams of Drury Lane;
While gradual parties fill our widen'd pit,
And gape, and gaze, and wonder, ere they sit."

We learn from the play-bills of the Olympic that in 1813 the curtain rose at half-past six o'clock, in 1829 at a quarter to seven, and for the first time on Jan. 12, 1831, at seven.]

John Philips the Poet.—Is there any kind of representation of this personage known? I happen to possess a clever half-length portrait of a studious-looking man, on the canvas back of which is written "Philips the Cider Poet." It is in the style of Kneller, and represents the poet clad in a loose kind of garment, the face looking over the right shoulder, the right hand placed

against the right breast, with a background of hanging drapery to the figure. He has also long natural hair. In short, he appears much such a personage as might be imagined from the slight account of him in Johnson's *Lives*. It came from the collection of a Norfolk gentleman deceased.

CHARLES THOMPSON.

Lingate House, North Walsham, Norfolk.

[In Evans's *Catalogue of Portraits*, vol. i. p. 271, we find an original picture of Earl Harcourt's of John Philips the poet, designed by Thurston [Riley?] and engraved by Warren, and another by Gucht.]

## Replies.

### DOCTRINE OF PROBABILITIES.

(4th S. v. 446, 544.)

Bishop Marsh was unfortunate in his application of the doctrine of probabilities to Biblical criticism.

Isaac Milner, Dean of Carlisle and Lucasian Professor, published —

"Strictures on some of the Publications of Dr. Herbert Marsh, intended as a Reply to his Objections against the British and Foreign Bible Society." 1813.

In his fourth chapter, devoted to show that the Doctor's opinions were not trustworthy, he refuses to admit the Doctor's hypothesis of a Hebrew original of the first three Gospels, although it might explain all the "phenomena," because there was no *vera causa*—no positive evidence of the existence of the pretended document: —

"A philosopher must never indulge in the fabrication of *imaginary facts*, for the purpose of explaining such as really exist."

Then, p. 240, &c., he demolishes the theorem which Dr. Marsh had produced with a great flourish of trumpets; as—"If you are a mathematician as well as a critic, you will instantly perceive its truth." After stating the theorem given in p. 544, in which the chance of identity is shown to be "millions of millions of millions of millions of millions to unity," the Dean proceeds: —

"The moment I heard of so prodigiously high a degree of probability being inferred from such a coincidence of readings, I was sure there must be nonsense *somewhere*.

"The principle of Dr. Marsh's theorem may be rendered perfectly intelligible to common readers by an easy and familiar illustration. . . . . In the case of a common die with six equal sides: if five of them are black, and only one white, it is five to one, upon casting the die, that the white side will not come up.

"But the number of chances in favour of any events taking place in future, is not the same thing as the number of times which any event may have actually happened. For example: suppose that I have a die, not of six, but of an unknown number of sides, and that I cast this die six times successively, and that in those six trials a white face comes up only once; it is not in this case as it was in the former, five to one against the coming up of a white face upon making another trial. To justify such a conclusion, one ought to have made the experiment a vast number of times . . . nothing short of an infinity of trials (to use the common language of the mathematicians) could authorize us to pronounce that probability to be certainly and precisely as five to one."

The Dean says it is reasoning precisely as a person would do who, after observing ten days to be rainy save one, should conclude that it was nine to one the next day would also prove rainy.

The fallacy which pervades this whole species of reasoning —

"consists in deducing from only a few experiments—those, for instance, made on the fifty MSS. in Dr. Marsh's theorem—a conclusion which cannot be legitimate, unless it were the result of a great many such fifties."

I note, from Carr's *Synopsis of Practical Philosophy*, that La Place calculated the probability of the sun's rising to-morrow on the assumption that he had risen regularly for 5000 years at 1,826,214, or less than *two* millions, to one. So that Marsh's theorem gives a probability more certain than sunrise, to a degree which it is not possible to conceive.

W. G.

### THE MANX SONG: "MYLECHARAINE."

(4th S. ii. 276; iii. 288, 493; v. 469.)

I have a manuscript copy of this song, differing somewhat from the version forwarded to you by MR. J. BEALE. I transcribe some of the verses, although they compare unfavourably in point of smoothness and idiomatic correctness with those extracted from the *Mona Miscellany*: —

I.

"Ayns Jurby, ayns Mannin, va dooinney, v'ad gra,
My lomarcan daag oo mee!
Lesh thalloo as argid, ceau carraneyn dy bra',
As my lomarcan daag oo mee!

II.

"Dooyrt y naboo rish Myle, cre voish haink dty stoyr?
My lomarcan daag oo mee!
Haink eh voish yn Churragh wooar, dowin, dowin, dy hooar,
As my lomarcan daag oo mee!

III.

"O Vylecharaine, cre'n boayl hooar oo dty stock?
My lomarcan daag oo mee!
Hooar mee 'sy Churragh eh, eddyr daa vlock,
As my lomarcan daag oo mee!

IV.

"O Vylecharaine, cre'n raad hooar oo yn ven?
My lomarcan daag oo mee!
Va shin poost ayns keeill Yurby, thie gennal as glen,
As my lomarcan daag oo mee!

V.

"She un phiyr oashyr, as daa phiyr vraag,
My lomarcan daag oo mee!
Shen ollee cheau Myle son kiare bleeantyn jeig,
As my lomarcan daag oo mee!

VI.

"She un charrane ghoo, as marish nane vane,
My lomarcan daag oo mee!
Gys yn cheeil er yn Doonaght, goll mennic myr shen,
As my lomarcan daag oo mee!

VII.

"O Yishig, O Yishig, ny inneenyn v'ad gra,
My lomarcan daag oo mee!,
Gow shiu nearey ceau carraneyn gys yn cheeil son dy bra,
As my lomarcan daag oo mee!

VIII.

"O inneenyn, O inneenyn, cha nel mish goaill nearey,
My lomarcan daag oo mee!
Son t'aym ayns joan yn chistey ny cur erriu gearey,
As my lomarcan daag oo mee!"

Mr. J. Beale is no doubt right in suggesting "Ushag *veg* ruy" for "Usbag *beg* ruy." Manksmen seem to be rather careless about initial mutations. Mr. Harrison has, for instance, "'sy Curragh" in place of "'sy *Ch*urragh," and I have met with other examples from time to time. It would be interesting to know if, in the older Manx documents, prepositions followed by an article ever *eclipse* the initial of the noun they precede. If so, we can only look upon the modern custom as a sign of decay in the dialect. Should, however, the initial change have been confined to aspiration, an occasional disregard of the rule for the sake of euphony may have been sanctioned by custom.

I cannot bring myself to think that Mr. Beale has hit on the meaning of *Mylecharaine*. It seems to me that, if it had been intended to apply such a nickname to the miser as "Mikey Sandal," we should find him called *Mail ny garraneyn*, and not *Mylecharaine*, which may be no more than the popular pronunciation of *Mylecraine*. This, in its turn, naturally suggests the common surname *Craine*. Surely, among the Manx readers of "N. & Q.," there is some one who can set the matter at rest. W. R. Drennan.

Athenæum, Manchester.

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THE SPURS OF ROBERT BRUCE.

(4th S. v. 505.)

Anglo-Scotus has been wrongly informed. It is not the fact that the workmen "came upon" the king's grave in 1819. That implies that the finding of it was accidental; but the fact is that a tradition had long existed that the site of the grave was at a certain part of the abbey; and the Scotch Court of Exchequer, under whose care the abbey was placed, desirous to ascertain whether the tradition was correct, and to clear up as far as practicable an interesting historical matter, ordered a regular examination at that spot, which was accordingly made at their sight in 1819. I shall presently advert to the result; but I would ask, in the first place, is it credible that the workmen employed could venture to abstract or conceal any article found on that occasion within the tomb, seeing that they were under close official inspection?

So far from its being true that it has been hitherto supposed, according to Anglo-Scotus, that the contents of the tomb when opened disclosed only the trifling articles which he names, there was (as I thought every body knew) found in the tomb the skeleton of the king in a coffin, covered with royal robes, and having a part of the bone next the heart sawn away; thus making the identification complete, as it is an historical fact that he had directed that his heart should be cut out and carried to the Holy Land for interment. In its transport thither it was taken from the bearer of it, who was killed; but it was recovered, and lies buried in Melrose Abbey.

I am surprised that Anglo-Scotus should apparently be unacquainted with these facts, as they are detailed by Mr. Tytler in his *History of Scotland*, and as a report—to be found in every public library—was printed by order of the Court of Exchequer. It is entitled —

"Report to the Court of Exchequer in Scotland by the King's Remembrancer relative to the Tomb of King Robert the Bruce and the Cathedral Church of Dunfermline." Edinburgh, 1821.

It is very interesting, and illustrated by engravings. G. A.

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Not having seen the spurs alleged to have been worn by King Robert Bruce, which were said to have been found by the workmen who opened his grave in Dunfermline Abbey in the year 1819, I am not in a position to judge of their antiquity or the reverse; but I think your correspondent is probably correct in his supposition that they are of doubtful antiquity, from the fact that some twenty years ago I examined in a museum in the Lake district (*i.e.* at Keswick) a spur which bore the label "Spur worn by an ancient knight." Now this spur was simply an example of a class of manufacture largely produced in Walsall, Staffordshire, for the use of (as Anglo-Scotus very pertinently puts it) or to be worn by "wealthy Mexicans and Brazilian caballeros." The ornamentation of these spurs is very florid; neither in design nor execution do they bear any of the distinguishing characteristics of the mediæval craftsman; however much modern antiquaries may be deceived—(did the Society of Scottish Antiquaries pass verdict on these alleged spurs of Bruce)—any modern workmen would at once recognise the imposition if it is so.

The Walsall spurs are large; they are very ornamental; they are made of either wrought iron—more commonly malleable iron cast—of German silver, or of brass; sometimes the finish is simply "tinning" by immersion in a bath of melted tin, or they are plated with silver or gold (in the more expensive examples); the "rowels" are two or two and a half inches in diameter, and the points or spikes of the rowels are very long, sharp,

and would seriously punish the horse on which they operated. These distinctive marks will probably aid Anglo-Scotus in arriving at the conclusion as to the authenticity of the period of manufacture of the spurs alleged to be those worn by the defender of Scottish liberty and independence. It is time that spurious relics should be detected, or the real character, if they are real, be confirmed where there is doubt. Antiquaries make strange blunders, as the Antiquary did when he confounded the inscription on stone he read as a Roman inscription—*i. e.* A. D. K. S. F. for a relic of Roman dominion in Scotland—which, read by the beggarman Edie Ochiltree, meant simply to commemorate Aiken Drum, "ane o' the kale suppers o' Fife," renowned for his prowess in supping Scotch broth (or kale); or the said spurs may be as true as in the letter written by Burns to Captain Grose, wherein the poet hints the said antiquary as being in possession of "the knife that cutted Abel's craig" (or throat), &c.

I trust that Anglo-Scotus will be able to prove the authenticity or the reverse of the integrity of the alleged spurs of Robert Bruce, and that he will not cease till he has done so.

A "Brither Scot."

Birmingham.

## CAWNPORE: KHANPUR=KINGSTOWN.

(4th S. v. 401, 498.)

The derivation of the word "king" from the Tartar (Mongol, *chan, khang, khán;* Chinese *kung;* Persian *khán;* also Tartar *khagán*, an emperor) is very doubtful; as is also the Celtic derivation (Gael. and Irish *ceann*, head, chief, commander; W. *cin*, a leader, chief, *cyn*, first, chief), which is supported by Palgrave. Other etymologies are from Ger. *können*, to be able, or *kennen*, to know; from *hund* or *chund*, the hundred; "the ruler of the hundred"; from *kind*, child; from the Icelandic *konungr:* from *konr*, a young man, a man, a hero, also a prince, lord. The word "king" might also come from the O. G. *kun* (*kühn*), rendered by Wachter fortis, audax, animosus (A.-S. *con*, *cen*, ferox, audax, bellicosus), which is found in the German names Cunimund, Cunibert, Cunrad, &c. This latter derivation is strengthened by the fact that the word *karle* = vir fortis et strenuus, was, according to Kilian, used by the Wends and Huns for "rex." Perhaps, however, a more reasonable derivation of "king," or rather of the Sax. *cyng, cynig, cyning* (G. *könig*, D. *koning*, Sw. *konung*, *kung*, Dan. *konge*, Franc. et Alam. *kuning*, *chuning*) is from A.-S. *cyn*, gens, natio (kin, kindred, lineage, race, posterity, tribe, nation, people, kind, sort—*Bosworth*), with the patronymic *ing* (G. *inger*) suffixed. This suggestion is confirmed by the Moeso-Gothic term for "king," viz. *thindans*, (Matth. xxvii. 11), from *thinda*, gens, natio, populus; and also the O. G. *teut* = rex, dux, princeps (Icelandic *thiodan*, Francic. *theada* (rex), from *teut*, populus, but perhaps through *deuten*, regnare). Conf. Palgrave, *Rise and Progress*, vol. ii. 341; Wheaton, *Hist. Northmen*, p. 129; Fin Magnusen, *Rep. Roy. Soc. N. A. Copenhagen for* 1830, p. 117; Ihre, *Gloss. Su.-Goth.;* Thierry, *Hist. de la Conq. de l'Angleterre, par les Normands*, vol. i. p. 128; also Adelung, and Meidinger, who gives all the forms of the word "king" used by the Northern nations. Philobiblon thinks *cap*, *coff-in*, and *coff-er* may come from *cap*-io, to contain. But cap is rather from the Saxon *cæppe* (D. *kap*); coffin, from *cophinus*, a twig basket, panier, coffer, coffin, from κοφινος, κουφινος (Med. Lat. *cofinus;* Bas. Bret. *cof;* O. Fr. *coffin*, *coffineau*, *couffin*, which Roquefort renders corbeille, manne, petit panier); perhaps from κουφος, light, or its root כף (conf. θιβη, θηβη, from תבה, a chest, an ark); curved or hollow. Again, the word coffer (O. Fr. *coffe*, *coffers*) would seem to be derived from the same root; the French using the word *coffre* both for a coffer and a coffin.

R. S. Charnock.

Gray's Inn.

## A FRENCH MYSTIFICATION.

(4th S. v. 461.)

The following correspondence has passed between Messrs. Delagrave & Co. and myself.

H. Tiedeman.

Amsterdam.

I.

"*Messieurs Delagrave & Cie, Paris.*

"Amsterdam, Singel 456.

"Messieurs, 26 mars.

"J'ai reçu par l'intermédiaire de la librairie R. C. Meijer, dans cette ville, votre réponse * aux remarques que j'ai faites sur le contenu de votre prétendue nouvelle édition de la *Biographie universelle* de M. Michaud.

"Il faut avoir, Messieurs, un singulier degré de sang-froid, je dirais presque d'impertinence, pour oser soutenir que l'ouvrage que vous êtes en train de publier soit autre chose qu'une reproduction par trop fidèle de la

* This answer runs as follows:—

"Paris, le 19 mars 1870.

"*Messieurs Raison R. C. Meijer, Kalverstraat E 246, à Amsterdam (Hollande).*

"Messieurs,

"La seconde édition contient environ 20,000 articles nouveaux, tous les anciens ont été revus. Mais il est certain, que, sous prétexte de nouvelle édition, il n'y aurait pas à refaire tout l'ancien fond, qui était excellent: on a amélioré.

"Veuillez donner connaissance de ces renseignements à votre souscripteur au *Dictionnaire biographique* de Michaud, pour que, se reportant à l'édition qu'il possède, il juge s'il lui convient de rester souscripteur.

"Agréez, Messieurs, nos salutations empressées.

(Signed) "Pour Delagrave & Cie,

"Gautier" (?).

(Signature not quite plain.)

*nouvelle édition de* 1842, publiée par la librairie de Thoisnier-Desplaces. Vous n'y avez changé pas un mot, pas une virgule. Votre invitation à mon adresse de comparer votre édition avec l'édition originale (1811–1828) est vraiment naïve. L'ouvrage édité en 1842, par la librairie Thoisnier-Desplaces, était véritablement un ouvrage neuf, où se trouvaient refondus l'édition originale et le supplément (laissé inachevé), commencé en 1833, mais *votre* livre n'est *pas* un livre neuf. Vous n'avez fait que reproduire l'édition *neuve en* 1842, mais forcément arriérée en 1870, et votre annonce dans le *Feuilleton* de la *Bibliographie de la France* est tout aussi mensongère que votre sous-titre sur les volumes est fictif. Le tout est une grosse imposture, dont le public est la victime.

"J'ai détaillé cette affaire dans notre organe de la librairie. J'ai *prouvé* dans mon article (qui vous sera envoyé) ce que j'ai avancé et ce que j'avance encore :—

"1° Les premiers volumes de votre soi-disante nouvelle édition s'arrêtent en 1842.

"2° Vous n'avez rien changé dans le texte de l'édition de la librairie Thoisnier-Desplaces. Je vous défie de me montrer dans un des volumes publiés par vous, un seul article sur un contemporain célèbre mort depuis 1842. Je ne prendrai pas seulement les volumes suivants, mais je crierai sur les toits des maisons ce que vous avez fait. Tant pis pour vous, si dans le marché hollandais, qui est si productif pour la librairie française, votre livre ne se vend pas. Peut-être deviendrez-vous sage par les pertes que vous ferez. Je l'espère.

"Votre serviteur indigné,
(Signed) "H. Tiedeman."

II.

"*Monsieur H. Tiedeman, à Amsterdam, Singel* 436.

"Paris, le 7 avril 1870.

"Monsieur,

"Les termes si peu mesurés de votre lettre ne s'expliquent guère. Un simple examen des faits aurait dû vous éviter cet écart de langage.

"Tout d'abord et pour laisser de côté toute question d'intérêt, je vous dirai que nous sommes tout prêts à reprendre les volumes de la *Biographie universelle*, qui vous ont été livrés, puisqu'ils ne vous conviennent point.

"En fait, un ouvrage comme celui-là ne s'improvise pas en peu d'années. Quarante-cinq volumes à faire, tout comme rédaction que comme impression, ont besoin de longs délais pour voir le jour. Or nous avons annoncé que l'ouvrage comprenait 45 volumes, qu'il était entièrement composé, entièrement cliché. Pouvions-nous penser qu'on interpréterait cette annonce comme celle d'une édition neuve et toute récente, dont toutes les parties fussent à la date actuelle? Il est clair, au contraire, pour tout le monde, que les derniers volumes seuls peuvent avoir cette actualité. Les premiers, je n'en disconviens pas, remontent à une date plus éloignée. La publication, à partir du 8e, avait été interrompue. Elle n'a été reprise et menée à bonne fin qu'entre 1855 (?) et 1865.

"C'est aux derniers jours de 1865 que le quarante-cinquième volume a été fait et composé, et c'est cette édition, qui n'est seulement terminée que depuis peu, que nous avons mise en vente, pour la première fois, dans son entier. La voyant annoncée aujourd'hui complète, aucun bibliographe, aucun libraire sérieux ne peut s'y tromper. Aucun en France ne s'y est trompé en effet. Votre réclamation, Monsieur, est restée isolée, et dénote peu de réflexion, vous le reconnaîtrez facilement. Dès l'origine cette publication a porté le titre et les indications qu'elle porte aujourd'hui. Le premier volume s'annonçait nouvelle édition. Le dernier volume, plus récemment préparé, s'est annoncé de même. Nous n'avons rien changé au titre, nous n'avions rien à y changer, et notre annonce ne contient rien qui puisse faire naître (*sic*) l'idée d'une 3me édition. Nous vous laissons donc pour compte les expressions peu civiles dont vous vous êtes si légèrement servi. Recevez, Monsieur, nos salutations.

(Signed) "Ch. Delagrave."

III.

"*Messieurs Delagrave & Cie, Paris.*

"Amsterdam, Singel 456.
16 mai 1870.

"Messieurs,

"Vous m'avez fait l'honneur de me répondre à mon acte d'accusation dressé contre vous, et d'abord vous vous plaignez amèrement de mes 'termes si peu mesurés' et de 'mes écarts de langage.' Voyons, Messieurs, faites un peu usage de votre bon-sens, si c'est possible, et dites-moi: peut-on être poli avec ceux qui cherchent à vous tromper et à mystifier le public? Peut-être; mais alors il faut posséder un degré de patience et de générosité chrétiennes que je n'ai pas moi. Il faudrait me faire moine alors, . . . . et encore!

"Ceci d'abord posé, venons à votre ridicule proposition de vous revendre les deux premiers volumes 'puisqu'ils ne me conviennent point.' Trop naïf parbleu! Quoi, vous pensez que j'aie fait tant de vacarme autour de votre publication seulement à cause de mes dix-sept francs perdus? Et vous me croyez assez niais pour tomber dans votre misérable piége? Allons donc! Vous dites dans votre lettre—contrairement à la mienne—couchée dans des termes si flatteux et si distingués, que ma 'réclamation' 'dénote peu de réflexion.' Avouez au moins, Messieurs, que votre piége si piteusement tendu ne dénote pas non plus une surabondance de perspicacité de votre part.

"Quant à vos protestations d'innocence, vos larmes d'éditeurs démasqués—je ne me mêle pas de tout cela. J'ai publié sur votre prétendue nouvelle édition du Michaud ce que je croyais de mon devoir de publier, et je ferai en sorte que le public parisien ait bientôt sous les yeux mon petit éclaircissement sur les petits mystères du château de Delagrave.

"Tenez-vous pour averti!

"Vous pourrez naturellement vous défendre (le ferez-vous naturellement?), et le public jugera entre vous et moi.

"Autre question.

"Vous prétendez dans votre lettre si polie, que ma 'réclamation,' qui, soit dit entre parenthèses, 'dénote si peu de réflexion,' 'est restée isolée.' En acceptant cette affirmation comme un fait, il nous reste à savoir si la race des Quérard et des Nodier est complétement éteinte en France. N'est-ce pas là un humiliant spectacle pour la 'grrrande nation,' qu'un étranger doive lui montrer le chemin, doive démasquer pour elle les tricheries d'un éditeur national? Il est vrai, que Messieurs Garnier, les saints pères' de la rue des Saints-Pères, ont pu duper le public 'frrrançais,' pendant une vingtaine d'années avec leur Bescherelle, ayant qu'un 'Annamite' ne dévoile leur brillant et profitable système de 'nouvelles éditions.' (Voir *l'Intermédiaire des Chercheurs et Curieux*, année 1864, p. 145.)

"Voici ce qu'il découvre dans le monde parisien :—

"'Un Prince Louis-Napoléon, actuellement prisonnier à Ham.—J'ai acheté, pendant mon séjour à Paris, un exemplaire du "Dictionnaire national" de Bescherelle, édition de la présente année 1869, par Garnier frères, et l'ayant ouvert au mot *Ham*, j'y ai lu ce qui suit :

"Ham. Ch.-l. de cant., arr. de Péronne (Somme): habitants.—Ham possède un célèbre château fort qui a été de prison d'État, où ont été détenus, entre autres prisonniers, les quatre ministres de Charles X après la

"Une question bien délicate pour la bonne bouche.

"Pourquoi changez-vous de tactique depuis peu dans vos annonces au *Feuilleton* du *Journal de l'Imprimerie et de la Librairie?* Pourquoi annoncez-vous simplement la *seconde édition* maintenant? Hein? Serait-ce là le résultat d'un remords tardif, mais tout de même salutaire? Ou bien une conséquence de ma 'réclamation,' qui 'est restée isolée,' et qui 'dénote si peu de réflexion'? Je me le demande.

"Agréez, Messieurs, en 'des termes *très*-mesurés,' l'expression de mes sentiments distingués (par . . . . .?)

(Signed) "H. Tiedeman."

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Bronze: Stork and Tortoise (4th S. v. 488.) Is your correspondent Anon., who asks the meaning of this representation, aware how very widely it is spread? I have seen bronze candlesticks of this pattern brought from Italy, which were said to be copies from the antique; and I will not be positive, but I think I remember to have seen similar ones in the Museum at Naples which had been found at Pompeii or Herculaneum. Since Japan has been opened to the rest of the world, I have met with a pair of bronze candlesticks from that country reproducing the same idea, and treated in a style so completely Japanese, that I cannot for a moment suppose that they had been in any way copied from an European model. In the Italian bronzes the legs of the stork are entwined by a serpent, which the bird holds by the neck, and the head of which either forms or supports the sconce for the candle. In the Japanese specimens the base is formed by a lotus-leaf, from which rises a twisted stem with leaves and buds, and an expanded flower which serves as a socket for the candle. The tortoise is present, but instead of the stork standing on it, both the bird and the reptile rest on the lotus-leaf. There was probably some mystic meaning originally attached to this group; but how comes it to be found in countries so far apart, and differing so much in their religious systems as ancient Italy and Japan?

E. McC.

Guernsey.

Dr. Donne (4th S. v. 504, 565.)—The Rev. A. B. Grosart offers best thanks for Cpl.'s note in to-day's "N. & Q.," albeit he can scarcely admit that he is *not* correct (strictly). He has not met with the 1625 edition of the *Anatomie*; but 1611-21 covers the other three. Could Cpl. favour Mr. Grosart with a collation of the 1625 edition? Is not *filth* rather too strong a word? However, Mayne ought to have left *a few* in Latin only. By the bye, can Cpl. inform Mr. Grosart where the Latin of the Epigrams, &c. is to be found? He has considerable MS. additions. Mr. Grosart will be very thankful for any notes on Donne's poems.

15, St. Alban's Place, Blackburn, Lancashire.
June 11, 1870.

The Completion of St. Paul's (4th S. v. 529, 565.)—The kind reply of S. P. will certainly reassure those who sympathise with the objections raised in my former note. If I understand rightly, the old "return" stalls are to be removed from within the altar-rails, and the iron screens are to take their place, that is, be restored—which is most desirable—to their original position. My objection, however, was to opening out the two bays immediately east of the bishop's throne and organ. S. P. may remember that the whole of the stall-work was a few years since lowered, and removed one bay west. No doubt this was a most expensive operation, and formed one of the alterations alluded to by S. P., which cost 11,000*l.* The completion of the church is in such good hands that it may seem rather presumptuous to offer any suggestion in the matter, but one cannot help expressing a hope that the committee will be firm in their determination to still have recourse to Munich for their stained glass. The east window of St. Martin-in-the-Fields is ample evidence that, whatever success may have attended their efforts in Gothic churches, our English glass-stainers do not comprehend the requirements of a classical building. To fill St. Paul's, as has been suggested, with stained glass would simply ruin the effect of the interior. Let me conclude by saying that, both on æsthetic and acoustic principles, the large organ appears placed too high, and suggesting whether, in order to try the effect, it would not be worth while to bring the communion-table somewhat forward from the wall,—place it, say, on the chord of the arc?

Y. C. E.

[We are requested by the distinguished Surveyor of the Cathedral to state that "the works of a decorative character, inclusive of painted windows, have cost about 9000*l.*"—Ed. "N. & Q."]

Pickeridge (4th S. v. 33, 185.)—The etymology of *ridge* is the A.-S. *rig*, *rieg*, *hric*, *hrycg*= a ridge, the back. *Pick*, in the Lancashire dialect, signifies to pitch or throw; to cast or throw down; to throw-up, or vomit; *pick-calf* = to cast calf: and hence, also, picker and picking-peg (or -rod) = the implements by which the shuttle is thrown in weaving. More likely, however, the prefix comes from *peac* (A.-S.), a peak (whence peck, pike, pik), or summit of a hill, a lofty situation. *Pic* or *pig* (Welsh), a pointed end, a beak. Picke-ridge, therefore, may imply the summit or highest point of the ridge. There are many pikes in Lancashire, to wit—Hartshead Pike, Rivington Pike, Clough Pike, Noon Pike, &c.

John Higson.

Lees, near Oldham.

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nées de juillet 1830, *et où est en ce moment le prince* Louis-Napoléon, *depuis* 1840."

'Quel est donc ce prince Louis-Napoléon qui est *en ce moment* (1863) détenu au château fort de Ham? Mes notions sur l'histoire de France sont tout à fait déroutées.

'Un Annamite.'"

Memoirs of Carolina Matilda, Queen of Denmark (4th S. ii. 225, 613.*)—It now appears that I have been very bold in asserting (see p. 613) that no memoir of this "unhappy princess" is registered either by Kayser or by Quérard, for Quérard at least *has* registered it. W. must therefore excuse me if I involuntarily led him astray. I say *involuntarily*, for at the time I wrote my answer I was really convinced of its correctness. It is quite by chance that I discovered my error in the (most excellent) new edition of Quérard's *Supercheries littéraires*,† as issued by Paul Daffis in Paris. Glancing over the articles of the last part published, I all at once met with the following: —

"*Reine infortunée (une). [Caroline-Mathilde, reine de Danemarck.]

"Mémoires d' ——, entremêlés de lettres écrites par elle-même. Londres, 1776, in-12, portr."

"Ces lettres sont-elles authentiques? C'est ce qu'il est permis de révoquer en doute."

The * in front of "Reine" signifies that the article is not contained in the old edition, so that my innocence is clearly proved. H. Tiedeman.

Amsterdam.

"Summum Jus, Summa Injuria" (4th S. v. 317, 433.)—I have met with an approach to this adage twice in the first volume of Henry Crabb Robinson's *Diary*. He speaks of "Adam Weishaupt" (the founder of the *Illuminati*) saying: "He even went so far as to say that there are occasions when it is foolish to be just" (p. 104). Also, Robinson quotes the following line: —

"For right too rigid hardens into wrong,"—p. 324,

but does not give the author.

Ellis Right.

Since I wrote my query, kindly answered by Mr. Tiedeman, I have come across a somewhat similar passage in Metastasio—

"Se la giustizia usasse
Di tutto il suo rigor, sarebbe presto
Un deserto la terra."

*La Clemenza di Tito*, Atto i. Scena 8.

Gustave A. Bouvier.

Thornton as a Local Name (4th S. v. 467, 521.)—

"Mark Anthony Lower, in his *Patronymica Britannica*, says of Thornton: Parishes and places in cos. Bucks, Durham, Lancaster, Lincoln, York, Chester, and Northumberland. Yorkshire abounds with places so called. Thorne appears to have been an old Anglo-Saxon personal name, and hence Thornton may mean the homestead of Thorne."

Raine, in his excellent *History of North Durham*, takes notice of this word. Quoting from him, we find it written "Torent" in the Boldon Buke of 1183, and "Thorneton" in the *Testa de Neville*. Roger Gale was of opinion that Thornton, whenever it occurs, designates an early fort or place of strength.

I make the following extract from the "Survey Booke of Norham and Islandshire taken in the 3rd yeare of our Soueraigne Lady Elizabeth, Queene of England, France, and Ireland, Def. of the Faith, &c. by Anthony Roone, Esq. and Thos Baytes, Gentln Surveyor," &c.:—

"The townesshipp of Torneton. There is in the same one towre which was cast downe at Flodden field by the Scotts, and is not yet well repayred, bot yt one piece yett is in decay."

The foundations of this old Border Peel can still be traced. Thornton Abbey in Lincolnshire (see "N. & Q." 1st S. vi. 485) appears to have been strongly fortified.

I am under the impression that Horne Tooke, in the *Diversions of Purley*, also states that the word Thornton implies a fortified place; but, as I am not quite sure of this, I can only say that should your correspondent look through the *Diversions of Purley* and fail to find the word in question, I hope he will be rewarded and gratified by the abundant and choice dissertations on other words which he will there meet with.

James Nicholson.

Thornton, Berwick-upon-Tweed.

I see no reason why this local name should not be understood in its most apparent sense—"the thorn enclosure or close." *Ton* = tun, a plot of ground fenced round and enclosed by a hedge; hence, a close, a field (Bosw.) As it is desirable in an estate or farm to distinguish one field from another, it is necessary to give each a distinct name, commonly taken from some noticeable peculiarity; hence, in all parts of England most farms have a thorn-field or close, and very often also a thorn-meadow, thorn-pasture, thorn-croft, thorn-hill, and in Devon and Cornwall a thorn-park. In the West of Cornwall this latter appears in proper Celtic form as *Park Draen* or *Drean*, or, with the article interposed, *Park an Drain*, &c. (*Glossary of Cornish Names*, p. 106.)

Again, a farm-house, with yard and buildings, is in Cornwall called a town or town-place. Now if such were built in the thorn-field, it would very likely be called Thorntown, in the old vernacular *Tren-drean* or *-drine*. I know three town-places so named in the county; and, as the second meaning of *tun* is a dwelling, a yard, a farm, and then a village, this Cornish name justifies the plain rendering of Thornton "Thorn farm, or village or town,"—for many a farm has, by the gathering of houses around it, become a village and then a town, and family names have been thence taken. Some of the many Thornton in England (we have one in St. Ive parish) may

* By a mistake this reference has been left out in the Index for vol. ii. of the Fourth Series.—H. T.

† It is useless to say that the memoirs are *not* mentioned in the *France littéraire*, they being anonymous.—*H. T.*

have derived their name from other sources, *Thorn* being a corruption of a personal name, or of some other word or words. I see from Keble's *Codex Diplomaticus*, in old charters there are Thornbrycg, Thornbyrig, Thorncumb, Thorndæn, Thorndun, Thornham, Thornlinc, Thornhurst, Thorntun, &c. J. Bannister.

Cornwall.

Diglake (4th S. v. 315, 391, 478.)—May not the prefix be the A.-S. *dic* (1), a dike, mound, bank; (2) a ditch, foss, trench, moat? The postfix (*-lake*) might be from the Dan. *laag*, low; a soft, low, boggy place; a miry hollow, called in Lancashire a *lache*. The West Riding of Yorkshire has two hamlets bearing kindred names: one called Diggle, in the township of Quick; and the other Digley Royd, township of Austonley. The first seems to imply the Dic-hull, *i. e.* the hill environed by a dyke; and the latter the clearing beside, or appertaining to, the diked or ditched-about pasture. John Higson.

Lees, near Oldham.

Hapsburg Family (4th S. v. 421, 477.)—H. is referred to a cheap and now accessible work, as it forms three volumes of Bohn's Standard Library, Archdeacon Coxe's *House of Austria*, which, besides other valuable information, will furnish this—that Agnes was daughter of Emperor Albert I. (son of Rodolph and uncle of John, by whom he was assassinated), and took such a fearful vengeance on the adherents and families of her father's murderers. If H. possesses the *Waverley Novels*, he is also referred to "Anne of Geierstein" (xliv. 261, edit. 1829-1834).

Charles Thirlold.

Cambridge.

Man in the Iron Mask (4th S. v. 291, 387, 475.)—When the Bastille was taken and destroyed, on July 14, 1789, a small pamphlet was published at the time purporting to contain a faithful account of many manuscripts that were found in it, and one in particular relating to the man *au masque de fer*. The writer states as follows:—

"Un manuscrit qui m'a été communiqué me met à portée d'éclairer le public sur *l'Homme au masque de fer*. Il prouve évidemment que ce prisonnier célèbre étoit Louis de Bourbon, comte de Vermandois, Grand-Amiral de France, fils naturel de Louis XIV et de Louise-Françoise de la Beaume, duchesse de la Vallière. Ce manuscrit précieux a été trouvé par un maçon, dans le mur de la troisième chambre de la Tour de la Bertaudière, et il l'a vendu 3 liv. à un particulier vénitien qui alla, par curiosité, visiter la Bastille, dix ou douze jours après sa prise."

"*Copie exacte d'une Feuille manuscrite trouvée dans le mur de la Tour de la Bertaudière.*

"Au nom de la Sainte Vierge, Protectrice des Français, puisqu'il n'y a plus de ressource pour moi, puisse-t-elle obtenir de Dieu que les hommes sachent, un jour, le sort affreux auquel les ordres d'un père barbare m'ont injustement dévoué, et qu'on prend le plus grand soin de cacher. Je suis Louis de Bourbon, comte de Vermandois, nommé Grand-Amiral de France. Une étourderie m'a fait renfermer au château de Pignerol, puis aux Isles Sainte-Marguerite, et enfin à la Bastille, où je finirai probablement le cours de ma triste vie. J'ai déjà tenté plusieurs fois de me faire connoître de mon vivant, toutefois je n'ai pu y réussir; ainsi j'écris ce peu de mots, que je cache dans un trou du mur de ma chambre, espérant que par la suite le hasard le fera peut être connoître aux hommes. J'ai écrit et caché ce papier le 2 octobre 1701, à six heures du soir, jour qui répond à celui de ma naissance. On doit me changer de chambre, ainsi fasse le Ciel que mes vœux soient accomplis.

"Signé Louis de Bourbon,
comte de Vermandois,
Le plus chagrin et le plus innocent."

J. Macray.

"Three Jolly Post-boys" (4th S. v. 402, 475, 543.)—Let me send, as a counterpoise to the Bacchanalian song, a teetotal one, composed some years ago, and set to music, under the title of

"*Up with the Pump-handle.*

"Come let us be jovial, and sing a new song
In praise of pure water, that made Samson strong.
It saves us from want, from sickness, and trouble,
And keeps our eyes clear, so they never see double.
*Chorus*—Then up with the pump-handle,
Fountains run free!
The pure crystal stream
Is the liquor for me.

"While we who drink water are sound, strong, and able,
The lovers of liquors lie under the table:
Strong drink but increases the ills men endure;
While there's hardly a pain but cold water can cure.
*Chorus*—Then up with the pump-handle, &c.

"No spirits can give such good spirits as ours:
A liquor so sparkling no reveller pours;
While beer will too quickly bring men to their *bier*,
And their boasted champagne *real pain* follows near.
*Chorus*—Then up with the pump-handle, &c.

"The men who drink ale are often found *ailing*:
And those who love wine are oft *whining* and failing:
The fat bloated lady will sup at her porter,
But finds that her *stout* drink can never support her.
*Chorus*—Then up with the pump-handle, &c.

"Then keep to pure water, which nature provides,
And you never will need any liquor besides;
'Tis the best when you thirst, and it keeps the brain clear,
And you'll live well and happy for many a year.
*Chorus*—Then up with the pump-handle, &c."

F. C. H.

Vaccination: Jesty *versus* Jenner (4th S. v. 533.)—At Yetminster, in Dorsetshire, is a farmhouse in which formerly lived a family who professed to prevent people from taking smallpox; in fact they practised vaccination. This they are said to have done for very many years before Dr. Jenner brought the remedy into notice. It was known in the neighbourhood, which is entirely composed of dairy farms, that those who milked the cows found sores on their hands, which sores were communicated from pustules on the

teats, and the labourers were glad when they got them, as they believed (and with truth) that they were no longer liable to the smallpox. Dr. Jenner was aware of this, and brought the matter before the public. An inquiry was set on foot, and several Yetminster people came up to London to give evidence, and among others a man named Jesty. Two people of that name, very old and poor, are still living in the parish, and in the churchyard are tombstones in memory of members of the family, who were small farmers. I do not think, though, that the people who vaccinated professionally were named Jesty. Their farmhouse is the first on the righthand side on the way from Yetminster church to Chetnole. Dr. Jenner was unpopular in the neighbourhood, as the people thought that he reaped where he had not sown, and obtained a reward for proclaiming as a discovery a medical fact which had long been known to themselves. C. W. BARKLEY.

Addiscombe.

"BY THIS SHORE A PLOT OF GROUND," ETC. (4th S. v. 534.)—The noble lyric in which these lines occur is called "The Ruined Chapel," and is by an excellent living poet, William Allingham, whose writings I should have supposed to be more universally known than such a query seems to imply. DANTE G. ROSSETTI.

THE COUNTESS OF TYRCONNEL (3rd S. vii. 321; 4th S. v. 466, 495.)—In the *Daily Courant*, London, March 16, 1731, appears a notice dated—

"Dublin, March 9. On Sunday morning died at her lodgings in (*sic*) Ormond Quay the Lady Tyrconnel (commonly called the Duchess of Tyrconnel) in a very advanced age."

The *London Daily Post* of the same date simply calls the deceased "her Grace the Duchess of Tyrconnel," but gives no locality. Sunday was the 7th.

The inconsistency about the date may have arisen in the foreign epitaph; perhaps from the v in VII. being printed x. However, neither would be a true date for the locality, as on the Continent they had the corrected calendar.

The misstatement of the year is curious, as, although the Irish journals may have copied the English official manner of dating which made the year commence towards the end of March instead of with January, a foreign record had no occasion to use the anomalous custom. E. CUNINGHAME.

HOUSEHOLD QUERIES (4th S. v. 174, 322, 405, 510.)—Referring to the discussion as to the date of the introduction of silver forks into this country, take the following quotations from Ben Jonson:—

"Then must you learn the use
And handling of your silver fork at meals."
*Volpone*, Act IV. Sc. 1.

Where Sir Politick Would-be is instructing Peregrine as to the proper "conduct" of himself in Venice. This play was first acted in 1605.

The next quotation is from *The Devil is an Ass*, Act V. Sc. 4:—

"The laudable use of forks
Brought into custom here, as they are in Italy,
To th' sparing o' napkins."

This play was introduced in 1617. It would appear not improbable that forks were introduced between these periods.

In Coryat's *Crudities*, i. 106, ed. 1776 (which I have not at hand), will be found some remarks upon the subject, tending to show that the introduction took place about the beginning of the seventeenth century.

Beaumont and Fletcher, in the *Queen of Corinth*, Act IV. Sc. 1, mention—

"Your fork-carving traveller."

JOHN W. FORD.

PALMYRA AND DAMASCUS (4th S. v. 525.)—As praise is more presumptous than blame, it would be wrong to say anything of MR. CROSSLEY's article on Tadmor. One can only imitate the mendicant who asked for sixpence more when he got half-a-crown. But, as MR. CROSSLEY has recently studied a kindred subject, he may perhaps be able easily to enlighten us on the question, whether the authorities at Jerusalem possessed power even over their kindred or countrymen living in Damascus about the beginning of our era.

Mr. Porter's *Five Years' Residence in Damascus* gives, in his history of that city at the period in question, a curious insight into the subject, showing a coincidence of Arabian invasion hostile to the Hebrews at the time when perhaps the most important event for us in later Jewish history occurred, about 35 A.D. Such coincidences at the turning points of history have probably occurred much oftener than they have been distinctly chronicled.

It requires, however, a microscopic examination of dates, which would almost make ordinary chronicles impossible, if the record of each coincident particular must take place. SALATHIEL.

SUCKSMITH (4th S. iii. 579.)—Was not the first proprietor of the family surname some rural blacksmith noted for his superiority in fabricating coulters, termed in the local vernacular *sucks*, from *soc*, Norman-French, a ploughshare or coulter? Smiths have been divided into sundry kinds, such as blacksmith, whitesmith, locksmith, and shoingsmith; then why may there not have been a soc smith"? JOHN HIBBERT.

Lees, near Oldham.

FISHBAR (4th S. v. 504.)—This word has been in use longer than your correspondent H. C. supposes. I observed it at least a year and a since—in a street in Chelsea, called, I think, Street—inscribed over a shop where fish

stewed eels, periwinkles, and similar delicacies were exposed for sale and, I presume, allowed to be consumed on the premises. It is, I imagine, an imitation of "luncheon-bar."

W. H. Husk.

Omitted References: Epitaph (4th S. iii. 593; iv. 45.)—Is not this the desired epitaph?—

"*From the Cimetière du Père la Chaise.*

"Ci-gît Fournier (Pierre Victor),
Inventeur breveté des Lampes dites sans fin;
Brûlant une centime d'huile à l'heure.
Il fut bon Père, bon Fils, bon Époux:
Sa Veuve inconsolable
Continue son commerce, rue aux Ours, N° 19.
Elle fait des envois dans les départements.
N.B.—Ne pas confondre avec la Boutique en face, S.V.P.
R. I. P."

My reference is to *Diaries of a Lady of Quality* (Miss Wynn), edited by A. Hayward, Q. C. (Longmans, 1864), p. 358. The author adds:—

"On entering the shop a jolly rubicund tradesman accosted us. We intimated a wish to transact business with the widow, 'La veuve inconsolable.' 'Parbleu, c'est moi! Je suis, moi, Pierre Fournier, inventeur, etc. La veuve n'est qu'un symbole, un mythe.'"

T. W. C.

Newspapers of the Last Two Centuries (4th S. v. 531.)—Mr. George Lloyd will perhaps be glad to add the following newspapers, with "Post" attached to them, to his list:—

*In England.*

1. "The Yorkshire Post and Leeds Intelligencer," issued daily, and a weekly edition on Saturday, established July 2, 1754.
2. "The Exeter Flying Post," Wednesday, Sept. 2, 1763.
3. "The Morning Post" (London), daily, 1781.
4. "The Bury St. Edmonds and Norwich Post," Tuesday evening, 1782.
5. "The Liverpool Daily Post," June 11, 1855.
6. "The Birmingham Daily Post," Dec. 4, 1857.
7. "The Birmingham Saturday Evening Post," Dec. 5, 1857.
8. "The Bristol Daily Post," Jan. 24, 1860.
9. "The Tadcaster Post," Thursday, April, 1861.
10. "The Knaresborough Post," Saturday, Oct. 1863.
11. "The Filey Post," Saturday, and Wednesday also from July to November, Aug. 1865.
12. "The Postman" (London), weekly, Oct. 1867.

*In Scotland.*

1. "The Glasgow Saturday Post," 1820.
2. "The Glasgow Evening Post," 1858.
3. "The Galloway Post" (Stranraer), Saturday, March 19, 1859.

*In Ireland.*

1. "The Dublin Evening Post," daily, 1725.
2. "The Kerry Evening Post" (Tralee), Wednesday and Saturday, 1774.
3. "The Carlow Post" (brought out as "The Carlow Morning Post"), 1814.

(*Vide* C. Mitchell & Co.'s *Newspaper Press Directory for* 1868).

Charles Mason.

3, Gloucester Crescent, Hyde Park.

Descendants of Bishop Bedell (4th S. v. 311.)—"Ambrose Bedell of Carudallan, Gent." appears in the list of persons in the co. Cavan attainted by King James's Popish Parliament of 1689. (Archbishop King's *State of the Protestants of Ireland under King James's Government*, Appendix.)

C. S. K.

St. Peter's Square, Hammersmith.

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## Miscellaneous.

### NOTES ON BOOKS, ETC.

Death of Charles Dickens.—Never, since wires were stretched and cables laid, has the telegraph struck deeper sorrow into thousands of hearts than when on Friday last it flashed to all parts of the civilised world the four short startling words—

**Charles Dickens is dead!**

In every place where men most congregate did they vie with each other in giving expression to their sense of a personal loss, as well as of the loss which England had sustained in the death of the great novelist and philanthropist—so thoroughly English in his humour, English in his sympathies, and English in his heartiness; and of whose writings it might be most emphatically declared that they contained

"Not one immoral, one corrupted thought,
One line which, dying, he could wish to blot."

In Charles Dickens England has lost one who has added, largely to the richness of her literature, and English men of letters a brother who set them a noble example how to maintain the dignity and independence of that character. He was buried in Westminster Abbey on Tuesday last, as was befitting his genius; but the funeral was strictly private, in compliance with his wishes. Thousands, however, in the course of the day, visited his grave, and read with sorrowing hearts the simple record on his coffin:—

"Charles Dickens,
Born Feb. 7th, 1812.
Died June 9th, 1870."

*Letters of Spiritual Counsel and Guidance, by the late Rev. J. Keble, M.A., Vicar of Hursley. Edited by* R. F. Wilson, Vicar of Rownhams, &c. &c. (Parker.)

The very title of this volume shows it to be one not for criticism. Even those who would most strongly incline to disbelieve that anything could be published which could add to the estimation in which the memory of John Keble is held, will be disposed to reconsider their judgment, when they contemplate the diffidence and humility with which this good man tendered to those who consulted him the advice and guidance which they sought at his hands.

*Grave Mounds and their Contents; a Manual of Archæology as exemplified in the Burials of the Celtic, the Romano-British, and Anglo-Saxon Periods. By* Llewellyn Jewitt, F.S.A. *With nearly Five Hundred Illustrations.* (Groombridge.)

The object of the present work is to supply what the author believes will be acceptable to a large class of intelligent readers, a general and popular *resumé* of the almost endless store of knowledge presented by the very varied relics found in the grave mounds of the three great divisions of our history—the Celtic, the Romano-British, and the Anglo-Saxon. Mr. Jewitt, therefore, keeps clear of all technicalities, theories, and discursive topics, and confines himself to furnishing a clear and simple insight into the modes of interment adopted in early

times in this country, and of the remains of the different races which an examination of their grave mounds has disclosed; and wisely judging, that no description of such objects is to be compared with engravings of them, he has introduced nearly five hundred very effective illustrations—illustrations which would alone secure public attention to a volume which, even without them, would command a considerable amount of popularity.

*The Minor Poems of William Lauder, Playwright, Poet, and Minister of the Word of God (mainly on the State of Scotland in and about* 1568 A.D. *that Year of Famine and Plague. Edited by* F. J. Furnivall, Esq., M.A.

*Bernardus de Cura Rei Familiaris, with some early Scottish Prophecies. Edited by* J. Rawson Lumby, M.A.

*Rates Raving, and other Moral and Religious Pieces in Prose and Verse. Edited from the Cambridge University MS. K.K., by* J. Rawson Lumby, Esq.

We are very unwilling to pass over in silence the good work which the Early English Text Society is doing, or the zeal which those who take the foremost part in its management display: but we have just now so many calls upon our limited space that we must content ourselves with chronicling the publication of these three new volumes, all of which, it will be seen, possess as much, or even greater, interest for Scottish philologists and antiquaries than for their English brethren. To their attention, therefore, we especially commend them.

*Hounslow Heath. A Poem. The Second Edition, carefully corrected and enlarged. By the Rev. Mr. Wetenhall Wilkes, Minister of the Chapel at Hounslow, in the patronage of Richard Bulstrode, Esq. Privately reprinted in aid of the Funds for the Restoration of Hounslow Church, by* William Pinkerton, F.S.A., F.A.S.L., *who has added some Notes on the Locality.* (Hotten.)

This curious little reprint well deserves the attention of Middlesex Collectors—not because the impression is limited to 100 copies—not for the poem, which, as Mr. Pinkerton justly remarks, is "of a very mediocre description," but for the curious notes, full of interesting local history, with which the Editor has illustrated it.

*Tales of my Landlord. A Legend of Old Mortality. The Black Dwarf. By* Sir Walter Scott, Bart. (A. & C. Black.)

This new volume of the Centenary Edition of the Waverley Novels contains, like its predecessor, a good Glossary and good Index—features which add greatly to the value and usefulness of this new issue of Sir Walter's admirable fictions.

*Ancient Classics for English Readers.—The Commentaries of Cæsar. By* Anthony Trollope. (Blackwood.)

The historian of *Barchester Towers* and biographer of *Dr. Thorne* appears before us in a new character, or rather in a new phase of his old character of an instructor of the public. The introduction is full of interest, and well calculated to encourage those to whom it is addressed to study Cæsar.

Mr. Sidley Taylor, late Fellow of Trinity College, Cambridge, has been appointed Librarian of that Society in place of Mr. W. Aldis Wright, who succeeds to the office of Senior Bursar.

"Most of our readers," says *The Builder*, "will remember the richly-mounted and jewelled human skull, taken from the summer palace of the Emperor of China, and exhibited, under the department of Goldsmith's Work and Jewelry, in the Chinese Court of the Great Exhibition of 1862. It was then in the possession of Mr. P. M. Tait, and the price put upon it was one thousand guineas It stood upon a triangular stand of pure gold, resting on three roughly-shaped heads of solid gold. The cover was also of pure gold, richly ornamented with minute patterns in low relief, and studded with small precious stones. Good judges have spoken of it as the most remarkable specimen of Oriental goldsmith's work ever seen. This extraordinary piece of work has now been *melted down* for the mere value of the metal, and thus one of the most precious relics of Chinese art and history is irretrievably lost. Nothing remains but the upper part of the naked skull (which has been supposed to be that of Confucius!), and which was left uncared for at the house of a Jewish gold-dealer in *Houndsditch!*"

"Four and twenty years ago," says *The Times* on the 16th of June, "Cardinal Mastai Ferretti was raised to the Pontificate. If, as we have no doubt, he has lived up to this morning (Thursday), Pius IX. has broken the spell under which all Pontiffs were supposed to be lying, bidding them relinquish all hopes of 'seeing the years of Peter' ('Non videbis annos Petri')."—An old tradition exists generally amongst Roman Catholics that St. Peter, who is looked upon as the first Pope, filled his exalted position for twenty-five years, and that none of his 259 successors ever lived through the same period of years. The Pope is now seventy-eight.

## Notices to Correspondents.

Lithographs or Autographs. *De Morgan writes to say, that having acted on Mr. Draper's suggestion, he has found it most effectual.*

M. S., John Higson, *anticipated.*

Rev. Edmund Tew. *The quotation from Cyprian has appeared in* "N. & Q." 3rd S. x. 460.

H. P. D. *is referred to p. 546 of the present volume, where he will find further information as to the Stuart succession.*

C. W. W. *will find a satisfactory notice of* The Iconoclast, *from the pen of Mr. Crossley, in* "N. & Q." 3rd S. xii. 452.

S. W. P. *is referred to several articles in* "N. & Q." 3rd S. xi. 103, 163, *for the proverb "Blood is thicker than water."*

Erratum.—4th S. v. p. 581, col. i. line 13, *for* "loup cervier" read "loup cervier."

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*LONDON, SATURDAY, JUNE* 25, 1870.

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## Notes.

### BURNS "ON THE DEATH OF SIR JAMES HUNTER BLAIR."

This poem is not one of his happiest efforts, paling before "The Lament for James Earl of Glencairn," still it contains some bright scintillations of the poet's genius, and the admirers of Burns must rejoice that it has been preserved. Of course it did not appear in the Kilmarnock edition of 1786, as the subject of the poem died July 1, 1787, and we first hear of the poem in an autograph letter to Patrick Miller of Dalswinton, dated Sept. 28, 1787, which Mr. W. C. Aitken of Mayfield, Birmingham, informs me is now in his possession. In this letter, of which Mr. Aitken gave a copy to Dr. Chambers (ii. 139), the following passage occurs. It is in a letter in which the poet is corresponding with Mr. Miller respecting a lease of the farm of Ellisland:—

"I shall make no apology for sending you the enclosed; it is a small but grateful tribute to the memory of our common countryman."

(meaning Sir J. H. Blair), as Blair, Miller, and Burns were all Ayrshire men. Can any of your correspondents say that the poem appeared in any edition before that of Currie, printed in Liverpool in 1800? Mr. Aitken states in the *Dumfriesshire and Galloway Herald* of May 11 that twenty-five years ago a copy of the Kilmarnock edition came into his possession, "which bears to be the loving gift of a Scottish admirer of her national poet's work to an English friend"; and in a private letter he tells me that there is the following inscription:—

"Mary Kenrick
donné par sa chère amie
Helen Wodrow."

These ladies have passed away, and, so far as Mr. Aitken knows, have left no other mark of their existence behind them. On the fly-leaf of the paper preceding the title-page there is a manuscript copy of this poem, and from the paper it has all the appearance of having been written prior to 1800. The ink is rusty-brown. In this manuscript copy there are some striking variations from the copy as it appears in the works of Burns, and it may be worth while to record them in your pages, where they will be preserved for future reference. Mr. Aitken directs attention only to the differences as shown between the manuscript copy alluded to, compared with the poem as printed in Dr. Currie's edition 1800, Allan Cunningham's 1835, 1842, Blackie's 1840, Robert Chambers' 1852:—

"The differences and changes are as follow, in the second verse, third line—

'*MS.*—Or mused where *erst the saint's rever'd well.*'

*Currie*—'Or mused where limpid streams once hallowed well.'

Cunningham as Currie's; but he adds in a note, Burns originally wrote—

'Or mused where *erst* revered waters well.'

A special well is referred to, *i. e.* that of St. Anthony. Is not the line in the MS. the best? In the fourth line of the same verse, *MS.*—'*marked*' is written. Currie and Cunningham, Blackie and Chambers—print 'mark.' In the third verse, second line—

*MS.*—'The winged clouds flew o'er the starry sky.'

Currie, Cunningham, Blackie, and Chambers—

'The clouds swift winged,' &c. &c.

In the fourth verse, second line—

*MS.*—'And 'mong the cliffs *displayed* a stately form.'

Currie, Cunningham, Blackie, and Chambers—

'And 'mong the cliffs disclosed,' &c. &c.

In the fifth verse, first line—

*MS.*—'Wild to my heart the filial pulses *flow.*'

Currie, Cunningham, Blackie, and Chambers—

'Wild to my heart the filial pulses glow.'

Is not *flow* a more appropriate word than *glow*, as applied to a pulse? The fourth line of the same verse—

*MS.*—'The lightening of her eye in tears *embrued.*'

Currie, Cunningham, Blackie, and Chambers—

'The lightening of her eye in tears embued.'

In the seventh verse, fourth line—

*MS.*—'Low lies the heart that swelled at *honour's* pride.'

Currie, Cunningham, Blackie, and Chambers—

'Low lies the heart that swelled at honest pride.'

Cunningham remarks in a note in the MS. of Burns, that 'honour's' is written as a doubtful reading, another proof of the identity or truthfulness of MS attached to

original edition of poems, 1786. In the ninth verse, first line—

*MS.*—'I saw my sons resume their *wonted* fire.'

Currie, Cunningham, Blackie, and Chambers—

'I saw my sons resume their ancient fire.'

In the third line—

*MS.*—'But, ah! *now* hope is born but to expire.'

Currie, Cunningham, Blackie, and Chambers—

'But, ah! how hope is born but to expire.'

It may be remarked that while the MS. of Currie (edition 1800), Cunningham, and Chambers' versions, in the same verse, fourth line, reads—

'Relentless fate has laid *their* guardian low,'

in a reprint in 1816, by Smith & Hall, Montrose, of Dr. Currie's edition of the poet's works, the line reads thus—

'Relentless fate has laid *this* guardian low.'

If *this* is a printer's error or bad reading, it is curious to remark that the *this* is reproduced in Blackie's edition of 1840. In the tenth verse, first line, which concludes 'the differences'—

*MS.*—'My patriot falls, but shall he *fall in vain*.'

Currie, Cunningham, Blackie, and Chambers—

'My patriot falls, but shall he lie unsung.'"

Can any of your readers account for these variations, or can they add anything to the elucidation of this subject?

Craufurd Tait Ramage.

## SHAKSPEARIANA.

Plautus and Shakespeare.—I cannot help thinking, for the reasons which I will give, that Shakespeare was acquainted with Plautus, I mean in the original. We all know the great passage—

"The poet's eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from earth to heaven;
And, as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shape, and gives to aery nothing
A local habitation and a name."

Is not this an amplification and improvement of the following (*Pseudolus*, Act I. Sc. 4, v. 8 and *seqq.*)?—

"Sed quasi poeta, tabulas quom cepit sibi,
Quærit quod nusquam est gentium, reperit tamen,
Facit illud verisimile, quod mendacium est,
Nunc ego poeta," &c.

Again, in the *Taming of the Shrew*, we have two names, Tranio and Grumio, which are found in the *Mostellaria*.

Perhaps the *Miles Gloriosus* is Falstaff *au fond*. He is duped into making love to another man's wife, and is opprobriously punished for the attempt.

H. C. C.

Two Passages in "Timon of Athens."—

"*Ape.* Liue, and loue thy misery.
"*Tim.* Long liue so, and so dye. I am quit.
"*Ape.* Mo things like men,
Eat *Timon*, and abhorre them." [*Exit Apemon.*
Act IV. Sc. 3.

This is the arrangement of the Folio. The last two lines have rightly been given to Timon by the editors, and Hanmer and Capell, in order to complete the metre, have added "so" before the words "I am quit." The true arrangement seems to be the following:—

"*Ape.* Live and love thy misery;
Long live so and so die. [*Exit Apemantus.*
"*Tim.* [So] I am quit.—
More things like men?—Eat, Timon, and abhor them!
Your greatest want is, you want much of meat."
Act IV. Sc. 3.

Various conjectures have been proposed to cure this corrupted verse, none of which, however, proves satisfactory. Dyce and the Cambridge editors, therefore, have left the reading of the Folio untouched, as above. Steevens conjectures "much of *me*." He should have altered one more letter, for there seems to be little doubt that Shakespeare wrote—

"Your greatest want is, you want *much of me*"—

viz. gold. Compare *Coriolanus*, Act II. Sc. 2—

"*Com.* Our spoils he kick'd at,
And look'd upon things precious as they were
The common muck of the world."

In Act V. Sc. 1, Timon addresses the same reproach to the painter and the poet—

"Hence, pack! there's gold; you came for gold, ye slaves!"

K. Elze.

Dessau.

## POPULAR FRENCH SONGS: "THE SIRE OF FRAMBOISSY"!

### A LEGEND OF THE BOULEVARDS.

As "The Sire de Framboissy" seems to have become a popular song in our country, I send a version that I made some time ago. It is very literal; and as I do not reserve the copyright, it is at the service of any one in the "Dials" or elsewhere who chooses to take it.

Stephen Jackson.

"Listen all while my song is sung:
The Sire of Framboissy
Married a wife, who was far too young,
And gayer than wife should be.
*Chorus*—Sing titti tum, titum, titum tum,
Titti tum, titum tee!

"So, sick of broils and family strife,
The Sire of Framboissy
Swore he'd lead a warrior's life,
And combat the enemie!

"And so, as it plainly doth appear,
The Sire of Framboissy
Cut his stick seven year and a bit of a year,
When his deary he would go see.

"Three days and four nights he search'd Paris round
For Madame de Framboissy,
When his lady so fair at a ball he found
Dancing right merrilie.

"'Corbleu! morbleu!'
Said the Sire of Framboissy,
'Sacre! what is it that here you do?'
'Why I'm polking with two or three.'

"'Corbleu! morbleu!'
Said Madame de Framboissy,
'Sacre! who the dickins are you
That dares to speak thus to me?'

"'Corbleu! have you no Lord?'
Said the Sire of Framboissy.
'I had, but he's dead, and he's buried too!
And my grief isn't much you see!'

"'Corbleu! how dare you say so?'
Said the Sire of Framboissy.
'So your husband is dead and he's buried too!
Now I'll teach you the contrarie!

"Madame! look, am *I* living or not?'
Said the Sire of Framboissy;
Then he cut off * her head with a pistol-shot,
And dead as a dump fell she!

"Then they embalm'd her corpus so cold
With musk and with patchouli,
And it was interr'd very deep in the mould,
Near the chateau de Framboissy.

"Round her grave is a parsley-bed,
And some cabbage and celerie;
And her parasol is placed at the head
Of Madame de Framboissy!

*Moral.*

"This is the moral of what I've sung,
So lithe ye and list to me—
When old, don't marry a wife that's young,
Like the Sire of Framboissy." †

---

## FOLK LORE.

Elecampane on Easter Monday.—During a recent visit to the little village of Castleton in Derbyshire, I noticed every child without exception had a bottle of this mixture—the younger ones having one tied around their necks—all sucking away at this curious compound of Spanish juice, sugar and water, with great assiduity. I was informed by a very old man that this custom had always obtained at Castleton on Easter Monday as long as he could remember.

Huddersfield. G. W. Tomlinson.

Italian Folk-lore: Snakes and Rome.—During a recent journey in Northern Italy I employed an Italian to drive me from Lecco to Bergamo. He informed me that the country was infested with snakes, and on my calling his attention to numerous *fresh* tracks of those reptiles, crossing the road in every direction, he replied, "That is a sure sign that it will rain to-morrow." The weather was then warm and clear, with no indications of a storm, but during the whole of the next day the rain fell in torrents.

Hôtel de l'Europe, Salzburg. S. W. P.

Easter Folk-lore in East Yorkshire.—A hot-cross-bun used to be kept from one Good Friday to the next, as it was reputed not to turn mouldy, and to protect the house from fire. Easter Sunday was called by some of the Roman Catholics "Rive-kite Sunday," kite meaning stomach. This arises from the indulgence given to the appetite on that day after Lenten fasting. Veal is commonly considered the most appropriate dish. Eggs, boiled hard and coloured with saffron and the like, are still given to children, but I am not sure that they retain their name of "pasche-eggs." Presents of eggs and buns are also made on Good Friday. Young folks go on Saturday to the nearest market-town to buy some small article of dress or personal ornament to wear for the first time on Easter Sunday, as otherwise they believe that birds—notably rooks or "crakes"—will spoil their clothes (cf. Brand, Bohn's edition, i. 154, 156, 165, 168). Maundy Thursday is sometimes called Bloody Thursday in this part of Yorkshire, doubtless from the "agony and bloody sweat." Note that some of these are things past.

W. C. B.

Hull.

Norfolk Folk-lore.—In the parish of Ryburgh, Norfolk, it is a custom upon Valentine's Day for children to go round to the houses in the village for contributions, saying—

"God bless the baker—
If you will be the giver,
I will be the taker."

G. A. C.

Whitby.—Readers of the history of this place will recollect the story of the "Penny Hedge." The following notice of the continuance of the custom is from the *Whitby Gazette* of May 28:—

"The Penny Hedge.—The formality of planting the Penny Hedge in the bed of the river Esk, on Ascension Eve, was performed on Wednesday last, by Mr. Isaac Herbert, who has for fifty years discharged this *onerous* duty. The 'nine stakes,' the 'nine strout-stowers,' and the 'nine yedders' have all been once more duly 'planted.' The ceremony was witnessed by a number of ladies and gentlemen, and that highly important functionary, the bailiff of the lord of the manor, Mr. George Wellburn, of Fylingdales, was present and blew the usual malediction, 'Out on you, Out on you, Out on you,' through the same identical horn which seven centuries ago roused with its lugubrious notes, on Ascension Eve, our ancestors from their 'peaceful slumbers.' Whether the wood was cut at the 'Stray Head,' and with a 'Knife of a Penny Price,' we are not able to say, but a good hedge was planted; and although each stake may not be quite 'a yard from another,' the hedge will doubtless be of such strength as to withstand the effect of the prescribed number of tides."

Edward Hailstone.

Weather Sayings from Sussex.—The reason of the cold weather in April this year was said to be "because the blackthorn was hatching"—*i. e.* just coming into flower. I was also told that when Easter is late there is always a long cold spring. A. F. K.

Sussex Folk-lore.—In the village in Sussex in which I live it is generally believed, at least by

* This is so in the original.

† In singing the above sublime song, *nota bene*, the second and fourth lines of each verse must be *drawled* out to give the proper music-hall effect.

the female portion of the community, that if the church clock strikes twelve while a hymn is being sung in the morning service a death will follow in the week. Has this been noticed elsewhere, and can any origin be assigned to the belief?

A. F. Kirkpatrick.

The Cuckoo.—In a late number of "N. & Q." I noticed an allusion to the border country of Devon and Somerset as being a land of cuckoos. I can fully testify to this. Surely here, if anywhere, must be the parliament of cuckoodom, the "session" where these are unquestionably the birds "of loudest lay."

The following is what the rustic people of that district sing or say respecting this bird:—

"The cuckoo's a vine bird, she zings as she vlies,
She brings us glad tidings, and tells us no lies;
She zucks a vine vlower to make her voice clear,
And when she cries Cuckoo! then zummer is near."

Elsewhere it is not flowers, but the eggs of other birds which are reputed to give clearness to the voice of the cuckoo. The subsequent change in the note seems to be connected with the cessation of the pairing period.

The East Devon version of the stave, which has already appeared, is as follows:—

"In April come she will,
In May she sings all day,
In June she changes her tune,
In July she begins to fly,
In August go she must."

There is also the childish fable to the effect that the little grub which is to be found in hedge-rows, surrounded by a small lump of frothy white matter resembling spittle, and which is called "cuckoo-spit," is the young cuckoo! J. B. D.

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ESCOCHEON REVERSED.

Very little is known as to the use of Abatements in arms. Guillim gives a chapter on the subject, in which he recites with great distinctness the several forms of Abatements, and the reasons for which they were to be enforced upon the bearers of arms. He fails, as is so usual with him, in giving names. But here an evident reason existed for not giving instances which would injure the reputation of families. The only name which he specifies is that of Sir Aymery de Pavie (Armerie, as he prints it); and this he quotes from Gerard Leigh, in whose book, *The Accidence of Armorie*, it appears at p. 316 of the edition of 1612. Guillim, in 1610-11, gives it at p. 35 of his *Display*, quoting from an earlier edition of Leigh than mine. "He beareth blew," says Leigh ("light blew," says Guillim), "foure Mollets yellow, two in the Fesse part and two on every chiefe point."

The story of the intended betrayal of Calais by Sir Aymery de Pavie, his actual betrayal of the French, and his capture and death, is told by Froissart, book I. chap. cxlix., beginning at p. 192 in vol. i. of Smith's issue of Johnes's translation in 1842.

Both Guillim and Gerard Leigh give as one of the Abatements a *single* inescocheon reversed. But Guillim adds, after mentioning the Delfe, another Abatement, that "whensoever you shall finde *two* or *more* of them in one escocheon you shall not reckon them as signes of Abatement but of honour . . . . . and so it is also in some other *Abatements* which either by their number or colours do change their quality and become *Charges* of perfect *bearing*."

Some time ago I observed at the west end of St. Peter's church, Derby, two pieces of sandstone slab, both broken, and each apparently taken from covering a grave in the floor. The smaller piece contained the shield of arms which I will describe, for the sake of which I have ventured to make so long an introduction. The shield measures 6¾ inches down the middle, and 5¼ across. It shows *two* inescocheons *reversed*—that is, with the base turned to the chief; one in *sinister* chief, the other in the base. None had ever been carved in the dexter chief. The shield and the two inescocheons are all incised, heater-shaped, rather broad at the point. Outside the shield on the sinister side are incised the words "Miserere deus," in what appeared to me a late pointed letter. An incised inscription remains on the edge of the stone, which might give a name; but the extremely inconvenient posture of the stone and the darkness of the end of the church hindered me from reading it.

I do not know any other example of this bearing. To me it opens quite a new path in heraldic detail. And it is an odd circumstance that Leigh comes very near it, and that the coat is very like the coat of that Geoffry de Chargny to whom, as governor of St. Omer, Sir Aymery de Pavie offered to betray Calais.

Gerard Leigh (p. 137) gives a shield, "gules, three escocheons argent, one rebated in the *sinister* point"; that is to say, *only two* escocheons are engraved. But neither of them is reversed: and he says, "This is a rebatement, and yet none of the nine nor to any of these effects . . . . but only for your learning of blazon. Although, it being whole, it was the coat of the selfesame Sir Geffery Charney." De la Colombière (p. 186, ed. 1669) gives this coat for "Charny." I take it, however, that Guillim's qualification does not apply to the instance which I now produce, and that escocheons reversed, and one abated, cannot mean anything but intentional dishonour. If I am right, we have here on this stone at Derby an English instance, the only one known to me, of the perpetuation of such a mark. D. P.

Stuarts Lodge, Malvern Wells.

Charles Dickens as a Poet.—The *Daily News* last week contained a poem by Charles Dickens (much in Hood's more serious style), reprinted from one of Lady Blessington's annuals. Would not a collection of his fugitive pieces be acceptable to the public? Makrocheir.

The Completion of St. Paul's: a Milman Memorial.—I think there are many who, like myself, with little means, would be glad to join in erecting some distinct memorial to Dr. Milman. Whether it take the form of a painted window or a recumbent statue matters little, so long as it is distinctly set forth and understood to be a memorial of him. The subscriptions might be made to extend over a period of three or five years, as was the case with subscriptions to the Bishop of London's fund: a method most successful in meeting the desires of those who were unable to give a "lump sum," but could give the same amount by a certain number of yearly instalments. I have looked in vain for an advertisement of any memorial to be raised *specially* to the memory of one to whom the Church of England owes so much; and if such be not already in contemplation, I hope the Editor of "N. & Q." will find a corner for this humble suggestion. R. H. A. B.

New University Club.

Bearing the Cross.—St. John (xix. 16, 17) says of the last scene in our Blessed Lord's human life,—

"And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull."

This practice of imperial law is referred to in the *Oneirocritica* of Artemidorus, lib. II. c. 61. The passage says—

"The cross is like death, and he who is about to be nailed to it carries it previously."

*Ἔοικε γὰρ καὶ ὁ σταυρὸς θανάτῳ, καὶ ὁ μέλλων αὐτῷ προσήλουσθαι, πρότερον αὐτὸν βαστάζει.*

H. C. C.

Nation.—In common with many others, I have always thought that this expression, so frequently used as a superlative adverb by our American cousins, was one of the slang expressions which they have themselves introduced into our language, and which are known as "Americanisms." However, I lately came across the following in a glossary of the dialect of North Bedfordshire, at the end of T. Batchelor's *Orthoëpical Analysis of the English Language*, published in 1809:—

"*Nation.* Very; as nation good, nation hot," &c.

W. R. Tate.

4, Grove Place, Denmark Hill.

Lambeth Degrees.—The following extract from *The Globe* of June 9 throws light upon a question formerly discussed in "N. & Q.," and as such deserves a niche in its columns:—

"The commissary to the Archbishop of Canterbury, who was asked 'whether the Lambeth M.A. degree entitles its recipients to wear the hood of either an Oxford or a Cambridge Master of Arts at their own pleasure,' states that a Lambeth degree entitles the recipient to wear the hood special to the particular degree of that University of which the archbishop who confers the degree is himself a member."

L. D.

Early English Legends upon Bells.—Three bells at Long Sutton, near Odiham, Hants, have the following legends in capitals:—

"✠ I BELEVE IN GOD THE FATHAR."

"✠ OUR FATHAR WICH ART IN HEVEN."

"✠ HAL MARI FYL OF GRAS."

Mr. Westwood considered the date to be late thirteenth or fourteenth century, but I should think fifteenth century more correct. Under each initial cross are the letters W. R. probably indicating the name of the bell-founder. Wanted, other early examples of English legends on bells.

John Piggot, Jun.

High Sheriff.—In Mr. Disraeli's new book a high-sheriff is introduced "whose perfect felicity was a little marred by the haunting fear that Lothair was not duly aware that he took precedence of the lord-lieutenant."

An ordinary reader would infer from this that the high-sheriff ranked before the lord-lieutenant, whereas this latter is within the county the actual representative of the Queen, while the former is an attendant on the judges of assize, and in fact by the judges, *inter alios*, is appointed. During his time of office the high-sheriff precedes all noblemen, *as noblemen*, but not the lord-lieutenant, the representative of majesty. Am I wrong, or has the right honourable author tripped here? W. T. M.

Centenarianism: Mrs. Cawthorne: Mary Roden.—The following instances of longevity may be worth preserving in the columns of "N. & Q.," and as the centenarians are both living, residents in the neighbourhoods may perhaps be able to furnish further particulars respecting them:—

"*A Centenarian.*—On the 4th instant (May) an old lady named Cawthorne, residing in Chatteris (Cambridgeshire), completed her 100th year. With the exception of a fall she met with some time back, which shook her very much, her health is not at all impaired. There are several old ladies now living in Chatteris whose ages verge close upon 100 years."—*The Cambridge Independent Press*, Saturday, May 28, 1870.

"*Brentford, Middlesex: Longevity in the Workhouse.*—Mr. Newbury, the Chiswick guardian, went down to Broseley, Shropshire, on Monday last, for the purpose of searching for the register of Mary Roden of that parish, who is now in Brentford union, having been an inmate twenty-five years, and who has attained the extraordinary great age of 103 years, having been baptized on the 15th February, 1767, at the parish church of Broseley, as proved by the register now in the possession of the respected rector of the above parish, the said Mary Roden retaining nearly all her faculties. The old lady's

memory is very good, and she is able to tell you facts that occurred nearly a century ago. She is apparently in a healthy state."—*The County Chronicle*, Saturday, May 28, 1870.

W. D.

Kennington.

Last summer I copied the following from a stone slab placed against the wall near to the principal entrance to the parish church of Ilfracombe, Devon:—

"The four undermentioned centenarians lived and died in this parish, and their remains are deposited in this churchyard:—

"John Pile died 17th May, 1784, aged 100 years.

"Sarah Williams (widow), whose maiden name was Lord, died 13th January, 1788, aged 107 years.

"William Soaper died 6th November, 1801, aged 103 years.

"John Davis died 4th March, 1840, aged 102 years."

"Centenarians who lived (? born) and died in this parish:—

"Elizabeth Brook died 10 January, 1858, aged 100 years.

"Nanny Vuggis, widow, born 15th June, 1758, died 6th October, 1859."

W. H. Cottell.

Brixton, S.W.

## Queries.

American Authors.—1. The Rev. Professor J. M. Leavitt of America is author of *The Idumean*, a tragedy, and *Afranius*, both published by Rivingtons, 1869. I lately saw in the *Atlantic Monthly* a notice of his tragedy, *The Siege of Babylon*; and he is also said to be author of *The Roman Martyrs*, *Faith*, and *The Periods*. Are either of the three last named pieces dramatic, and has he written any other dramatic works? Of what religious denomination is Mr. Leavitt a minister, and in what college is he professor?

2. The Rev. Louis Legrand Noble. This gentleman is author of numerous poetical and prose works of great excellence. About fifteen years ago he was minister of an Episcopal church in Chicago, Illinois. Is he still resident in that town?

3. The Rev. J. Ingraham, author of *Captain Kyd* and other novels. Is this gentleman now living? If so, where is his present residence?

R. Inglis.

Ashur.—The meaning of this word in the Pentateuch (Gen. x. 11) has ever been the subject of difference of opinion among commentators. They seem all, so far as I know, to have taken it for a proper name; but while some read, "Ashur, a person, went out and founded Nineveh," so others take it for the name of the country called Assyria, and read, "some one—probably Nimrod—went into Assyria, and founded," &c. In a very curious book I read some time ago, *The Two Babylons*, by the Rev. Alex. Hislop, Freechurch minister, Arbroath, the author says:—

"Ashur is the passive participle of a verb, which, in its Chaldee sense, signifies 'to make strong,' and consequently signifies 'being strengthened' or 'made strong.'"

Read thus, the whole passage is natural and easy: "And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh." A beginning naturally implies something to succeed, and we find it in verse 11:—"Out of the land he (Nimrod) went forth, being made strong, or when he had been made strong (ashur) and builded Nineveh, &c." So says the Rev. Mr. Hislop, and his seems a very plausible solution of the long-standing difficulty; but I should be glad to know from Mr. Buckton, or some other of your learned correspondents, whether or not it is admissible as philologically correct.

A Vico Piscatorum.

Boxbeutel.—What is the origin and meaning of the word *Barbeutel* or *Bocksbeutel* as applied to (1) the wine called Steinwein, or (2) the short, thick, dark ring-handled bottles in which it is commonly sold?

J. B. D.

Constantinian Order of the Knights of St. George.—Who was Joannes Andreas Angelus Flavius Comnenus, who lived nearly two centuries ago in Rome, and styled himself "Supremus Magister Militiæ Angelicæ Constantinianæ, sub titulo S. Georgii," and who sold the order in question to Francis Farnese, Grand Duke of Parma? By the bye, if we suppose for a moment that he was the lawful heir to the dignity of Grand Master, how could he support such sale, knowing as we do that the order was *national*, like the order of the Garter, and therefore belonging to the next lawful heir to the Byzantine throne?

A. Y.

The Friar's Heel, Stonehenge.—A large unhewn stone, over which, by standing on the "altar slab," Dr. Thurnam observed the sun to rise at midsummer, 1858, is generally known as the "Friar's Heel." Whence the origin of this somewhat singular name?

E. H. W. Dunkin.

Greenwich.

Ancient Funeral Custom at Rome.—When at Rome, more than twenty years ago, I entered one day the church of St. Andrea delle Fratte in order to see a lying in state after the old fashion, as I was told. Instead of the usual lofty catafalque surrounded by a blaze of lighted tapers, I found a pall simply spread on the pavement, on which lay the body of an ancient dame dressed in black silk. Two maids sat in full dress on one side, and two footmen on the other. There were only two lighted candles; one at the head, the other at the feet, but a profusion of them unlighted was laid round the corpse. These, I was told, were the perquisite of the curate. The

carriage waited at the door of the church until the body was removed from it. There was a singular simplicity about the whole arrangement, contrasting forcibly with the pomp usual on such occasions. I think it was stated that this mode of lying in state was peculiar to families of the old nobility. Perhaps some of your correspondents can explain the *rationale* of it, if it has one.

VEBNA.

JEWS IN ENGLAND.—Will some of your learned readers kindly oblige me with replies to the matters appended, all bearing on the history of the Jews in England?—

1. Required, the authority for the statement recently made in the House of Commons, and repeated in the *Brit. Quarterly* of April last, that Jews flourished in Oxford subsequent to the expulsion of their body in 1290.

2. The authority for the statement made by Smiles in his recent work, that there existed an ancient Jewish cemetery contiguous to Bow Bridge.

3. The foundation for the assertion, that the illustrious Aben Ezra resided in England under Henry II., and that he counted among his pupils one Joseph de Mandeville.

4. Particulars in reference to the careers in England, under the Plantagenets, of the famous Jewish literati, especially Aben Ezra, Rabbi Jacob of Orleans (who fell a victim in the massacre in 1189), and Moses the Nakdan.

5. The references in the "Tosepoth" on the Talmud, mentioning the famous "sages of Norwich, Oxford, and York," of whom the English Jews are so proud.

6. Particulars in reference to a degree at Oxford said to have been conferred in 1655 on the son of Menasseh ben Israel.

7. Where can I meet with a good biography (Hebrew or English) of Menasseh ben Israel, apart from the scattered notices of him found in Huet and the ordinary biographical dictionaries?

M. D. DAVIS.

"KIND REGARDS."—Miss Austen, in *Mansfield Park*, makes one of her characters say, "Is there not a something wanted in our language—a something between compliments and love—to suit the sort of friendly acquaintance we have had together?" The very common phrase "kind regards" seems to me to exactly supply this want. Was this not in use during the early part of the present century? Miss Austen's novels were written about the time of the battle of Waterloo; perhaps, therefore, some septuagenarian correspondent of "N. & Q" who remembers the days "when George the Third was King" can answer my query.

JONATHAN BOUCHIER.

THE LANGUAGE OF PARADISE.—Will some of your correspondents inform me whether any work has been published on this subject? An Italian contributor writes from Liverpool to the *Dublin Penny Journal* (i. 339, April 20, 1833), trying to "awaken the sons of Erin to cultivate a language which a Mr. Shaw (*vide* preface to vol. i. Gaelic Society's publications) supposes to have been the language of Paradise"! It is now nearly forty years ago since I heard the following tradition, told in a farm-house in the vicinity of Manchester. Once upon a time King John resolved to ascertain the tongue natural to man, or, in other words, the language of Paradise. For this purpose he caused sundry infants to be immured in a lonely stronghold, and attended to by a solitary keeper, who, under the pain of death, was forbidden to speak or make the slightest attempt at articulation in their presence. After the lapse of some years, the king went to test the value of the experiment. Judge of his majesty's surprise when, on approaching the tower unobserved, he heard the juveniles busy chanting:—

"King John
Has many a whim;
And this is one!"

It is almost needless to say his majesty ordered the undertaking to be abandoned forthwith.

JOHN HIGSON.

Lees, near Oldham.

"NESH": "NEB": "BUTTY."—I was out on a cold evening a short time back, and the chilliness caused me to shiver slightly. I was immediately told I was "nesh." A short while after I heard a boy talking about the "neb" of his cap, meaning the peak or poke. Can any one give me the derivation of these words, and also of the word "butty," meaning companion, very common in these parts?

T. F. FALKNER.

Appleby, Leicestershire.

THE NOMING.—Is this nuptial ceremony in use out of Yorkshire? I possess the Craven lines which forty years ago were always said in the dales. A copy is in Richardson's *Table Book*. If the noming is said in other parts, perhaps some correspondent will oblige "N. & Q." with a copy.

STEPHEN JACKSON.

OPERA GLASSES.—I think Steele or Addison mentions the use or rather the disuse (being considered objectionable) of opera glasses. Can any of the readers of "N. & Q." refer me to the passage?

S. W. T.

QUOTATIONS WANTED.—

"Her heart sat silent through the noise
And concourse of the street;
There was no hurry in her hands,
No hurry in her feet;
No joy drew ever near to her
That she should run to greet."

"Had I less loved, I had less spoken."

HERMENTRUDE.

Medal of St. Francis de Sales.—I have recently come into possession of a medal without date, about which any information would be acceptable. It is of silver, oval in form, 1¼ inch long, and about ¾ inch wide, and weighs 9 dwts. 6 grains. The legend San . Franciscus . De . Sales . Epis . Gene . surrounds a head in bold relief with nimbus. Underneath the bust the letters · Æ · On the reverse a half-length figure in relief of a monk in a cowl, also with nimbus, holding a staff in the two hands. The medal has a shank at the top, perforated for the purpose of suspension. W. H.

Sir Walter Scott: "Jock o' the Side."—Sir Walter Scott, in his *Minstrelsy of the Scottish Borders*, leads the reader to infer that the liberation of "Jock o' the Side" from Newcastle jail occurred somewhere about the latter half of the sixteenth century. "Symon Armstrong of Whitelieside, Allan Armstrong of Sorbie, Thomas Foster of Raeburn, John Wauch of Todhelburne, and John Armstrong, called of the Syde," were, in November 1645, at a justice court held by Francis Earl of Buccleugh, found guilty of being thieves, "ordered to be put in irons, and kept in sure firmance and captivitie" until further orders. If Sir Walter Scott is correct as to dates, then there must have been two "Jocks o' the Side," who lived at different periods. If otherwise, he must be wrong as to dates. Can any person give me information on this subject? B. J.

Noted Showmen.—I shall feel obliged if you or any reader of "N. & Q." can give me any particulars respecting the dates of death and places of burial of the following noted showmen, viz. Atkins, Shore, Polito, Wombwell, Richardson, Saunders, and Gyngell; and state whether portraits have been published of any of them.

W. D.

Kennington.

Song of Bulls.—Permit me to ask for information respecting a ditty, which might more properly be termed a "song of *bulls*," and of which all I can remember is this:—

"On that happy morn when I make you my bride,
In a coach and six horses by torchlight we'll ride;
With a swingeing long sword how I'll strut and I'll stride,
As before you I walk to the church by your side."

Schin.

Titles of the Prince of Wales.—His Royal Highness George Augustus Prince of Wales, son of George I., and afterwards himself George II., bore the following titles: Duke of Cornwall and Rothsaye, Duke and Marquis of Cambridge, Earl of Milford Haven and Carrick, Viscount Northallerton, Baron of Tewksbury and of Renfrew, Lord of the Isles, and Earl of Chester. Can any *of your readers* inform me if any other Prince of Wales bore the titles of Cambridge, Milford Haven, Northallerton, or Tewksbury; or were they granted for any special purpose? I find, in an old gazetteer of English counties (1723), Northallerton as described as "noted of late for the title of Viscount it gives to his R. H. George Prince of Wales." H. Hall.

Portsmouth.

"Where are you going to, my pretty Maid"? How old is this ballad, and where was it first printed? I heard a different version many years ago, of which the first stanza ran as follows:—

"Where are you going, my pretty maid,
With your rosy cheeks and coal-black hair?
'I am going a-milking, sir,' she said,
'For strawberry leaves make maidens fair'";

and it was recalled to my memory about three years since by seeing one of my servants, a country girl, early in the morning—not as I had at first supposed, helping herself to the strawberries, but plucking the *leaves wet with dew*, and rubbing them over her face; no doubt in the full belief that—

"Strawberry leaves make maidens fair."

B. S. R. A.

## Queries with Answers.

Engraved Portrait of Pendrell.—I should be glad of any particulars respecting a print I have in my possession, viz., William Pendrell, an oval in the royal oak; cottage and figures in the landscape, but no name of engraver. By referring to Caulfield's *Chalcographiana*, p. 97, I find one precisely similar mentioned (with the exception of "M. Burghers scul."), and which he valued at 20*l*. Is the one I have an inferior impression?

D. J. Drakeford.

Kent.

[Without seeing Mr. Drakeford's print, it is impossible to state whether it is the original, or an impression of the excellent copy. The name of *Burghers* does not appear on either of them, and they can both be seen in the print-room of the British Museum. We believe there are not more than *two* of the original print in existence. One of these is in the Sutherland Clarendon, in the Bodleian Library; and is, we think, the same that was sold at Gulston's sale (Jan. 1786) for 8*l*. 15*s*. The other belonged to Sir Mark Sykes; and at the sale of his collection at Sotheby's, in April 1824, it was bought by Woodburn for the Duke of Buckingham for 31*l*. At the Stowe sale, in March 1849, the British Museum secured it at the very small price of 6*l*. 17*s*. 6*d*. It is not in good condition; but if now sold would, doubtless, produce three times that amount. The copy has no artist's name, but it is engraved by Claussin, a well-known Swiss artist, originally an amateur, who, escaping from the massacre of the Swiss Guards in the early part of the French Revolution, resided for many years in England.]

"Le Imprese di M. Giovio."—I hope some one who frequents South Kensington Museum Library will be kind enough to indicate the contents of the first six pages of the above book. The edition is the Lyons 8vo of 1574, taken from the quarto one of 1559. My copy commences at p. 7, "Dialogo dell' imprese militari et amorose di M. Paolo Giovio Vescovo di Nocera." I believe that a complete copy is in the library mentioned above. Was the printer De Tournes? Crescent.

Savannah, U.S.

[The title-page of this work reads as follows: "Dialogo Dell' Imprese Militari et Amorose Di Monsignor Giouio Vescouo di Nocera; et del S. Gabriel Symeoni Fiorentino. Con vn ragionamento di M. Lodouico Domenichi, nel medesimo soggetto. Con la Tauola. [Here in bold relief is a rough woodcut of an eagle and snakes, with a motto] 'In virtvte, et fortvna.' In Lyone, Appresso Guglielmo Rouillio. 1574." On the back of the title is an oval portrait of the author. Then follows a salutation 'Al Molto Virtvoso et Honorato M. Lodouico Domenichi, Guglielmo Rouiglio Salute," making four pages.]

Author wanted.—The following line is to be found in one of the poems of Lady Mary Wortley Montagu:—

"He comes too near who comes to be denied."

I have lately met with the assertion that it is in the works of an older poet. Is this correct? Uneda.

Philadelphia.

[Lady Mary Montagu, after her marriage in 1718, wrote on a window "The Lady's Resolve," the last lines of which were taken from Sir T. Overbury, *A Wife*, st. 36:—

"In part to blame is she
Which hath without consent bin only tride;
*He comes too neere that comes to be denide.*"]

Undern.—Will some reader of "N. & Q." kindly explain the meaning and derivation of the word *undern* as applied to tierce or the Roman Catholic nine o'clock service? Querist.

[*Undern*, according to Nares, is "nine in the morning; or the third hour of the day, according to ancient reckoning. Pure Saxon." So also Bosworth:—"The third hour, that is, nine o'clock in the morning; 'tertia hora Judæorum, nostra vero nona matutina.'"]

Edward Wortley Montagu's "Memoirs."—Has the genuineness of this work, alleged to have been written by himself, been established? It has been denied in this country. Uneda.

Philadelphia.

[Usually considered a work of fiction.]

Munro on Conington's Virgil.—In which part of the *Journal of Classical and Sacred Philology* shall I find the review of Conington's Virgil, which Mr. Conington describes in the preface to his second volume as "a valuable and instructive piece of criticism"? Tewars.

[Mr. H. Munro's article on Conington's *Virgil* appeared in No. XII. of *The Journal*, dated Feb. 1860, pp. 267-286. The third volume of the late Professor Conington's *Virgil* will appear in the autumn. Mr. Nettleship is superintending the passage of the volume through the press.]

"The Sixteen Toasts of the Rump-Steak Club. Sold by the Booksellers, pr. 6*d*." The above is extracted from the *London Magazine* Monthly Catalogue for March 1734. Can any one give me the list of toasts in detail? Crescent.

Savannah, U.S.

[After the Prologue follow—1. The Duchess of Queensberry. 2. The Duchess of Marlborough. 3. Lady Hervey. 4. Lady Robert Walpole. 5. Young Lady Walpole. 6. Lady Denbigh. 7. Lady Wallace. 8. Duchess of Manchester. 9. Duchess of Bedford. 10. Countess of Burlington. 11. Miss Barnard. 12. Miss Flower. 13. Miss Delme. 14. Miss Cantillon. 15. Miss Jenny Johnson, niece to Sir J. Barnard. 16. Miss Peggy Hayes. Epilogue.]

"Picking of Couch."—This is a West-country farming phrase. What is *couch*? Stephen Jackson.

["Couch-weed, couch-grass, or quilch-grass, a kind of herb," says Edward Phillips, in his *New World of Words*, edit. 1706. The word *couch* is also applied to a bed of barley when germinating for malt; and in Gloucestershire to the roots of grass collected by the harrow in pasture-fields. Couch-grass, the *Agropyrum repens*, or *Triticum repens* of Linnæus, is a very troublesome weed in gardens and arable land.]

Bedell.—What is supposed to be the derivation of this surname? There is a parish in the South Riding of Yorkshire named *Bedale*, or (as it appears in Wallington's *Historical Sketches of the Reign of Charles I.*, i. 128) *Bedell*. Is the surname taken from this place? C. S. K.

[That holy man, Dr. William Bedell, Bishop of Kilmore, to remind him of the need he had of the purifying influences of Christianity, chose an ingenious device, consisting of a flaming crucible with a Hebrew motto, signifying, "Take from me all my tin," in allusion to Isaiah i. 25. The reason for selecting these particular words was, that the Hebrew word for *tin* is *Bedil*.]

## Replies.

### LASCELLES FAMILY.

(4th S. v. 313, 385, 474.)

Mr. Ellis is right in his opinion that the Sowerby and Brakenburgh branch of the Lascelles family was an early offshoot, and was not descended from Walter, son of Ralph and grandnephew of the Baron of Escrick, who founded the

branch existing at Stourton, in Nottinghamshire, in the reign of Elizabeth. The mistake to which he refers no doubt arose from the fact, that the Sowerby and Brakenburgh branch, in addition to estates in Yorkshire, held large estates in Nottinghamshire (*Inq. p. m.*) acquired, I believe, from the Longville family by marriage.

Roger de Lacell, heir of Picot, held lands in Yorkshire and Lincolnshire in 31 Hen. I., 1130-1131 (Pipe Roll), and was living at Kirkby under Knoll Castle, near Thirsk, in 1151. A deed of William de Vesci, lord of Malton, shows that Roger de Lascels held land in Old Malton (Dugdale's *Monasticon*). In 12 Hen. II., 1165-1166, William de Lacell held lands of the William de Vesci mentioned above (*Liber Niger*); and in 1200 W. de Laceles held Sowerby, near Thirsk, and also land in Old Malton (Dugdale's *Monasticon*, ed. by Caley and others).

I think it will be found that this William was the founder of the Sowerby and Brakenburgh branch of the family, and that he was a younger son of Roger de Lascelles, who was living at Kirkby under Knoll Castle in 1151, and who was heir of Picot or Pigot, who came in with William the Conqueror, and had lands given him in Yorkshire and Lincolnshire (Roll of Battle Abbey and Domesday Book).

Mr. Ellis mentions "John Lascells, living 1315, held diverse lands in Hilderskelf," who was "thought to be a yonger sonne out of the howse of Lascells of Soureby & Brakenbergh" (Harl. MS. 1394).

John de Lascells succeeded to the estates of Soureby, Brakenbergh, &c., on the death of William his brother in 33 Edw. I. 1304-1305 (*Inq. p. m.* and Cal. Gen.). John de Lascells obtained a pardon for the part which he took in the Earl of Lancaster's rebellion in 7 Edw. II. 1313-1314; was Lord of Sowerby in 9 Edw. II. 1315-1316; was one of the supervisors of array in the wapentake of Bridforth in 13 Edw. II. 1319-1320; was summoned to attend the Great Council in 17 Edw. II. 1323-1324; and died in 35 Edw. III. 1361-1362. William, his son, being his next heir (Parl. Writs, and Rot. Orig. in Cur. Sc. Abb.).

I think it is pretty clear that the John Lascells who held lands in Hilderskelf in 1315 was not "a yonger sonne out of the howse of Lascells of Soureby & Brakenbergh," but the head of the family mentioned above; and that the next John in the pedigree of Lascelles of Ganthorpe and Eryholme, who was living at Hilderskelf in 16 Ric. II. 1392-1393, and was in deeds called "filius Johannis," was "a yonger sonne out of the howse of Lascells of Soureby & Brakenbergh," who took his father's lands in Hinderskelf; William, his brother, taking those of Sowerby, Brakenburgh, &c.

The additional proof of his right to bear the arms of Lascelles of Sowerby and Brakenburgh, with a proper difference, required of Thomas Lascelles of Ganthorpe and Eryholme, who signed the visitation pedigree in 1584, was the opinion of Thomas Lascelles of Sowerby that he was of his family, and his consequent consent to his bearing the family arms. This opinion and consent were, I presume, subsequently obtained either by Thomas Lascelles himself or by the herald who made the visitation; for the arms were allowed in that visitation—a bordure or round the shield, and a collar gules, ringed and studded or, round the neck of the bear's head in the crest, being assigned him for difference. This is proved by a herald's certificate now before me. Before this visitation, I believe my branch of the family bore the arms of Lascelles of Sowerby and Brakenburgh without a difference; for the arms and crest, without the bordure or collar, are on an old punch-bowl which has descended to me. The bear's head on the punch-bowl is erased, and the charge on the shield is more like a cross patonce than a cross flory. The cross upon the Lascelles shield is described as a cross patonce in Constable's Roll, and also in the modern-printed books of arms and crests. Perhaps I may be allowed to correct this mistake by stating, that the charge upon the shield of Lascelles of Brakenburgh and of Lascelles of Ganthorpe and Eryholme was tricked as a cross flory in the visitation of 1584; and that, in order to put the matter beyond doubt, the herald also wrote the word "flory" near his sketch of the former.

Eboracum says the late Capt. Lascelles of Sowerby, near Thirsk, was reputed to be the representative of the family. An offshoot of the branch, of which Lord Harewood is head, settled at Sowerby in the seventeenth century; and, I think, it will be found that the late Capt. Lascelles was a member of it, who was very naturally reputed to be the representative of the family of Lascelles of Sowerby and Brakenburgh, since he lived at Sowerby, and his immediate ancestors had lived there for three or four generations. This being so, if the editor of *Testamenta Ebor.* is correct in his statement, that the Sowerby and Brakenburgh line died out "amid misery and distress in the seventeenth century," I claim to be head of the family as descendant of John Lascelles, who held lands in Hinderskelf in 1315, through Thomas Lascelles of Ganthorpe and Eryholme, who signed the visitation of 1584; Lord Harewood and the late Capt. Lascelles being the descendants of Francis his youngest brother, both being sons of Robert Lascelles of Ganthorpe, who died in 1556.

Robert Morley Lascelles.

Slingsby.

## SURNAME OF TAIT.

(4th S. v. 535.)

The derivation of this name is very simple. It is none other than a British form of the Scandinavian personal name *Teit*, usually written *Teitr*, the *r* final after a consonant in nouns being merely the sign of the nominative case, and no part of the name itself. *Teit-r*, in old Norse, means in one sense "a foal," in another "joyful." Ferguson says: —

"The descendants of Northern Skalds seem to have found a congenial occupation in bookselling, for among our most eminent publishers five, viz. Cadell,* Colborn, Hall, Orme, and *Tait*, bear names of Scandinavian origin."

What Sp. regards as the Scotch form is not, however, peculiar to Scotland, both Tait and Tate being well-known Cumberland names; though, so far as I am aware, the latter orthography is peculiar to England, at least I do not remember having met with it so spelt in any list of Scotch surnames. Tait and Tate are obviously variations of the Norsk *Teit*.† This name, to my certain knowledge, is found in Aberdeenshire, Forfarshire, and Lanarkshire; if my memory serves, also in Yorkshire, and generally I should suppose wherever the Northmen settled. If Sp. will refer to No. 114 of "N. & Q." March 5, p. 252 (I cite from memory), under the heading "Crumble in Topographical Names," he will find a comparison of a long list of Scotch and Scandinavian personal names, in which the surname of Tait is included.

As to the origin of the arms, I hardly think this a question to which any one could give a satisfactory answer. The coat alluded to by your correspondent, if borne by the families whom he cites with concurrence of the Lyon Office, was probably either arbitrarily assumed, and afterwards sanctioned and matriculated by the Lord Lyon, or was granted by that functionary in the first instance on payment of the usual fees. I have no books of reference beside me, and do not remember what families of the name of Tait are mentioned in Nisbet, or if Mr. H. Laing describes any seals relating to this surname in his original or supplementary volumes. There were, of course, exceptional instances, when relatively obscure families were honoured with special accessions to their insignia by direct grant from the sovereign, as in the case of Scott of Thirlstane, which merged in the house of Napier, but these were rare.

J. C. Roger.

Brighton.

"The Pyrne," which is in the shire of Peebles, not Berwick, was granted by King Robert III. to "John Tait, by whose descendants it was possessed till after the Reformation" (*Orig. Paroch. Scot.*, i. 217, and missing charter there referred to). The estate, which is picturesquely situated on the Tweed just below "St. Ronan's Well," now belongs, I think, to a member of the equally old, if not older, Peebleshire family of Horsburgh.

Not improbably the first Tait of Pirn is identical with "Johannes Tayt," styled "armiger noster" by Robert II., and a witness to the deed by that king, while Steward of Scotland, endowing a chapel in the cathedral of Glasgow with ten marks as the price of the papal dispensation for his marriage with Elizabeth More. This deed, dated January 12, 1364, is given at length in the *Reg. Glasg.* (p. 275). "Johannes Tayt" (perhaps the same) is also a witness to a charter dated "Feast of S. John the Evangelist, 1371," by John Stewart, Earl of Carric (afterwards Robert III.), confirming an endowment of a chapel by John Kennedy, Lord of Dunure (*Reg. Glasg.*, p. 285).

The chief and engrailed saltire gu. of the Taits of Pirn are most probably evidence of their vassalage to the Lords of Annandale, whose territories touched the shire of Peebles. The *plain* saltire and chief, originally the arms of the Bruces, were afterwards the *territorial* arms of that lordship, and were borne, differently tinctured and otherwise varied, by the Johnstones, Jardines, Kirkpatricks, and Murrays of Cockpool,—all Dumfriesshire families of note.

Anglo-Scotus.

Sp. quotes a MS. pedigree of the late George Tait, which I have accidentally seen. Substantially the extracts are correct; but Sp. has followed a practice excusable where well-known places are referred to, but which in the case of obscure parishes might lead the casual reader to infer that the person designated of so and so was a laird, whereas in the present instance Redbog and Buthlow are but small hamlets, peopled by none but the labouring classes, with the exception perhaps of the minister and apothecary. I could, if necessary, forward you a copy of the pedigree in support of this criticism. I may add that this fault is by no means peculiar to Sp., for the *Landed Gentry* contains many families of gentry without lands, while in the *County Families* (the imitation of the former) the compiler sometimes assigns the same territorial possessions to two distinct families; as for instance, Stoke Pogis, which is stated in one place to be the seat of Lord Taunton, and in another to be that of Mr. Penn.

T.

Lower in his *Patronymica Britannica* says that Teit was a personal name in Norway in the eleventh century. See the *Heimskringla*. The name is varied to Taitt and Tate.

John Piggot, Jun.

* Kadall, Kolbiörn, Hall-r, and Orm-r, are the Scandinavian forms of these other names.

† Teite, Taite, and Tite are other varieties of this name found in England.

## DANIEL DEFOE AND SIR WALTER SCOTT.

(4th S. v. 533.)

I am obliged by the courtesy of the above heading. Had the query with which your correspondent concludes been invidiously intended, he would have headed it "Sir Walter Scott *versus* W. Lee." I put the case thus plainly that I may, in the outset, disclaim the inferential presumption of allowing myself to be placed as a writer in competition with the great novelist, and that I may reduce the query to its proper proportion. I yield to no man in my admiration of Scott's creative genius, but have nothing to do with that here; and, therefore, respectfully demur to the form—"Which is right, Mr. Lee or the novelist?"

It is, however, fair ground for public discussion whether Sir Walter or myself be the more reliable critic and judge as to the writings of Daniel Defoe—and even this I leave to others.

I am not aware that any part of the undying fame of Sir Walter Scott will rest on the ground of critical ability; but I know that when he edited Defoe's novels he included among them *The Military Memoirs of Captain George Carleton*, which work I was compelled, after much labour and with great reluctance, to reject. Yet, on afterward mentioning the matter to Mr. Crossley, I found that he had come to the conclusion, many years before, that Defoe had nothing whatever to do with the book. But this is a digression.

Sir Walter's notice of the pamphlet, *The Highland Rogue; or the Memorable Actions of the celebrated Robert Macgregor, commonly called Rob Roy, &c.*, occupies about half the eightieth page of the Introduction to his novel *Rob Roy* (edition 1829). I have been informed by a lineal descendant of Rob Roy, that there was a copy of the pamphlet in the Abbotsford library, but that there is probably no other copy in Scotland. I was happy in being able to supply him with a transcript of my own copy, and there is one in the British Museum (press mark 10825. c.)

I do not dispute Sir Walter's statement that it is "a pretended history"; but the same might be said, with much greater force, of his own celebrated novel. A shilling pamphlet, with a flaring title-page of the exploits of the hero, might also be called "a catch-penny publication," when contrasted with Sir Walter's voluminous work. The tract was published in London during Rob Roy's lifetime, and when Defoe (who had probably had larger opportunities than any other man of learning in Scotland what was popularly current of the exploits related) was, as Sir Walter says, "engaged at the time on subjects somewhat similar." I admit fully that Sir Walter does not attribute the pamphlet to Defoe; but unquestionably the reading of it reminded him of Defoe, and, as C. remarks, the circumstance is "curious enough."

It would occupy too much space to adduce here all the circumstantial evidence proving Defoe to be the author of *The Highland Rogue*. I will mention one only, based on the quotation above that Defoe was "engaged at the time on subjects somewhat similar." Let any reader—he need not be a critical "expert"—examine the prefaces, severally, of *Robinson Crusoe* (1719), *Dickory Cronke* (1719), *Moll Flanders* (1722), and *The Fortunate Mistress* (1724). In all of them Defoe speaks, in his peculiar manner, disparagingly of recently published fictitious narratives, yet asserts each individual book of the above to be itself a real history. Such reader will then be quite capable of forming his own conclusion from the following opening of the preface to *The Highland Rogue* (1723):—

"It is not a romantic Tale that the Reader is here presented with, but a real History: Not the Adventures of a *Robinson Crusoe*, a *Colonel Jack*, or a *Moll Flanders*, but the Actions of the Highland Rogue; a Man that has been too notorious to pass for a meer imaginary Person. *North Britain* has wanted no Proof of his Existence; nor has his Fame been unheard of in *England* and other Parts of *Europe*."

C. correctly quotes Sir Walter as saying:—

"It is a catch-penny publication, bearing in front the effigy of a species of ogre, with a beard of a foot in length."

I think most readers would expect from these words that the pamphlet contains an engraved portrait of Rob Roy placed as a frontispiece. Neither in my own copy nor in that in the British Museum is there any appearance of such a portrait having ever existed; and the circumstance of Sir Walter having mentioned the specific length of beard, inclines me to think that the words "bearing in front the effigy," &c. may be only an obscure but forcible expression of the following printed description of Rob Roy, on the first page of the body of the pamphlet:—

"He is a Man of a prodigious Strength, and of an uncommon Stature that he approaches even to a Gigantic Size: He wears a Beard above a Foot long, and not only his Face, but his whole Body, is covered over with Red Hair, which is the Reason that he is commonly called Rob-Roy, for that (in the Highland Dialect) signifies *Red Robert*," &c.

So much in reply to your esteemed correspondent C. I shall have something further to say, as to Rob Roy and his descendants, in a short time, if all be well, in reply to the query on the next following page (534). W. Lee.

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The Contemporary Poets of Switzerland.* (4th S. v. 501.)—It would be strange indeed if

* "Les Poètes vaudois contemporains, par A. Vulliemin, directeur de l'École supérieure de Lausanne. 12mo, pp. [illegible] Lausanne, 1870."

picturesque and romantic a country as Switzerland were found deficient in minds of a poetical temperament so apt to catch inspiration from the varying aspects of nature around them. The great Haller is an instance of the effects produced by such scenery on minds like his—scenery which he has depicted in such striking colours in his poem *Die Alpen*. The names, in our own day, of Bridel, Manuel, Vinet (a second Pascal also, in theology), Chavannes, Richard, &c. &c. may not be well known out of Switzerland, but each in his own sphere has obtained a reputation dear to his countrymen, and only requiring for a wider fame such publicity and critical remarks as are contained in M. Vulliet's modest and interesting volume. Nothing so sprightly and witty may be found in their verses as those so felicitously rendered by Mr. Dixon; in fact the prevailing moods are grave, serious, and even essentially religious; for who can live in the neighbourhood of the Alps without sharing in the feelings of awe inspired by such monuments of Almighty power and grandeur? But the reader who can appreciate genuine feeling, and the love of nature and of home-born joys, will assuredly not be disappointed in the poets of "Notre Suisse Romande."

J. Macray.

Avares of India (4th S. v. 198, 542.)—I have to thank your correspondent E. for his very courteous and, to me, most useful account of the Indian Avares. As he is clearly well acquainted with India and its borderland, might I ask him to refer me to any reliable accounts of the Hazarehs and their neighbours, who live in the ruts south of Balkh, &c., and also of the Siah Posh Kaffirs?

Henry H. Howorth.

Derby House, Eccles.

"Queen's Court Manuscript" (4th S. v. 556.) Allow me to inform Mr. D. Blair that the English translation of the "Queen's Court Manuscript," which was published at Prague, and which he obtained at Melbourne, is full of typographical errors—the press having been corrected from my MS. by an Italian. In the same year (1852) Messrs. Deighton of Cambridge, and G. Bell of London, published a correct edition, which is still to be had.

A. H. Wratislaw.

School Hall, Bury St. Edmunds.

Col. Birch of Birch Hall (4th S. v. 558.)—The Christian name of Col. Birch was *Thomas*. I have an order of the "Commissioners of Parliament for Sequestrations in Co. Lancaster" to a petition of "Mistress Sarah Croston," dated Dec. 22, 1648, signed by him and "J. Bradshaw" and "Peter Egerton."

H. Duck.

Cheetham Hill, Manchester.

There were two Col. Birches who were distinguished on the Parliament side in the Great Rebellion. One was Col. *Thomas* Birch of Birch, near Manchester, who was member for Liverpool in the Long Parliament; and the other was the more famous Col. *John* Birch, belonging to a branch of the same family settled at Ardwick, in the same neighbourhood, who was member for Leominster in 1646 and died in 1691. His daughter Sarah married her cousin John Birch, Cursitor Baron of the Exchequer from 1729 till his death in 1735.

Edward Foss.

Mr. Webb will find much information about Col. *Thomas* Birch in vols. lxii. lxvi. and xlvii. of the Cheetham Society's publications.

H. Fishwick.

Irish Dramatic Authors (4th S. v. 488.)—Sixty-four years ago—its *nonum prematur* being then near upon expiring—my *Five Lovers* was performed on the Dublin stage. In 1812 or 1814, following the idea of H. Smith's *Horace in London*, I wrote the political satire, *Anacreon in Dublin*. It will, I am sure, gratify Mr. Inglis to find his third query answered by the assurance that I am "still living;" my ninety-third year, which closes with the close of this present week, has conferred on me *one* similitude to our greatest poet — *opere in longo*. My daughter is my amanuensis. I have not lost the power of dealing with small matters like this *manu propriâ*.

Edmund Lenthall Swifte.

June 15, 1870.

Coquille (4th S. v. 380, 475, 568.)—

"Bonifacius rogatus an liceret ligneis calicibus sacrificare; respondit, olim aureos sacerdotes ligneis vasculis litasse, nunc versa vice ligneos aureis uti."—Rhenanus, *De Rebus Germaniæ*, Basil. 1551, lib. ii. p. 98.

W. F. (2).

"The Pilgrims and the Pease": Einsiedeln and its Printing, etc. (4th S. v. 422, 519.)—I can now answer my own question: "Was such a penance ever in vogue?" At a public garden near Lausanne, which I visited a day or two ago, I entered into conversation with an intelligent person who was seated beside me. He was a journeyman printer in the establishment of Pache and Co. of Lausanne. He told me that he was a Catholic, and had served his apprenticeship at the conventual printing office conducted by the Benedictines of Einsiedeln. I inquired about the legend of the pilgrims in *Simplicissimus*. He had never seen the work, but he said: "I have often known pilgrims arrive with peas in their shoes; it is quite common, and some of them suffer dreadfully." He could not say whether the priests ever inflicted the penance. He thought it was a voluntary one, self-imposed by the pilgrims.

I find also, from another source, that the pilgrims (who are mostly Savoyards) who, on the vigil of St. Maurice, visit the chapel of "Our Ladie of the Rock" at St. Maurice in the Valais, frequently put "peas in their shoes" before they

make the toilsome and steep ascent to the Hermitage. It would seem from these facts that the penance is no poetic fiction, but a painful reality; and that Dr. Wolcott was not in error or jesting when he spoke of

"A nostrum famous in old popish times";

though he might have added, and in modern times also. Whether the peas ever undergo a boiling, is best known to the pilgrims themselves.

Einsiedeln is the largest printing establishment in Switzerland: and topographical and other works, particularly devotional ones, are actually printed there for the American mart and for American booksellers. JAMES HENRY DIXON.

Lausanne.

TRACES OF THE SARACENS IN THE ITALIAN LANGUAGE (4th S. v. 420.)—The Italian (like the Spanish, Portuguese, &c.) has many words directly or indirectly from the Arabic: thus, *caraffa*, a flagon, bottle, from *gharab; sciabla*, a sabre, from *sayf; darsena*, a wet dock; *tamarindo*, a tamarind tree: *almirante, talismano, scirocco, magazzino, gazzetta, tariffa*. There are also words from the Persian, as *giarro*, a jar, from *jarra; scimitarra*, a scimitar, from *shimshir*. It is possible that some geographical names in Southern Italy may also be of Saracenic origin; but I cannot at this moment point out any. There are many in Sicily, as *Calata—Bellata—Fimi—Girone—Scibetta—Vuturo;* from *kal'at*, a castle, fort. Again, Marsala in Sicily is etymologically the same as Marsala in Malta, which Vassalli derives from *marsá ála = portus superior vel portus occidentalis*. R. S. CHARNOCK.

Gray's Inn.

The word *andar*, used both in Italian and Spanish, *to go*, is Arabic. Many proper nouns are Arabic: *e. g.* Guadalquiver is *Oued-el-Kebir*, the great river. Most, if not all, commencing with *Al* are Arabic: *e. g.* Alcaleh, from *El Kadi*, the judge; Alcazar, &c. In Sicily the like rule holds good; besides such words as have been corrupted through time, as Marsala, from *Mers-Allah*, the harbour of God. In looking through a dictionary of both languages a very large number of common words beginning with *Al* betray an Arabic origin, but I am not acquainted with any writer who has catalogued them.

E. L. BLENKINSOPP.

Springthorpe Rectory.

CLAN TARTANS (4th S. v. 146, 255, 370, 543.)—Tartaryn was an article in common use in the fourteenth century; but was it not rather of the nature of satin than of linsey? In the Privy Purse Expenses of Mary Countess of Derby (wife of Henry IV.) I find (date 1387-8), "For two gowns for the young lords," "for two hunting-gowns for the lady," measures of tartaryn given out of the wardrobe. (Duchy of Lancaster Records, Comp. Hugonis de Waterton.) I do not remember to have found any notice of a tartaryn dress of more than one colour, though baldekyn is often entered of mixed colours. Is it certain that tartaryn is the original of tartan? HERMENTRUDE.

"EPIGRAM ON THE WALCHEREN EXPEDITION" (4th S. v. 174, 497.)—Another rendering is:—

"The warrior earl, with sabre drawn,
Stood waiting for Sir Richard Strachan;
Sir Richard, eager to be at 'em,
Stood waiting for the Earl of Chatham."

H. P.

TRANSCRIPTS OF PARISH REGISTERS (4th S. v. 464, 504.)—I beg to suggest that allegations for marriage licences be also included in the bill for the better preservation of ancient ecclesiastical records. These and the transcripts of parish registers at York are without indices, and consequently it is most tedious for the genealogist to examine them in their present state. J. R.

FAMILY NAMES OF THE POPES (4th S. v. 534.) Since the practice of altering the Christian (not the family) name of a pope at consecration did not commence till the sixth century, and came into common use only in the tenth, it is manifest that there was a long line of bishops of Rome who, according to Mr. Trollope's rule, ought not to have reigned more than one year each. But if he takes his rule from the time when the custom came into general use, there are then five popes who fall under the ban. Their names and dates are given below.

John XV. (Giovanni di Piacenza), 985-996. Antipope.

John XXI. (Giovanni Pietro), elected 1276, died (killed by the roof of his chamber falling in), 1276-7.

Julius II. (Giuliano della Rovere), 1503.—Feb. 1513.

Adrian VI. (Adrian Floriszoon), elected 1521, died Sept. 14. 1523.

Marcellus II. (Marcello Cervini), 1549; died in twenty-two days. HERMENTRUDE.

QUEEN GODIVA (4th S. v. 541.)—I hope C.S.J. will not think me hypercritical if I ask him who was Queen Godiva? I presume he means the celebrated wife of Leofric: but has she a claim to any higher title than Countess?

HERMENTRUDE.

JOHN NEILSON (4th S. v. 447.)—Neilson of Craigcaffie, not Craigcuffie, family has long disappeared. Now the estate, with remains of old tower, belongs to Lord Stair. It lies about two miles from Stranraer in Wigtownshire. See a late *History of Lands and Owners in Galloway*, published by W. Paterson, Edin. 1870, vol. i. pp. 136-9, where is ample information.

W. M. P.

"Time's Waters will not Ebb nor Stay." (4th S. v. 536.)—See Keble's *Christian Year*, "First Sunday after Christmas." L. D. L. T.

"Curved is the Line of Beauty," etc. (4th S. v. 534.)—Try Longfellow. Hermentrude.

"Thus, as that Tyrant," etc. (4th S. v. 533.) Is not reference made in this quotation to the emperor Caligula, "who caused the heads of Jupiter and some other gods to be struck off their statues and his own to be put in their places"? Castelnau.

"With aching Hands," etc. (4th S. v. 534.) These lines are from a poem by Matthew Arnold, called "Morality," and run in the original thus:

"With aching hands and bleeding feet
We dig and heap, lay stone on stone;
We bear the burden and the heat
Of the long day, and wish 'twere done.
Not till the hours of light return
All we have built do we discern."

T.

"What has become of all the Albums of the last Generation?" (4th S. v. 527.)—Mr. or Colonel (I suppose he was a militia colonel) John Howard Payne showed us his album, which was very interesting, containing lines written purposely for him and signed by such names as Goethe, Scott, Byron, &c., and likewise drawings, amongst others a clever one by C. R. Leslie, a poor poet, out at the elbows, gnawing at a bone; and a very spirited pen-and-ink sketch by G. S. Newton, representing Sir John Falstaff, underneath which was written:—

"I have a whole school of tongues in this belly of mine, and not a tongue of them all speaks any word but my name. An I had but a belly of any indifferency, I were simply the most active fellow in Europe."—Shakespeare.

What has become of this album? P. A. L.

Pelasgi (4th S. v. 485.)—I cannot accept Mr. Buckton's etymology of Pelasgoi from *pelas-goi*, the poor people; nor that of Carthago from *cartha-goi*, a city of people. I prefer Strabo's derivation of the former from Pelargoi (by change of *r* into *s*). He says,—

"And the writers on the Athenian antiquities [Philochorus, Androtion, Amelesagoras, Hellanicus] say of the Pelasgoi, that some of them came to Athens, where, in consequence of their wanderings and settling like birds in any place where they happened to come, they were called by the Athenians Pelargoi (*i. e.* storks)." Conf. Strabo, B. v. ch. ii. sc. 4; B. ix. ch. i. sc. 18.

Again, a better derivation of Carthago (properly Carthada) is that from *kartha-hadath*, the new city, in contradistinction to Utica, or the old. Conf. Chald. עתיק, old, ancient; Heb. עתק, to become old; Arab. *'ataq*. R. S. Charnock.
Gray's Inn.

Orders of Knighthood (4th S. v. 360, 472, 512, 541.)—Sp.'s anecdote of the Wurtemberg cigar dealer reminds me of an incident in the garrison roster of Dublin. Some years ago a lieutenant of a regiment of the line, who had served upwards of a dozen years abroad and had been in several actions, mounted guard at the castle as the subaltern to a captain of militia of three years' standing.

Honours and rewards are often whimsically distributed. The ex-Queen of Spain was probably the patroness of the "Order of Noble Women" lately conferred on Madame Olivier. The "Order of Saint Gregory the Great" has had amongst its recent members an ex-quartermaster of a colonial corps, whose services, *sub rosa*, as regimental Romish missionary were duly appreciated in the proper quarter.

It is a curious fact that war medals—the *souvenirs* of particular events—have often been numerous in an inverse ratio to the dangers encountered, as in the case of those whose departmental duties have obliged them to keep out of fire; while only one medal, and that not fully appreciated by the general public (the Sutlej, with clasps), attests the wearer's presence at the hard-fought battles of Mookhee, Ferozeshuhr, Aliwal, and Sobraon. There are instances of persons wearing two medals (the Crimean and Turkish) who were only two days altogether in the Crimea, and never once under fire. As Longfellow says in his *Psalm of Life*,—

"Things are not what they seem."

Some are promoted in life because their immediate juniors who have powerful friends require to clear the way for themselves; others for being useful official hacks; others, as was said of certain popes, because they are too old to be troublesome in a high position; some because their domestic relations resemble those of Louis VI.'s ministers, and others again because their merits are irrepressible.

In fine the public, not being possessed of Ithuriel's wand, must be content to remain in ignorance of "who's who." Démétrius.

Whilst agreeing in the main with the remarks of Sp., I must demur to the mention of "Templars" and "Hospitallers," both orders showing claim to a legitimate derivation from the original orders; and with regard to the "masonic Constantinian order," I may say that no well-informed mason considers it an "order,"—it is merely a *lecture*, accounting for the derivation of the red cross of the Templars, and the derivations of chivalric orders in general from that of Constantine the Great, instituted in 312. T.

Rob Roy (4th S. v. 534.)—Illness in my family has prevented an earlier reply to Mr. Lloyd's inquiry. But before I notice Rob Roy Macgregor of Craigroyston's posterity, let me say a word about his ancestry. He was lineally descended

from Alpine Mac Achai, crowned King of Scotland, A.D. 787: the motto of his house being "S Rioghal mo dhream—"my race is royal." I have repeatedly heard his great-granddaughter (my grandmother) tell how, for the sake of avoiding their fees, he had made a friendly conveyance of the lands of Craig Royston to the then Duke of Montrose, in whose family they still abide: how, on her reminding the late duke of the purpose of that conveyance, his grace replied, "Then, Mrs. Browne, my ancestor was a great rascal:" and how, when he subsequently offered her 40*l.* a-year as a compensation, she, in the true Macgregor spirit, indignantly declined it. Rob Roy died in 1734, aged eighty, leaving five sons. From one of these, Hamish (James), I am lineally descended in the fifth generation: of him only and of my own immediate line I desire to speak. He had a son, Gregor-Macgregor Drummond: the family name, Macgregor, having been proscribed by Act of Parliament. Among other children, Gregor left a daughter—Isabella-Macgregor Drummond—my grandmother, whom I thoroughly remember: as courageous, high-minded, and generous a lady as ever breathed—a veritable Macgregor. She had inherited Robin Roy's claymore, which her children and grandchildren christened "Granny's Andrew Ferrara," and regarded with a superstitious awe. Well do I remember how unfailingly it was produced in *terrorem* of our unruliness. But she one day let her son Ronald take it with him to school, and never did she set eyes on it again. Somehow or other it found its way to Abbot-ford, where it still is; how, the spirit of Sir Walter Scott can alone inform us. My grandmother was born in 1773, married in 1795, and died in 1843, leaving six sons and four daughters, one of whom (Anne-Douglas Browne, my mother) was born in 1796, married in 1812, and died in 1859, leaving two sons and three daughters. I was married in 1835, and of my ten children seven are living. Could the living male descendants of Rob Roy be gathered together, they would, I think, present well nigh a regiment of true and good men in the service wherein so many of their forefathers have fought and bled.

Isabella Drummond Swifte, *née* Ross.

Capt. Robert Stuart MacGregor of the Stirling militia (*Army List*, 1866, &c.) was the son of a distinguished officer who served on the staff of Lord Lake during his Delhi campaign, and who was the grandson of Rob Roy.

Mr. Lloyd could doubtless obtain a reference to Capt. R. S. MacGregor's family, which, I believe, is or was resident at Portobello, near Edinburgh, by application to the adjutant of the Stirling militia. MacGregor pedigrees have not yet been well constructed, and a good deal of confusion consequently prevails. One of these pedigrees appeared in an early edition of Burke's *Landed Gentry*.

This interesting clan, besides its martial renown, claims especial consideration from the circumstance of its having a society—"the Clan Gregor"—supported by wealthy clansmen, who have hitherto exercised a discriminating benevolence in aiding the really necessitous, and providing education and patronage in after years) for even the very humblest of the name who may have shown any superior capacity.

This is a clan which seems (comparatively), with singular good taste and liberality, to have disdained internal rivalries, and to have studied the common weal amongst themselves, not for the special exaltation of the chief, but for the diffused prosperity of the race or clan. Sr.

Dublin Queries (4th S. v. 493, 495.)—The Brazen Head hotel in Bridge Street still exists, and is in good condition.

The round tower of St. Michael le Pole in Ship Street was taken down in 1775, as being ruinous and unsafe. Eoghan Mac Thail.

Dublin.

Position of the Creed, etc., in Churches (4th S. v. 31, 158, 285, 388.)—I shall be glad if the instances Mr. Walcott asks for of existing chapels, some of them containing pews and vaults, can come out in the same volume as his query. I had assumed it would be taken for granted that the church was wider than the chancel, and that therefore there was space for the chapels on each side of the chancel arch. I instance *Farnworth*, *Winwick*, *Standish*, *Ormskirk*, Croston, *Leyland*, and *Burnley* for existing chapels so placed as occurring to me at once.—those in italics have vaults, and when the families are resident and attend the church their pews are there. P. P.

Prophets in the Sistine Chapel (4th S. v. 494.)—The prophet omitted by Vasari is Jonah. The figure is at the east end of the chapel, immediately over "The Last Judgment," probably placed there as a type of the resurrection.

Z Z

East Indies (4th S. v. 504.)—The subjoined extract from the preface to the first volume of

"Histoire générale des Voyages, ou Nouvelle Collection de toutes les Relations de Voyages par Terre et par Mer qui ont été publiées jusqu'à présent dans les différentes Langues de toutes les Nations connues." Paris, 1746-1770, 19 vols. royal 4to.

will fully answer your correspondent's query.

"L'ouvrage de (Hernan Lopes de) Castanheda parut pour titre: Histoire de la Découverte et de la Conquête des Indes Orientales par les Portugais. Outre les éditions portugaises de 1553 et 1561, chacune en 2 volumes in-folio, les Français en ont donné une traduction dans leur langue, à Paris, in 4°, 1568. Les Italiens l'ont traduit en deux volumes in-folio, à Venise, 1578. Le li-

glais l'ont aussi rendu propre à leur nation, en le traduisant à Londres en 1582."

C. A. Federer.

Bradford.

The Whetstone (4th S. v. 536.)—Perhaps the earliest existing passage in which the human tongue is likened to a whetstone is that in Pindar, *Ol.* vi. 140:—

> Δόξαν ἔχω τιν' ἐπὶ
> γλώσσᾳ ἀκόνας λιγυρᾶς,
> ἅ μ' ἐθέλοντα προσέλκει
> καλλιρόοισι πνοαῖς.

And as poets have been called "notorious liars," the subsequent transition from poetry was easy.

W. B. C.

"Thy Wish was Father, Harry," etc. (4th S. iv. 435.)—The same idea is expressed in Seneca—

> "Quod nimis miseri volunt,
> Hoc facile credunt"
> (*Hercules Furens*, 312);

and also in La Fontaine—

> "Chacun croit fort aisément
> Ce qu'il craint, et ce qu'il désire."
> Liv. xi. Fable 6.

Gustave A. Bouvier.

Arms on Mediæval Bells (4th S. iii. 259.)—Having, at the above reference, referred to the trefoil shield on the bell at Brailes in Warwickshire, I will now ask permission to say a few words on the subject of the second shield mentioned by Mr. Ellacombe (4th S. v. 408), exhibiting a chevron between three laver-pots, which he considers may have been the arms of some guild of founders.

That the laver-pot had an early heraldic reference to the mystery of founding is evident from the fact that the seal of Sandre de Glouc., bell-founder, *circ.* 1400, shows such a pot, or rather three-legged vase, borne beneath a church bell. In later times a similar vase is apparent in the arms of the Founders' Company, where it is placed between two candlesticks.

As for the chevron, something might perhaps be said for the theory that it was originally assigned by heralds to eminent founders; but, according to Sir Isaac Wake, it was the founding of schools or colleges, rather than church bells, that was typified by a bearing of this kind. Thus it is averred that the two chevrons in the arms of William of Wykeham were bestowed upon him in reference to the two colleges he built at Oxford and Winchester.

In the present instance, the shield with the chevron between three pots is assigned in Burke's *General Armory* to Kullingworth. Now this so nearly approaches the ancient spelling of the Kenilworth dear to historic fame—and proper names were so generally taken from places—that it is not perhaps too much to assume that we have here traced for the pot shield "a local habitation and a name."

This view would be very materially confirmed if the peculiar cross which occurs on the bells, and is said to be formed thus H‡H, should prove to be H‡K, as we should thereby obtain in duplicate the letters H. K., and these would probably be the initials of the founder or of one of the members of the firm or fraternity. A glance at a rubbing would at once determine this point.

One word in reference to the communication of Mr. Shirley (4th S. v. 499), to whose genealogical researches I owe much. The three bells usually given as the arms of Porter were probably suggested in the first instance by the name, which is clearly one of office, and by the duties associated with it at the castle gate; just as we see in similar cases that Boteler or Butler bears three cups, and Forester three bugle horns: these are but two instances out of many which could be adduced if needful.

Wm. Underhill.

7, Church Terrace, Kentish Town.

Spurs of Robert Bruce (4th S. v. 505, 584.) My esteemed and ingenious friend Anglo-Scotus is mistaken in attaching any credence to the reports that the spurs of King Robert to which he alludes were discovered in the grave of the monarch in Dunfermline Abbey, and that they were borne in the Wallace monument procession of 1861. Respecting the first portion of the report, Anglo-Scotus will find a full and minute account of the opening and examination of the tomb of the Bruce in 1818 in "Printed Report relative to the Tomb of King Robert the Bruce, Edinb. 1821, 4to," included in the *Proceedings of the Scottish Society of Antiquaries*, and also in my late friend Dr. Peter Chalmers's *History of Dunfermline*, vol. i. pp. 134-150. In these narratives he will discover no mention of spurs being found in the Bruce's tomb. As to the Wallace procession of 1861, I got it up and had the entire charge of it. Bruce's sword, belonging to my late noble friend the Earl of Elgin, was sent, at my request, by his lordship to grace the procession, but Bruce's spurs were not there. In truth, I never heard of these spurs till the appearance of Anglo-Scotus's note. In regard to the questions put by Anglo-Scotus, I may state that in 1683 six silver maces were found in the tomb of Bishop Kennedy at St. Andrews; the bishop died in 1466. This fact would no doubt render possible the discovery of spurs in the Bruce's tomb; but if Anglo-Scotus will peruse the authorities above quoted, he will be satisfied that the alleged discovery and subsequent concealment could not have happened.

Charles Rogers.

Snowdoun Villa, Lewisham, S.E.

The Grassington Theatre (4th S. iii. 535): "Guy in his Youth."—One of the plays performed by the country actors of the above theatre was called *Guy in his Youth*. It seems to have been very popular; and a rhyme in which the crier announced its performance still exists, viz.:—

> "*Guy in his Youth* our play we call;
> At six to the play-house hie ye all."

What play was it, and where is it to be found? Particulars will oblige. Stephen Jackson.

Arms of Purefey of Drayton, Leicestershire (4th S. v. 422, 516.)—On further examination of Burton's *Description of Leicestershire*, I find at p. 302 of the original edition (1622), under the head Whellesburgh, that John de Whellesburgh made a special grant of his arms to Thomas Purefey, his heirs and assigns; the said Thomas Purefey having the reversion of the manor of Whellesburgh and Fenny Drayton. The date of the deed is 21 Richard II.; it was executed at the latter place:—"Done a Fenne Drayton subditz en le Feast de St. Jake le Apostle." The coat of Whellesburgh—or, three piles gules, in a canton argent a mullet sable—thus passed by grant to Thomas Purefey. The Whellesburghs "died out" with the granter of the arms, who had no issue and no heir-apparent. This is an example of the concession of arms by the owner to a person not related, which I have not seen recorded before. A gentleman in former days seems to have considered himself entitled to grant away his coat of arms to another in the same way as he could his estate. What do the College of Heralds say to this? T.

Leicester.

"When Adam delved," etc. (3rd S. vii. 279; xi. 192, &c.)—It may be worth while to add the information given below, by Mr. Quaritch in his last issued catalogue, to the literature of this subject:—

"Biblia Pauperum, Germanice, Manuscript on paper, with upwards of 180 coloured drawings of subjects taken from the Old Testament, rudely executed in the German style of the early Block-Books, the initial letter being a curious woodcut of the Annunciation, a corner of the Xth Chapter of I Kings torn off, in the original oak boards with brass bosses, 50*l*. *Sæc.* XV.

"This early version of a portion of the Old Testament (Pentateuch, Judges, Ruth, Chronicles, and Books of Kings) is very curious. At the end of Judges is the name of the scribe: '*finitus est liber iste per me Cunradum Schlapperitzi.*' The rude drawings are very interesting, and many are the full size of the page, the others occupying more than half. The volume opens with twelve large designs, representing the Creation and the Story of Adam and Eve, in the last of which, in a contemporary handwriting, is the famous triplet:—

> "'Do Adam rut un eua span
> Wer was do ain edel man
> Dem got solche eren gan.'
>
> "'When Adam delved and Eve span,
> Who was then a gentleman,
> In whom from God such honour ran.'"

Will the learned bibliopolist allow me to cast a doubt upon his rendering of the last line, in which I see nothing about "from God," nor about "running"? It seems to be a reply to the query, "Who was then a gentleman?" The answer is, "He to whom God gave such honour," implying that being a noble or gentle man does not depend on external worldly position: a text on which some recent facts in our social experience furnish a very emphatic comment. J. Payne.

Kildare Gardens.

Church Inventories (4th S. v. 143.)—In the year 1841 the Venerable Archdeacon King (son of a Bishop of Rochester) printed at his own expense a 4to book, and presented it in the Cathedral at Rochester to every churchwarden in his archdeaconry, on purpose for those parish officers to enter therein an inventory of the properties under their care in their churches. It would be curious to ascertain how many of them carried out his wishes. It was entitled *Instructions to Churchwardens, and Observations on the Duties of their Office*, by Walker King, Archdeacon of Rochester.

Alfred John Dunkin.

44, Bessborough Gardens, Belgravia.

Sir James Tyrrell the Historian (4th S. v. 490.)—The library formed at Shotover House, Oxon, by James Tyrrell was sold by public auction, Oct. 25, 1855, by Messrs. Farebrother, Clark, & Lye. It contained several volumes with MS. notes by the historian. Mr. Boone was a considerable purchaser. Mr. Thorpe bought the historical pamphlets in 44 vols., from the reign of Queen Elizabeth to the death of Queen Anne. Mr. Kerslake of Bristol came in for Locke's *Essay*, 1690, replete with manuscript notes, Fynes Moryson's *Itinerary*, also annotated in MS. One of the works which fell to my own bidding was an excellent copy of Fuller's *Worthies*, 1662, with sundry interesting memoranda by Tyrrell.

W. F. C.

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## Miscellaneous.

### NOTES ON BOOKS, ETC.

*A Tour through England. By* Walter Thornbury, *Author of* "Haunted London," *&c.* 2 *Vols.* (Hurst & Blackett.)

This work, which is dedicated to the late Charles Dickens, is the result of a suggestion made by him to the author, that he should write a "Tour through England," starting from London, and making straight for the sea, travelling "as the crow flies" alternately north, south, east, and west, and picking up from a bird's-eye point of perspective any beautiful or memorable place which

an historical, biographical, or legendary nature which would interest general readers; and, moreover, it received the *imprimatur* of the great novelist, he having given Mr. Thornbury's Tour insertion in *All the Year Round*. The several papers of which it consisted are here reprinted, revised, and enlarged, and form two pleasant volumes of travel gossip. Mr. Thornbury might have done more in the way of revision, and so avoided a good many little inaccuracies. His crow must have flown very rapidly to mistake the Two Peacocks at Bedfont, carved out of yew-trees, for living birds; and his pen have slipped very carelessly when he re-named the celebrated Jerry Abershaw "Jimmy."

*The Treatise on the Astrolabe by Geoffrey Chaucer. Edited, with Notes and Illustrations, by* Andrew Edmund Brae. (Russell Smith.)

Nearly twenty years ago Mr. Brae showed in these columns, by several interesting papers (reprinted in the appendix to the present volume) that he possessed, both from his scientific acquirements and his acquaintance with the writings of the father of English poetry, his fitness for the work he has here undertaken. Chaucer's *Treatise on the Astrolabe* has a twofold interest: one dependent on its personal illustrations of the writer in his domestic relations—one with reference to the state of science in this country in the fourteenth century: and as such it well deserves the careful editing and illustration which it has received at the hands of Mr. Brae.

*The Works in Verse and Prose of the Right Honourable Fulke Greville Lord Brooke; for the first Time collected and edited with Memorial Introduction, Essay, critical and elucidatory, and Notes and Fac-similes. By the* Rev. Alexander Grosart, St. George's, Blackburn. *Vols. I. and II.* (Printed for Private Circulation.)

Two new volumes of *The Fuller Worthies Library* attest the industry and perseverance of Mr. Grosart. These are devoted to the first complete edition of the works of Fulke Greville Lord Brooke, whose boast and glory it was, as he himself recorded on his monument, to have been a "Freind to Sir Philip Sidney." The first volume contains, in addition to Mr. Grosart's Memorial Introduction, Lord Brooke's "Poems of Monarchy," and his "Treatise of Religion." In the second we have "Brooke's Treatie of Humane Learning," his "Inquisition upon Fame and Honour," "A Treatie of Warres," and some hitherto inedited Minor Poems, which are preceded by an "Essay, Critical and Elucidatory," from the pen of the Editor. A third and fourth volume will complete this first collected edition of the works of one, whom Walpole has characterised as "a man of much note in his time, but one of those admired wits who have lost much of their reputation in the eyes of posterity." As Mr. Grosart's edition of his collected works is limited to 106 copies—a fact which will make it very precious in the eyes of collectors—we fear it will do little to restore Lord Brooke to the position which he once held in the opinion of his countrymen.

The Dean of Westminster and Charles Dickens. No more remarkable tribute was ever paid to one who deserved well of his country than was offered on Sunday last to the memory of Charles Dickens in Westminster Abbey, when Dean Stanley preached his funeral sermon—whether we consider who was the preacher, the character of the sermon, or the eminence of many of the listeners. All were alike worthy of the man and of the occasion; and the feelings of the nation found fitting utterance in Dean Stanley's well-considered and eloquent eulogium on the life and labours of Charles Dickens. Our readers will be glad to hear that the Sermon is to be published by Macmillan.

Exhibition of Photographs of the Antiquities of Rome.—Mr. J. H. Parker, to whose energy and perseverance the British Archæological Society of Rome is mainly indebted for the formation of the extraordinary collection of Photographs (upwards of 1800) now exhibiting at Cundall's Gallery, 168, New Bond Street, has just issued a new and revised edition of his Catalogue of them. In the preface to this valuable *brochure*, Mr. Parker calls attention, among other things, to the large Map of the Aqueducts (also exhibited in the Gallery), with reference to the water supply of large cities. There were fourteen of them, and in the neighbourhood of Rome they were as complicated as the railways near London. The engineers at first intercepted the springs that fell into the river Anio, and brought them into Rome, but finding these not sufficient, they afterwards made part of the river itself, in the upper part, serve as a reservoir for Rome, at the distance of fifty miles. There were also small reservoirs and filtering places, at about every mile, and angles to break the force of the water. The fact should also be noted, that these Photos support the substantial truth of the first book of Livy, and contradict the Niebuhr theory, by showing remains of nearly all the buildings mentioned by Livy; and, on the other hand, tell against the Roman and Jesuit view of the pictures in the catacombs, by showing them to be of the sixth, eighth, and ninth centuries, instead of the second and third, as is *assumed* by the Roman authorities. The Mosaic pictures in the churches, compared with the fresco pictures in the catacombs, are important evidence on this point.

The history of architecture, sculpture, and painting, for the first thousand years of the Christian era, can be better studied in these photographs than anywhere else; and every architect, sculptor, and painter is bound to study the history of his own art, more especially when he has such facilities for doing so.

Mr. John Southernden Burn died at his residence, The Grove, Henley-on-Thames, on the 15th instant. Mr. Burn, who was in his seventy-second year, was well known by his *History of Parish Registers, &c.*, and several works of a similar character, and deserves to have his memory held in respectful remembrance by all who are engaged in historical and genealogical inquiries, for his persevering endeavours to impress upon all in authority the duty of preserving those-title deeds of the middle classes—the Parochial Registers.

It is said that the sister of Silvio Pellico, whose death is announced at the age of seventy-two, has left memoirs which will serve as a sequel to her brother's touching narrative, "Le Mie Prigione," and form a contribution to the moral and political history of the Austro-Venetian territory between the years 1830 to 1850.

Messrs. Chapman & Hall state, through *The Times*, that Mr. Dickens has left three numbers of "The Mystery of Edwin Drood" complete, in addition to those already published; that these will be published and the fragment—one half of the story—so remain. "No other writer could be permitted by us to complete the work which Mr. Dickens has left."

The Athenæum states that Mr. Bentley has in his possession the original MS. "copy" of part, if not the whole, of "Oliver Twist." A suggestion is made that it should be placed in the British Museum by the side of the MS. of Sterne's "Sentimental Journey."

The Graphic says that Mr. Tennyson presented the MS. of his "In Memoriam" to the late Sir John Simeon, who was his neighbour in the Isle of Wight, and one of his most intimate personal friends.

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Wanted by *Rev. Aiken Irvine*, Brookville, Bray, co. Wicklow.

FREEMASON'S QUARTERLY REVIEW. Vols. I. and II. New Series. 1853-54.

Wanted by *Mr. John Piggot, Jun.*, The Elms, Ulting, Maldon.


## Notices to Correspondents.

*Being anxious to include as many* Replies *as possible in this, the last number of the volume, we have been compelled to postpone* —

Towton Field.
Robert Bloomfield.
Camp of Hannibal on Mons Theata.
General Literary Index.

*and many shorter Notes and Queries.*

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MAKROCHEIR. *Is the question one that ought to be published? What think you of Leighton?*

T. R. B. *Your query does not appear to have reached us. There is no mention of the* Rondeau *Family in Smiles's* Huguenots.

ERRATUM.—4th S. v. p. 564: the signature to the first article on the "Spurs of Robert Bruce," should not be A., but G. (Edinburgh.)

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